

# Community-Based Education Of Pluralism And Multiculturalism (A Study Of Social Construction On The Meaning Of Harmony For The People Of Balun-Lamongan, East Java)

Suhanadji

Lecturer at the Faculty of Education, State University of Surabaya

Email: [suhanadji\\_hanadji@yahoo.com](mailto:suhanadji_hanadji@yahoo.com)

## ABSTRACT

This study addressed the issue of education of pluralism and multiculturalism with focuses on the harmonious community of Balun, Lamongan of East Java, as a social reality constructed through community-based education, as well as on how to understand the behavior of various elements of the community in providing a sense of harmony. The harmonious community of Balun is a plural community with three communities of different religions and cultures, but conflict and violence are almost unheard among them since every individual feels safe, comfortable, and free to do social activities based on their interests, talents, needs and abilities.

**Keywords:** Pluralism and multiculturalism, social construction, community-based education, social harmony, Balun-Lamongan.

## 1. BACKGROUND

Balun community as a social reality has also been constructed through long education and learning processes carried out naturally by the people. It has not been designed specifically; even it has sometimes been achieved inadvertently but remained conveying educational values and has been taking place in every day life for the lifetime. Hence, those practices of education and learning should be constructed through community-based education of pluralism and multiculturalism.

Community-based education and learning is an educational system that does not only take place formally in the school system of education alone, but it also takes place informally within the family and in everyday life within the community. Thus, environment plays a role in shaping an individual's attitude, character, thought, and personality. Education in this concept takes place consciously and sustainably in order for the process of transformation of social and cultural values to take place. Hence, every child will experience personal growth and maturity as a result of interaction between the individual and his or her environment. According to Berger (1991), an individual is shaped by and also shapes the community, so that an individual's life experience cannot be separated from the life of its community.

Pluralism and multiculturalism often pose problems when confronted by a pluralistic society resistant to horizontal conflicts since the process to create a pluralist-multicultural community often faces an exclusive attitude of the various entities that have long been established by primordial ties, either ethnic, religious, culture, class, politic, gender, and even kinship ties.

Historically-genealogically, whether it is realized or not, Indonesian people have actually received the social legacy of the previous generations, which is a set of social prejudice as the result of the social construction and interaction occurring long in the past. For example, indigenous groups live with some prejudices against Chinese descents; Muslims have some prejudices against the Christians or otherwise; people beyond the Java Island harbor some social prejudices against the Javanese coming as migrants; and currently the Dayaks have a social prejudice against the Madurese in Kalimantan, and vice versa.

Those various prejudices from time to time may change to a better or even worse direction. It strongly depends on how to understand a community in their managing the social prejudices against each ethnicity (Wakhinudin, 2001).

A perceived difficulty of creating a harmonious community amidst the diversity of ethnicity, religion, race, traditions and groups reveals a need for a portrait of a pluralist-multicultural community that really appreciates the differences and upholds pluralism. The portrait of such a community is located in Balun, approximately 4 km to the northwest of Lamongan City, which is often referred to by the locals as the village of Pancasila.

Indeed, the portrait of a pluralistic-multicultural community in Indonesia is not only found in Balun, but can also seen in different places. But the people of Balun, which was used as the locus of this research, has unique and distinctive characteristics as evidenced by the layout of houses of worship for three religions (Islam, Hindu and Christian). Those houses of worship are located adjacent to each other, showing how high the tolerance each one

has to each other. In a multicultural perspective, Balun community can be metaphorically described as a melting pot in which various religious and cultural systems melt and then produce a new culture different from the previous one.

A harmonious community is not created instantaneously; however, it is believed to be through a very long, conscious, continuous journey of learning process by the various elements of the community. The people actually produce a set of knowledge, values, and ideas, about tolerance, cooperation, mutual protection, non-violence, coexistence, and pro-existence. Subsequently, those actors will reproduce that set of values to be commonly shared, and so on that leads to a cultural value system. Or, according to Berger (1991), there is a social construction built through a process of dialectics: externalization, objectification and internalization.

Based on the above social phenomena, this study specifically was aimed at addressing the following problems: (1) how has the harmonious community been socially constructed through education of pluralism and multiculturalism? (2) How have the actors in Balun given a meaning to their harmonious community as a social reality constructed through community-based education? (3) How has the genealogy of pluralism and multiculturalism operated in the system of thought of Balun people?

## **2. CONCEPTUAL AND THEORETICAL FRAMEWORKS**

### **2.1 Literature Review of Education**

Education is often equated with teaching; thus, to educate is considered the same as to teach, despite the substantial differences. To teach can be defined as the process of delivering the information or knowledge from teacher to student. The process of delivery is often considered as the one of knowledge transfer. In fact, according to Skillbeck (1976), teaching is imparting knowledge or skills. Thus, teaching is more concerned with the cognitive and psychomotor aspects, transforming the uninformed into the informed, and transforming the unskilled into the skilled.

Therefore, the meaning of learning is characterized by the following: (1) learning is a process of thinking, which is the process of searching for and finding knowledge through the interaction the individual with his or her environment; (2) the learning process is to utilize the potential of the brain, which is to exploit and use brain to the fullest. According to experts, the human brain is composed of two parts, the left brain and the right brain. The left brain functions in a logical, linear, sequential, and rational manner, while the right one functions in a random, intuitive, irregular, and holistic manner; (3) a lifelong learning is a never-ending process and not limited by the walls of the school. This means that education is not limited by age, but takes place throughout life since human beings will at all times be faced with various problems and challenges that must be solved (Sanjaya, 2010).

### **2.2 Literature Review of Pluralism**

Historically, the idea of pluralism already emerged since the Enlightenment in the 18th century in Western Europe after the dark middle ages. It was after this period that was frequently used as the milestone for the rise of the movement of modern thought. The movement was characterized by upheaval of human thoughts with an orientation to the superiority of reason that wanted to liberate the human mind from the shackles of Catholicism. It gave birth to the so-called "liberalism", consisting of freedom, tolerance, equality and diversity or pluralism (Toha, 2005).

In the last few decades, the theory of pluralism was much contributed by the thoughts of the leaders of religious pluralism. In fact, the issues of religious pluralism dominated the studies of pluralism in almost all countries with a plurality of religions, including Indonesia. Differences in race and ethnicity, culture, religion and political affiliation were often aggravated by religious differences that led to conflicts and violence in the name of religion, which were difficult to avoid since defending one's religion was considered as a 'holy war'.

A philosophical view of pluralism used to explain the phenomenon of religious sects would result in the following. (1) The truth recognized by all religious sects is indeed relative; thus, there is no single truth. (2) The truth recognized by all religious sects has the same status and value; thus, no one is above and over the other. (3) Every religious sect should be treated as an independent, existential entity and embracing their own philosophical view and value system that can be expressed in a variety of religious traditions and systems. These mean that any religious sect cannot be reduced and forced to follow and unite with the other; thus, none of the religious sects could negate the other. Hence, according to Billah (2007), a co-existent and pro-existent philosophy of pluralism can be a solid foundation for religious pluralism and the truth of the various religious sects and fruitfulness for the development of religious thoughts.

### **2.3 Literature Review of Multiculturalism**

The emergence of the theory of multiculturalism cannot be separated from the philosophy of multiculturalism developed by the philosopher John Rawls, an adherent of liberalism and ethics from Harvard University, USA

and Charles Taylor, an expert of culture and politics from Mc Gill University, Canada. Through his book *A Theory of Justice* (1972), Rawls suggested two principles of the philosophy of multiculturalism: (1) every human being should have the maximum amount of individual freedom. Such a circumstance is required to jointly enjoy the independence also owned by others. (2) Every social and economic inequality should provide the possibility of obtaining advantages for those disadvantaged. This situation is taken from work and the position of an individual that has the access to and opportunity to do so.

Multiculturalism was actually motivated by a bitter event of civil war taking place in the United States in the mid-19<sup>th</sup> century. At that time there was an intense racial segregation and discrimination the whites and the blacks, leading to the superior vs. inferior races, or ordinate vs. subordinate races. Despite the fellow immigrants, there was no equality and togetherness.

Abraham Lincoln was a champion of democracy that abolished slavery and put the blacks in the decent place in the democratic structure of American society. Segregation and discrimination actually occurred in the United States not only against the blacks, but also against the Aboriginal tribes and the Indians, the Natives of American, as well as smaller groups from Asia, either from Japan, Vietnam and China and other Asian people who came later. They have been experiencing discriminatory practices in various areas of life (Tilaar, 2004).

#### **2.4 The Meaning of Social Harmony**

Literally, harmonious can be defined as agreeable, balanced, and aligned. Maintaining social harmony means maintaining an agreeable, balanced, and aligned social life. The opposite is disharmony, a condition of no agreement, balance, and alignment; life is full of strife, riots, conflict and violence, and even anarchy (Roqib, 2007).

Social harmony in the Islamic-Javanese culture is reflected in a theological concept known as the '*manunggaling kawula gusti*' (the unity of humanity and God). According to Damardjati Supadjar (1988), the concept would be of paramount importance when it is contextualized into a harmony between the people and leaders. That is to say, the Islamic-Javanese culture is desperate for a harmonious and balanced relationship between the people with their leaders. According to Javanese culture, a leader is the one capable of protection and always stands in the front (*ngarso dalem*).

The people of Balun, Lamongan, are not coastal Javanese Muslims, despite the geographical area projecting out to Java's north coast, namely the Sub-districts Brondong and Paciran. Socio-anthropologically, Lamongan can be divided into three regions: (1) the northern Lamongan region where the population lives as fishermen and fairly successful, leading merchants, the Muslims of which are fanatic; (2) the central Lamongan, inhabited by fish farmers, *bonorowo* (flood-prone) farmers, employees, and local bureaucratic elites who are moderate Muslims living in the city of Lamongan in which the Balun community is located; (3) the southern part of Lamongan, the population of which is mostly rice farmers, forest growers, and agricultural entrepreneurs who are *abangan* (to borrow Geertz' phrase). It seems that the pattern of Islamization in Lamongan is in accordance with the thesis of Dennys Lombard (2008), stating that the influence of Islam in Java can be traced starting from the north coast which he considered more puritanical; further to the south, it is more moderate; and into the interior it is acculturated to the religious systems of Hindu and Buddha.

#### **2.5 Theoretical Framework**

The present study used the theory of Social Construction of Peter L. Berger and Thomas Luckmann as elaborated in their book *The Social Construction of Reality* (1962). It was expected that the study would be capable revealing the lives of Balun people as a whole with all of their cognitive, psychomotor, emotional, and intuitive aspects. The social reality of Balun people was implied in social interactions expressed through a variety of social actions, such as those through the language, cooperation in social organizations, patterns of intense social relations between leaders and their communities, and the daily life of Balun people that can be found in public spheres, such as in the rice fields, ponds, places of worship, schools, markets, and so on.

Meanwhile, Michel Foucault's genealogy of power was challenged to reveal the power of knowledge, both inherent in an individual with the power to make changes and in discourses, texts, rules or regulations, and social norms. Alfred Schütz' theory of phenomenology was used to understand the intersubjective world, in which each actor has a different meaning to give to the religious and cultural differences.

### **3. METHODOLOGY**

#### **3.1 Research Approaches and Perspectives**

The present study used the phenomenological approach as one of the qualitative research traditions rooted in philosophy and psychology and focusing on the human experience. Phenomenological approach was strongly influenced by the thoughts of the philosophers Edmund Husserl and Alfred Schütz. Another influence was derived from Weber who paid attention to the *verstehen* or the interpretive understanding of the human thoughts

(Maleong, 199). However, Berger's contribution to developing phenomenology was also quite large, especially in emphasizing the subjective, rational and free role of actors.

### 3.2 Rationales for selecting Study Site

The present study was a qualitative research conducted in a characteristically pluralist-multicultural village, known as the Balun community, located in Turi Sub-district, Lamongan Regency of East Java. The rationales for selecting the research site were as follows:

- 1) The community of Balun is a very unique and interesting social phenomenon since there are three different religious communities (Muslim, Christian, and Hindu) with three places of worship (mosques, churches and temples), located adjacent to each other. Those three religious communities with different cultural backgrounds have established intense social relationships; thus, each one has been giving a different meaning to the intersubjective world they have built;
- 2) Among the mosque, church, and temple there is *pesarean* (the tomb) of *Mbah Sinari* or *Mbah Alun*, believed by the locals as the founder of the Balun Village, a King of Tawang Alun, and the student of *Sunan Giri*, who had a high level of religious knowledge and martial art. There is a very interesting phenomenon with regard to the tomb, in which on every *Jum'at Kliwon* (the fifth day of the five-day week) approximately 2 to 4 thousand pilgrims from various regions, both from residents around Turi Sub-district, or from outside Lamongan Regency visit the tomb. Even some of the pilgrims come from outside East Java, hoping to get 'blessings'.
- 3) The existence of the tomb of *Mbah Alun* represents a phenomenon in the religious life of the people of Balun, so that each religious community has a different interpretation of it.
- 4) In the reality of the diversity of the perceived pluralist-multicultural community of Balun, the role of religious leaders, community leaders, traditional leaders, teachers (schools), ordinary people (family), as well as the village administrators is believed to have a huge influence on constructing the community of Balun through a continuous, sustainable process of education.
- 5) The social history of the pluralist-multicultural community of Balun abounds with important events, especially with regard to those surrounding the G30 S/PKI of 1965. The event gave birth to *Mbah Bati*, a 'great' leader of Balun village; he was soldier who later became the head of Balun village for quite a long time, almost as long as the New Order era. The reign of *Mbah Bati* marked the new phase of the entry of Christianity and Hinduism, in addition to Islam as the host culture.

### 3.3 Methods of Data Collection

Methods of data collection in the phenomenological research include two (2) phases, the pre-field stage, and the field stage (Bogdan and Taylor, 1992).

#### 3.3.1 The pre-field stage

This stage includes the initial observation, preparation for observation and interview guidelines, study site selection, and selection of observation and interview models.

#### 3.3.2 The field stage

At this stage, there are a few points to note:

- a. Building rapport
- b. Fostering the existing rapport
- c. Learning the subject's language
- d. Conducting in-depth interviews

However, the main focus of data collection in the phenomenological research was on in-depth or qualitative interviews. With this method the essence of phenomenology could be expressed from the first-person perspective. That is to say, the researcher was to obtain explanation from the viewpoint of the people with firsthand experience. Participant observation was very useful for other qualitative research, but in phenomenological study, in-depth interviews were much more important than observation. Thus, observation was of complementary, whereas the primary method of data collection in phenomenological research was in-depth interviews.

### 3.4 Methods of Data Analysis

Method of data analysis used in this phenomenological study was that developed by Creswell and Moustakas (1998), which has been modified. It could be summarized as follows:

1. Transcribing the field data and then:
  - a. Reviewing each statement according to research problems
  - b. Recording relevant statements

- c. Listing statements already recorded (units of phenomenological meaning); overlapping or repeated statements were avoided.
  - d. Classifying each unit of meaning into certain themes
  - e. Synthesizing units of meaning and themes (textual descriptions)
2. Bracketing (*epoche*) important data obtained without first believing, or reading the entire data or descriptions without preconceptions.
  3. Combining textual descriptions and structural descriptions to determine the meaning and essence of the phenomenon. Textual descriptions are the subject's experience with a phenomenon, while structural descriptions are how the subject experiences and interprets the experience.
  4. Essence description stage, integrating the themes of narrative descriptions by bringing together the textual and structural descriptions to generate phenomenological meanings and essences that have been constructed.

#### 4. RESULTS: THE ESTABLISHMENT OF A PLURALIST-MULTICULTURAL COMMUNITY

In the tradition of phenomenological research, after transcribing the field data and summarizing the relevant reviewed statements, the next step is to bracket (*epoche*) and then combine textual and structural descriptions. Subsequently, the essences or reflections are described (Creswell, 1994; Kuswarno, 2009).

At this essence or reflection stage, results would be discussed by integrating the themes of descriptive narrative to produce a variety of findings in the form of propositions or statements of concepts expressed in declarative sentences, close to a theory and having predictive and explanatory values.

Those findings actually addressed the fundamental problems of this research with regard to how was the social harmony of the community of Balun, Lamongan, 'solidly constructed' due to the supports of many pillars. Results and analysis of the present study were outlined in a reflection entitled 'the Establishment of a pluralist-Multicultural Community'.

The social construction of the perceived harmonious pluralist-multicultural village of Balun, known by the people of Lamongan as Pancasila village, turned out to be constructed from a variety of pillars. It included (1) the unique and full-of-conflict background of the past history of Balun community, resulting in a pluralistic community in terms of religion, ethnicity and culture. (2) The originator of pluralism-multiculturalism in the community of Balun was *Mbah Bati*, a village chief and a former member of the Armed Forces who was highly influential and respected. (3) The role of teachers, both as educators, community leaders, and religious leaders, was influential on the construction of the harmonious community through community-based education of pluralism and multiculturalism. (4) Inter-marriage was capable of strengthening the establishment of the pluralist-multicultural community. (5) An agreement text among community leaders and religious leaders could be a unifying as well as primordial tie.

##### 4.1 The History Behind the Construction of the Plural Community

The diversity of Balun community as a social reality constructed by different trajectories of historical events was not a stand-alone reality. Rather, it was a continuation of a long past history experienced together, thus forming a collective memory.

The distinctive and winding history of Balun community seemed to be capable of shaping the character and system of unique cultural values. It has been experienced by the people of Balun, navigating various quite phenomenal and full-of-conflict events, beginning with the entry of Islamic religious system into the system of idea of Balun people through the spiritual leader King Tawang Alun I or better known as *Mbah Alun*. Subsequently, Islamic religious system has acculturated to the strong Javanese mysticism with Hindu and Buddhist spiritualism, to produce the typical culture of Balun, such as '*nyadran*', '*khaul*' '*tudhun*' and '*nyekar*' to the tomb of *Mbah Alun*, believed to bring blessings to the material and spiritual lives.

The national tragedy of the G30 S/PKI of 1965, in which many people of Balun became the victims of the massacre, was in fact could not be separated from the diversity of the people of Balun, the majority of which were *abangan*. At that time, they tended to be more closely affiliated with organizations under the PKI, such as the BTI and Gerwani, rather than with Islam-based parties.

Based on the above discussion, the first proposition of the study was:

*"The background of typical, unique, and full-of-conflict social history was capable of constructing a perceived pluralist-multicultural community"*.

##### 4.2 The Founder of Pluralism

The figure of *Mbah Bati* as a native to Balun, who was a former soldier who later became the head of the Balun village for 23 years (1967–1990) in the New Order era, represented an important figure in times of transition, from the religious system of monism into pluralism, from the mono-cultural to multicultural community.

He was also regarded as the savior of Balun community during the national tragedy of 1965 since many people of Balun who were reportedly the members of forbidden organizations, such as the PKI, BTI, and GERWANI felt that they were saved by Mbah Bati due to his capacity as a member of the Armed Forces and the chief of Balun village. Mbah Bati was also considered as the founder of pluralism and multiculturalism since, with his power as the head of the village, he was able to bring a sense of security for people of Balun, as well as the 'architect' of the entry of Christianity and Hinduism into the religious system of Balun, despite the initial resistance from the Islamic group of *santri* (the Javanese practicing a more orthodox version of Islam). Mbah Bati's hegemony of power was maintained not through coercion, but through the values internalized by the dominant people (Simon, 2000).

Based on the above discussion, the second proposition of the study was:

*"A powerful figure with power to hegemonize his people was required to construct a pluralist and multicultural community"*

#### **4.3 Teachers as the Keepers of the Constructed Harmonious Community**

Teachers are figures perceived as having the ability, loyalty, and good examples that can be used as role models for the community. They are different from most people since they play major roles in influencing others' ideas and thoughts; thus, their actions serve as guidelines for attitudes and behaviors.

A Javanese saying states that "*guru iku wong kang biso ditiru lan biso digugu*" or "a teacher is a person whose behavior could be a role model and any word could be trusted". The people's trust in the teachers seem to have been tested since teachers' task is not only to teach the students, but also to educate 'everything' the students require, such as manners and a variety of capitals needed in life, including the social, cultural, symbolic and spiritual capitals.

According to the Government Regulation No. 74 of 2005 on Teachers, the coaching and development of the profession of teachers include pedagogical, personal, social and professional competencies. Specifically, with regard to the development of social competence, teachers must be able to act in an objective and non-discriminatory manner by considering gender, religion, race, physical condition, family background and socioeconomic status, as well as be able to adapt to the assignment throughout Indonesia, which has a social and cultural diversity.

Teacher as a profession in Balun seemed to have been well-recognized by the community leaders; thus, their task was not only to educate students, but also to educate the community wherever they were.

The above description illustrated how the role of teachers in Balun was quite large, both as educators and respected public figures. However, they also took on the role as religious leaders, not only figures among Muslims, but also figures among Christians and Hindus. The existence of these teachers was able to be keepers of the constructed harmonious community of Balun through community-based education of pluralism and multiculturalism, both formally and informally.

Based on the above discussion, the third proposition of the study was:

*"Teachers played a very important role in constructing the harmonious community through formal and informal education"*.

#### **4.4 Mating-mawin adhesive-pluralist multicultural society**

After the entry of Christianity and Hinduism in 1967 as newcomer religions in Balun, where Islam has been adhered by the majority of the people of Balun for a very long time (since the 16<sup>th</sup> century, AD), the phenomenon of conversion due to marriage was prevalent among some people of Balun. It occurred when the government began to implement the Law No. 1 of 1976, which essentially prohibits inter-faith marriages.

In the case of Balun, almost everyone converted due to marriage, or lapsed for love. Thus, no one converted for reason other than marriage. This conversion did not take place in the same direction, for example, only from Hinduism to Islam or Islam to Christianity, but otherwise could even occur in a variety of directions. Hence, the party capable of making the other converted was not determined by gender; a man could convert to the woman's religion, or vice versa.

As it was known, the tradition of proposal for marriage in the community of Balun and also some people of Lamongan and the surroundings (Sham, 2008), was determined more by the woman, meaning that the woman had the privilege to propose the man to be her husband. With regard to such a social reality, the evidence suggested that the factors that made a person converting to the religion of his or her partner are determined by (1) economic capital; (2) social capital; (3) cultural capital; and (4) political capital.

Those first three factors were more individual and unilateral, meaning that the bargaining power was determined more by internal factors. The political capital was an external power possessed by a village chief or a public official with power to regulate and direct the religion of his or her couple. It was at this point that the process of negotiation and accommodation could take place between the interests of the village head and the wishes of the

wedding couple or their family, although ultimately the power of the village head determined the process of conversion.

In the perspective of Coser's theory of conflict functionalism, intermarriage among religious adherents can reinforce social identity and solidarity. Thus, the phenomenon of inter-faith marriages occurring among the people of Balun could serve as reinforcing the constructed pluralist multicultural community. The harmonious community would remain strong since it was supported by kinship ties that were capable of avoiding inter-faith conflicts.

Based on the above discussion, the fourth proposition of the study was:

*"Inter-faith marriages were capable of reinforcing the constructed pluralist-multicultural community".*

#### **4.5 Agreement text as a Primordial Tie**

According to Foucault's genealogy of power (1976), the text of written discourse has the force and authority to regulate and bind all the figures involved in the signing of the agreement or, in other words, it is a regulation that disciplines the body politic of Balun in practicing pluralism and multiculturalism. The pluralistic and multicultural life as lived by the people of Balun run naturally and without any coercion or, according to Foucault, it ran by way of normalization so that power was not used in a repressive manner, but through normalization and regulation.

In this context, knowledge produced power in the form of regulations and rules; thus, there was no knowledge without power, and there was no power without knowledge. Power and knowledge were two sides of the same process, which affected and needed each other, so that power could not be separated from knowledge.

Based on the above discussion, the fifth proposition of the study was:

*"An existence of an agreement and mutual understanding among the community and religious leaders set forth in the written texts could be used as guidelines for reinforcing inter-faith harmony and solidarity among the people".*

## **5. CONCLUSIONS, RECOMMENDATIONS AND THEORETICAL IMPLICATIONS**

### **Conclusions**

Education of pluralism and multiculturalism taking place among the people of Balun was not an education system structurally constructed by the government agency, in this case the Ministry of Education and Culture. Rather, it was inherent in the life of the people of Balun. It has been carried out consciously, naturally, and continuously for the lifetime. Education was not only at the school or within the family, but it could also take place in the cultural environments that could be used as learning resources, such as farms, markets, mosques, churches, temples, public spaces, and even around the tomb of Mbah Alun, located among the three places of worship in Balun village.

The educational system of pluralism and multiculturalism was carried out by, from, and for the community of Balun, some education experts referring to it as a community-based education. This was a special education with orientation to local culture and wisdoms. Thus, the goal of education was to develop the potential of the local culture and to strengthen the national culture.

Meanwhile, family of informal education was also able to generate and develop an attitude of pluralism, through the role of parents in educating their children. Despite the parents of different religions and cultures, each parent in Balun would always teach that in daily life people should not discriminate on the basis of religion. In the view of the people of Balun, no religion was evil, there were only good people and evil people.

Education in everyday life, the role of both community and religious leaders, and formal leaders (the village administrators) had major contributions to educating the people. It was a coincidence that the community and religious leaders in Balun were mostly teachers (formal educators), so that the strategies to educate the people used a soft construction or cultural approach. This method was considered more appropriate to the conditions of Balun that has undergone the process of maturity from a mono-cultural into multicultural community.

The dialectics of externalization, internalization, and objectification, performed by previous leaders during the process of the construction of the pluralist-multicultural community of Balun helped the local elites today who played a greater role in keeping and maintaining the values of pluralism and multiculturalism within the framework of creating a social harmony. The culture of '*ngaturi*' (or, to preach) developed by the village head and administrators seemed to be a 'preaching' activity which would continue to be instituted to be a system of cultural values to be shared as a way of life of Balun people.

### **5.2 Theoretical Implications**

Based on the conclusions and propositions, the author will propose theoretical implications associated with the results of this study compared to the theories and previous results.

The concept of community-based education of pluralism and multiculturalism found in this study can be used as a novel discourse to reinforce theories and concepts of education. Education is always carried out in three educational paths, i.e., formal, informal, and non-formal education. The school (formal) system of education is often positioned and regarded as an important and primary education (Tilaar, 2004), frequently leading to an assumption that educated people are those with school background (Illich, 2000).

Community-based education of pluralism and multiculturalism never deny the existence of informal and non-formal education since both subsystems have an equal role to formal education. Principles of the community-based education actually are participatory, integrative, democratic, and based on local needs (Suharto, 2012; Zubaedi, 2004; Gilbraith, 1995).

This concept of education is also a soul with the education concept of *Deschooling Society* developed by Ivan Illich (1974) and *Pedagogy of the Oppressed* by Paulo Freire (1986). It is due to the fact that education of pluralism and multiculturalism gives freedom to the people to set goals, types, competence and purposes of education, based on the needs of the local community, without the hegemony of the power structure.

Further, description of the community of Balun as melting pot, tributaries, tapestry, and garden salad (Liliwari, 2003), is not entirely correct and consistent with the social reality. The social reality of Balun community is a distinctive and unique socio-cultural reality, which is not exactly the same with the various theories of metaphor described above. The existence of Islamic, Hinduism, and Christian cultures do not mutually co-opt or dominate but mutually adapt and acculturate with the Javanese mysticism. Javanese culture and a strong kinship system, one of which is caused by inter-faith marriages, turn out to be able to make the culture of Balun as distinctive and unique, which can be likened to fruit cocktail.

Furthermore, according to the theory of social construction of Peter L Berger and Luckmann, social reality is a dual reality created by individuals as well by the community. Berger and Luckmann provide a social interpretation of how a social reality is shaped in the community through the dialectics of externalization, objectification, and internalization. Externalization is the phase in which the individual creates the community. Objectification is the phase in which the community represents a *sui generis* reality, which is outside the self, whereas internalization is the phase in which the community creates the individual.

Results of this study actually reinforced the dialectics of the social construction theory of Peter L. Berger and Luckmann, but at the same time they corrected the moment of internalization, in which the individual is able to create the community. However, the theory never explains what kind of individuals capable of creating or 'changing' the community.

In the context of Balun, results of the present study suggested that the role of Mbah Bati was influential in creating and transforming the community of Balun into a pluralistic-multicultural one. The figure of Mbah Bati was an ordinary individual, but he was a figure who had the power (Foucault, 2002) capable of hegemonizing the community (Gramsci, 2000) and an agent with dominance and legitimacy (Giddens, 2009).

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