

SOCIAL CAPITAL OF THE RELIGIOUS SOCIETY OF KEDIRI CITY: INCLUSIVENESS OF MULTICULTURAL EDUCATION BASED ON LOCAL WISDOM

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Abstract: This study seeks to describe a portrait of the social situation, harmony, and harmony of religious communities in Kediri City, East Java. The photoshoot of the social situation is not without reason. The people of Kediri are known as the most tolerant, solid, and cooperative society in the middle of all differences in religion, ethnicity, and ethnicity between them. It isn't easy to find a depiction of this pattern of religiosity in a multicultural society. Differences often lead to conflicts and social feuds. The developed hypothesis is that there are subsystems attached to every social pattern of the Kediri community, including the social capital of the community and multicultural education based on aspects of the local wisdom of the Kediri community. Therefore, the author is moved to reveal this reality by using a field-based qualitative research approach and selecting informants based on the purposive sampling method with the snowballing. Data were extracted using poles, interviews, observations, and documentation. The study results reveal two things. First, social capital built in a religious society based on social harmony. Boding social capital, business networking, business partners, bridging social capital, and all stakeholders, the business character of the people of Kediri City is based on a philosophy of life such as *guanxi* and *ukhuvah*. Second, social capital is combined with multicultural education in the city of Kediri by issuing a policy of “education for all” without considering ethnic, cultural, ethnic, religious, and linguistic differences. The concept of multicultural education is divided into two patterns; education for all and the filtering of local Kediri culture as a bulwark of social harmony.

Keywords: Local Wisdom, Multicultural Education, Social Capital.

Introduction

The distinction of social change does not necessarily go in a straight line following the cardinal directions of human civilization. Still, some entities comb through parts of the social subsystem that change, shift and create social nuances. Talcott Parson argues that the most dominant entities are economics and education. In the economic realm, the romance of marriage between economic and social can be seen from primary needs and human rights. They are called “individual capital” and then knitted into “social capital.” On the other hand, social capital is supported by other entities as the character and identity of the Indonesian people, namely multicultural education based on tradition and culture.¹ As if multicultural nature is an inherent behavior as a product of tradition, while social capital stands an integral parallel to human needs.

Such a synthesis asserts that two aspects influence social change: economic capital and education based on local traditions. Emile Durkheim states that the emergence of the productive bourgeoisie caused the change from organic to mechanical society in England and Russia. And they dominated the community. In addition, local education that carries the ideals of tradition and character dampens the ferocity of the bourgeoisie. More clearly, Durkheim says that there are so many people in the world that continue to experience changes, from spiritualists who suddenly become anti-religious, from culturalists to hedonists, from traditionalists to modernists, it's all because of the influence of economic improvement and education, education is the most influential because it can control the spinning of the economy. Many areas where there are communities can develop education because of economic support. Both of these entities are very important in changing public relations.²

¹ In the study of Person, social change is influenced by four components to run harmoniously. 1) *Adaptation*, where the social system must be following its primary and secondary needs, meaning that social interaction can run stably if its needs have been met, especially in terms of the economy. 2) The achievement of goals (*goal attainment*) of the social system must be achieved by individual and collective goals, in the sense that these goals are educational and welfare. 3) *Integration*, namely the social system, must be in symbiosis with each other. 4) Pattern maintenance (*latency*), namely the social system must complement, maintain and improve each other to create an excellent cultural pattern. The four components of Talcott Parson's theory indicate that the social system is influenced by fiscal and psychological needs, which are reflected in economic and educational fulfillment. See more clearly in Aldo Ravellio Muljadi, “ANALYSIS OF THE EFFECT OF LEGAL SOCIOLOGY WITH LAW LOCATED IN SOCIETY,” *International Journal of Research - GRANTHAALAYAH* 7, no. 11 (November 30, 2019): 144, <https://doi.org/10.29121/granthaalayah.v7.i11.2020.344>.

² See the writings of M Chairul Basrun Umanailo et al., “The Thought of Emile Durkheim in the Contestation of Development in Indonesia,” *Int. J. Sci. Technol. Res* 8, no. 8 (2019): 1881–85.

The author has searched for several authentic studies caused by a weak education and unproductive economic aspects compared to social distortions that commonly occur. Among the social problems that arise are, *first*, ethnic or tribal conflicts. Differences in race, ethnicity, and language have become common conflicts that can create social inequality, such as the Dayak and Madurese conflicts in 2001, the indigenous and Chinese ethnic groups in 1998, the GAM conflict in Aceh.³ Some of these conflicts are usually caused by economic imbalances such as the monetary crisis, dropping out of school, and not being educated in character education.

Second, the conflict of religious differences. Some areas are engulfed in conflict due to different religions, caused by “external factors” from religion itself. The food crisis and basic needs are the main reasons for the sparks of hostility resulting from the injured fiscal psychology. Like the case of religious conflicts in Sampang Madura between Sunni-Shia, Tanjungbadai conflicts between Buddhists and Muslims conflicts between Muslims and Christians in Papua, all observers say that religious conflicts are caused by economic politics and lack of understanding of pluralism education.⁴ Indirectly, social problems occur at an intense subsystem layer.

Third, clash of culture and cultures. The arrival of urban communities to indigenous peoples often causes cultural clashes with indigenous cultures that have lived. Inevitably, conflicts occur due to different cultures and traditions, such as the cultural conflicts in Papua between the Moni and Dani tribes, the cultural conflicts of South Lampung and North Lampung, the Aceh and Java conflicts, and other conflicts caused by cultural differences. This social gap is caused by the indigenous people's lack of understanding of local culture and acculturation because the majority of the education taken has not finished elementary school.⁵

Some of the social pathologies above illustrate how the economy's role and multicultural education are significant and actualize to achieve social harmony. Harmonious or not, social relations are influenced by entities that move on the subsystem side, not on the patterns that appear on the surface. These subsystems can regulate and influence each other. These subsystem entities also influence changes and social acceleration. Several research and scientific investigations say that the economic aspects of capital

³ Several examples of ethnic, religious, and cultural conflicts are described by Tabrani (2017) in his article, Tabrani ZA and Warul Walidin, “Hak-Hak Non Muslim Dalam Pemerintahan: Konsep Dien Wa Ni'mah Dan Pluralisme Agama Di Indonesia,” *Al-Ijtima'i: International Journal of Government and Social Science* 3, no. 1 (October 30, 2017): 15–28, <https://doi.org/10.22373/jai.v3i1.435>.

⁴ R Murziqin and ZA Tabrani, “The Importance of Local Parties and Incumbency to the Electoral in Aceh,” *Journal of Islamic Law and Culture* 10, no. 2 (2016): 123–44.

⁵ ZA Tabrani and R Murziqin, “Political Education in Maturation Democracy in Indonesia,” *British Journal of Political Science* 45, no. 1 (2015): 215–26.

and education based on local traditions are solutions to conflict creation and forming a harmonious society.⁶

Therefore, the author is moved to research one area that can maintain social harmony amid sharp differences, namely the religious community of Kediri City, East Java. The existence of ethnic Chinese, ethnic Javanese, and ethnic Madurese, in addition to ethnic differences, there is also religious diversity such as Confucianism, Islam, Christianity, and Buddhism.⁷ All ethnic and religious communities live side by side in harmony, harmony, and cooperation with each other. A portrait of social interaction that is pleasing to the eye. Describes harmony and harmony. The city of Kediri is a peaceful area. There has never been a conflict, and it has been awarded a multicultural city with an extraordinary level of peace.

Pre-study through non-participant authors conducted in the community of Kediri raises a critical hypothesis. *First* harmonious social in the middle of the differences caused by the economic elements of capital, such as the people focused running a business, partner, investment and the construction of a joint venture without seeing the difference. The Chinese ethnic community, who are trained in business, is combined with the ability of the Muslim community to prioritize the socio-spiritual side of doing business. So there is harmony.

Second, tolerance and harmony are influenced by multicultural education instilled from an early age, both in formal and informal institutions. The interaction in the school and social environment has a double impact on children's knowledge; On the one hand, it provides knowledge. On the other hand, it forms children's character habits to be tolerant, looking at the same without prioritizing differences. By unraveling aspects of local wisdom and human rights equality, multicultural teaching materials become education that connects cognition, psychomotor, and

⁶ This was revealed by Zaenuddin (2020) in his research, saying that three things can resolve social conflicts, including 1) an understanding of the meaning of tolerance and humanity, this understanding is certainly not obtained instantly but through a process of education and training since early; 2) fulfillment of economic needs, where the community is preoccupied with activities related to profit, business and other achievements in the form of welfare development activities; 3) acknowledgment and actualization of local culture, cultures in Indonesia imply *compassion, cooperation, and cooperation* regardless of differences, if this wealth can be implemented, then social conflicts can be prevented. For more details, see Zaenuddin Hudi Prasajo and Mustaqim Pabbajah, "AKOMODASI KULTURAL DALAM RESOLUSI KONFLIK BERNUANSAGA AGAMA DI INDONESIA," *Aqlam: Journal of Islam and Plurality* 5, no. 1 (June 13, 2020): 1–12, <https://doi.org/10.30984/ajip.v5i1.1131>.

⁷ Saidin Ernas, "Dari Konflik Ke Integrasi Sosial: Pelajaran Dari Ambon-Maluku," *International Journal of Islamic Thought* 14 (2018): 99–111.

intellect, an effective learning strategy according to the national education curriculum.⁸

So the author feels compelled to go directly to the field to research Kediri, East Java. They were revealing behind *journalists* about the harmony of a multicultural society, issuing community harmony entities in the form of research, and then uncovering the secrets of social interaction in the City of Kediri. Primarily the author focuses on social capital and multicultural education based on local wisdom, which is the *entry point* for creating community harmony from ancient times until now. Therein lies the significance of this research as a solution as well as a recommendation.

This study reveals the phenomenon (*noumena*) of social harmony amid ethnic and religious differences in the religious community of Kediri City, East Java. This disclosure requires an objective, accurate method. Therefore the author plays a direct role as a *human instrument* that controls the field and scientific assumptions that qualified.⁹ To determine an objective sample, the researcher chose a *purposive sample*. Namely, the sample was selected through considerations based on the researcher's assumptions.¹⁰

To get in-depth data, researcher used interviews and observation. The interview model used in this study is a guided *interview*, a type of interview structured through interview guidelines and is structured according to the interviewer's ability.¹¹ The researcher also uses *non-participatory* observation.¹² After the researcher believes that it is complete, the data is analyzed in three stages: *first*, reduce data; *second*, data presentation; *third*, concluding. The data collected, at the last stage, the data is rechecked before concluding. Triangulation techniques tested the data collected through interviews with selected informants, checked again through different techniques, namely by independent observation.¹³

A Brief Overview and Religious Society of the City of Kediri

⁸ Lukiyati Ningsih and Sarkawi B. Husain, "KOMUNITAS TIONGHOA DALAM PUSARAN POLITIK: AKTIVITAS SOSIAL EKONOMI ETNIS TIONGHOA DI MOJOKERTO, 1959-1980," *Lensa Budaya: Jurnal Ilmiah Ilmu-Ilmu Budaya* 14, no. 2 (2019): 1–10, <https://doi.org/10.34050/jlb.v14i2.9160>.

⁹ Cik Hasan Bisri, *Pilar-Pilar Penelitian Hukum Islam Dan Pranata Sosial* (Jakarta: RajaGrafindo Persada, 2004), 56.

¹⁰ Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 225.

¹¹ A Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan* (Prenada Media, 2016), 273.

¹² Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2012), 108.

¹³ John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed Method* (Yogyakarta: Pustaka Pelajar, 2012), 105.

Judging from the history of its existence, the city of Kediri has initially been a kingdom located in Kedaton Daha after the death of *Prabu* (King) Airlangga, the glory of the kingdom of Kediri when ruled by King Jayabaya. Interestingly, the glory of the Kediri kingdom at that time had accepted various ethnic groups as its people, ranging from ethnic Chinese, Moluccans, and Javanese. Mixing these ethnicities, there are differences in culture or tribal traditions and differences in religion and language. Under Raja Jayabaya, the whole society (in classical literature, written by *rakdjat*) is protected without seeing any differences until it is harmonious and harmonious.¹⁴

Since time immemorial, this history proves that Kediri has embraced “embracing all groups,” multiculturalism, and pluralism. From the discovery of the Tondowongso inscription in Gurah District, east of Kediri City, in 2007, it is indicated that Kediri is a place of settlement for migrants from various ethnicities.¹⁵ Kediri became a haven for traders from various countries and regions where they lived and were protected by the kingdom. Historically, this historical reality notes that Kediri has been accustomed to differences in ethnicity, ethnicity, language, and religion. The success of maintaining social stability describes this habit.

Now, the City of Kediri has become an area with a high level of social harmony. Although there are various ethnicities and religions, the people of Kediri City can display a harmonious life without conflict. If viewed, until this research was carried out, the area of Kediri City was 63.40 km², consisting of three sub-districts and 46 urban villages. The total population is 312,331 people, with a density ratio of 4,926 people per km. The city of Kediri became a site of an honorable kingdom in Java and one of the centers of national culture. The cultural center symbolizes that the city of Kediri is ready to accept cultural assimilation from various religions and ethnicities.¹⁶

Of the many inhabitants of the soul, the people of Kediri City are categorized as cities with advanced education. This city has dozens of elementary schools, junior high schools, and public and private high schools. Three schools later entered the golden triangle of education in Kediri (prestigious schools), namely SMA Negeri 2 Kediri, SMA Negeri 1 Kediri, and SMA Negeri 7 Kediri. Then followed by other high schools such as SMA

¹⁴ <https://kedirikab.go.id/> accessed in Juni, 11, 2021.

¹⁵ Eko Budiono, “ANALISIS FINANCIAL KNOWLEDGE, FINANCIAL ATTITUDE, INCOME, LOCUS OF CONTROL, FINANCIAL MANAGEMENT BEHAVIOR MASYARAKAT KOTA KEDIRI,” *Jurnal Ilmu Manajemen (JIM)* 8, no. 1 (2020): 284–95.

¹⁶ http://kota-kediri.kpt.co.id/id1/113-2/Kota-Kediri_14161_kediri_kota-kediri-kpt.html accessed in June, 6, 2021,

Negeri 3 Kediri, SMA Negeri 8 Kediri, SMA Negeri 6 Kediri. And private high schools such as Santo Augustinus Catholic High School Kediri, Petra Christian High School Kediri. There are also several local Universities, Madrasas, and Islamic Boarding Schools. In the discourse stage, Universitas Brawijaya Campus IV will be built on 23 ha in Mrican, Kediri City. Another ongoing development of State Universities (PTN) is the construction of the Kediri State Polytechnic. Universitas Brawijaya Kediri Campus has opened registration for new students since 2011, and since that year, lectures have been held.¹⁷

The government of Kediri City pays excellent attention to formal and non-formal educational institutions to improve the quality of the nation's next-generation so that they can compete healthily in the current millennial era. It is also one of the mainstays of the “Harmony Kediri, the Service City” program, which is the slogan of the local City Government. Therefore, efforts to improve services, especially in the area of education, are a priority. Because the government of Kediri City believes that the development of science and technology affects the mindset of young people and society, the lack of knowledge can threaten thinking that leads to negative behavior.

As stated by Mircea Eliade, the existence of science and technology can threaten social harmony and diversity. If people are left behind and are technology stuttering, the threat of disharmony can ignite at any time. Therefore, fixing the area of the social system is influenced by the progress of the community's education. Mircea says that the process is an integral part of the massive transformation of the world undertaken by the industrial societies, a transformation made possible by the desacralization of the cosmos accomplished by scientific thought and above all by the sensational discovery of physics and chemistry. We shall later have occasion to inquire whether this secularization of nature is final if no possibility remains for a nonreligious man to rediscover the sacred dimension of existence in the world.¹⁸

In addition to education, Kediri is also known as a city with a free market system. It is labeled as an area with a traditional and modern economy—called traditional because it still looks like traditional markets. It is said to be modern because of many economic infrastructures such as hotels, malls, etc. These two economic patterns illustrate that apart from the people of Kediri City preserving the heritage of cultural traditions, they also filter the

¹⁷https://id.wikipedia.org/wiki/Kota_Kediri. Accessed in May, 23, 2019.

¹⁸ Mircea Eliade and Willard R Trask, *The Sacred and the Profane: The Nature of Religion: [The Significance of Religious Myth, Symbolism, and Ritual within Life and Culture]* (Harcourt Brace Jovanovich, 2002), 50.

economic barriers that come.¹⁹ This is because the motivation to sell to increase the economy is quite similar to the culture and customs of the Indonesian people.

This city is developing along with increasing quality in various aspects, namely education, tourism, trade, government bureaucracy, to sports. Shopping centers from traditional markets to modern shopping centers are already operating in this city. The Gudang Garam cigarette industry, located in this city, supports most of Kediri's economy, the largest cigarette company in Indonesia. Around 16,000 residents of Kediri depend on this company for their livelihood. Gudang Garam donated relatively large taxes and excises to the City Government.²⁰

This city has various tourist attractions in tourism, such as the Pagora Swimming Pool, Tirtayasa Water Park, Jayabaya Pier, Selomangleng Cave, and Sekartaji Park. The area along Jalan Dhoho is the busiest shopping center in Kediri. In some corners of the city, there are also minimarkets, cafes, resorts, night entertainment, and many other places that support the economy while meeting the community's needs.

The city of Kediri received an award as the most conducive city for investment from an event related to community service and the quality of autonomy. Kediri is a reference for investors who want to invest in this city. Several private universities, Islamic boarding schools, and so on also impact the city's economic sector. The primary Islamic boarding schools in Kediri include the Lirboyo Islamic Boarding School and the Wali Barokah Islamic Boarding School.

Portrait of the Harmony of the People of the City of Kediri

The concept of various ethnic settlements in Kediri City has survived until now. The city of Kediri has become a home of various ethnicities ranging from Chinese, Papuans, and indigenous people themselves. Especially Chinese have a dense community of notable settlements in the south of Kediri City. The geographical model of the settlement creates an active interaction for each individual. Even though it is in a residential community, social relations between community members are interactive in every social activity.²¹ The mapping of settlements does not

¹⁹ <https://dukcapil.kedirikab.go.id/>, accessed in May, 11, 2021.

²⁰ https://id.wikipedia.org/wiki/Kota_Kediri, accessed in May, 23, 2019.

²¹ The concept of living in the city of Kediri is believed by the Chinese and other ethnic groups as part of the values and principles that bring profits in business. Because the concept of settlement was not chosen based on the inclusiveness of the ethnic community but only based on the long-standing beliefs of their ancestors. This can be seen from the pattern of settlements in Chinese houses, which are indeed square as a symbol of welfare. Therefore, the concept of settlement has nothing to do

create *gaps*, passive gaps, and individualistic *status quo*, but the concept of settlement is only a geographical location. Social interaction is harmonious. Family relations, brotherhood, helping each other are intensely intertwined. Interactions between ethnicities and religions occur in all aspects, ranging from social, religious, economic, and educational.

The relationship of social harmony in the religious community of Kediri City is depicted from several main manifestations: *first*, the harmony of religious diversity, religious sects, and understandings. Confucianism, Hinduism, Buddhism, Islam, and the sects in each religion seem to be invisible from social interaction. Religious differences only become differentiators when carrying out religious rituals. In other aspects, social activities do not prioritize religious egoism or fanaticism. Religious differences are seen as human affairs with God, not at the level of social relations. All religions are considered to have the same goal.

Therefore, realizing the importance of a strong belief intolerance in the City of Kediri, in both formal educational institutions such as Elementary Schools, Middle Schools, and Colleges, multiculturalism education is taught by marrying three essential elements of pluralism, namely intellectual cognition, *human psychology* and the actualization of tolerance. Intellectual cognition is defined as knowledge of the philosophy of divinity and humanity, monotheism, and respect for fellow human beings. *Human psychology* is defined as instilling a deep sense of tolerance into children's minds, a sense of love, affection, closeness, and a close emotional relationship between all humans. Meanwhile, the actualization of tolerance is related to the real nature and behavior of the community by prioritizing the human side, not differences.

These three concepts of multiculturalism education can be seen from the socio-religious behavior of the community, such as when the call to prayer signifies the time for prayer for Muslims, the behavior of Confucians, Hindus, and other religions reminds them to worship immediately. Likewise, on Sunday, when Christians worship, other people are reminded, and so on. It is not only limited to reminding each other. Inter-religious people celebrate together every celebration of *the holidays* of their respective religions, such as *Eid al-Fitr*, *Vesak*, *Nyepi*, etc.²² The cooperation between adherents of this religion is a manifestation of the highest

with the difference. See more clearly in Binita Yuania Anugrahani, "Pemaknaan Etnis Tionghoa Dalam Mengaktualisasikan Nilai Leluhur Pada Bisnis Perdagangan," *Jurnal E-Communication. Kediri* 4, no. 2 (2014): 1–15.

²² Eko Aris Santoso, *Interview* (Kediri, May, 29, 2021)

achievement of socio-religious harmony—namely, establishing cooperation between different religious communities.²³

Second, the harmony of sociological education. For Muslims, education can be done in traditional schools, mosques, and small *surau* to recite the Koran. Like Christians, apart from formal schooling, they also study in study houses there and other people. If there are educational buildings, places of study, places of worship built or renovated, the whole community works hand in hand to help the energy. The Confucians, Hindus, Buddhists, and other sects are no exception. One command is working together. For non-Muslims, do not hesitate to provide financial assistance, services, and human resources. Likewise, for Muslims, providing a distribution of funds for the building needs of other people.²⁴ This phenomenon has become a dense habit, traditional, passed down from generation to generation until it becomes local wisdom.

Sociological education is a concept of education based on local wisdom, where learning is centered on specific classes or spaces. Instead, learning is centered on social phenomena as a field of knowledge manifestation, while classroom learning is only a supporter. Religious, social interactions in the form of a high level of tolerance, humanity, harmony, mutual help, *cooperation* are taught directly in the community. Among them are through the attitudes and behavior of religious people, between different ethnicities, tribes, and religious sects by displaying the side of harmony and harmony. Such social behavior makes the barriers of the difference a wealth of local traditions and strengths.

Third, the pattern of socio-religious philosophical thinking. The concept built in the hierarchy, namely social relations, is directed or oriented to the philosophy that “every human being on earth is the same, equally created by the One God in a state of fitrah, holy and without sin. Therefore, there is no reason to make new and contradictory misunderstandings.”²⁵ From this theological structure, the next most important are similarities. In

²³ Nurrohman Syarif and Abdul Hannan Hannan, “Model Toleransi Dan Kerukunan Dalam Pluralitas Kehidupan Beragama,” *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 14, no. 1 (2017): 5–6.

²⁴ Sudjono Teguh Wijaya, *Interview* (Kediri, May, 29, 2021)

²⁵ Bustanuddin Agus, *Agama Dalam Kehidupan Manusia: Pengantar Antropologi Agama* (Rajagrafindo Persada (Rajawali Pers), 2006), 12–13. In another study, Irawan Hadi (2017) revealed that the philosophy of life of the Chinese or Chinese and Javanese ethnic communities has a substantial similarity of values, the philosophy of harmonious values of all ethnicities there is influenced by two things: *branding harmony* and *the service city* as the foundation for thinking and acting. See more clearly in Irawan Hadi Wiranata and Marzuki Marzuki, “KERUKUNAN ANTARUMAT BERAGAMA SEBAGAI DASAR CITY BRANDING HARMONI KEDIRI THE SERVICE CITY,” *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 3, no. 1 (October 12, 2018): 64–73.

this case, the social aspect in question is that every element of society meets each other, greets, gets to know each other, helps each other, and interacts.²⁶

The stages of sociological education form the pattern of thought and idealism of social harmony. Every time one of the people carries out the activities of their religious holidays, a general recitation of spiritual shower is held, which contains the meaning of life, godliness, being human, social, self-nature, and other existentialist philosophies. Religious lectures, Christian studies, discussions of Confucians were directed to fix the mindset. This study of social philosophy targets the sacred parts of the mind and heart. So it is said to be part of the cultivation of socio-religious philosophy.

These three aspects are forms of religious understanding based on a conscious attitude of harmony and tolerance. So in the process of creating religious harmony, there is an ongoing process; 1) awareness process, in this case in the form of teaching, introduction, and education about the meaning of harmony since in the family environment, social examples and in formal and non-formal educational institutions; 2) the attitude of tolerance, the following process after understanding and realizing the meaning of harmony, is taught and exemplified how to be tolerant to other people. Tolerance is meant to accept different conditions from adherents of other religions with full awareness, without being jealous, criticizing, or cursing. 3) the existence of cooperation, harmony fruit of tolerance can be appropriately realized if there is cooperation in any form, both from Muslim and non-Muslim environments because cooperation is the highest level of harmony.²⁷

This picture of the pattern of harmony reminds us of a theory of religious pluralism initiated by Nurcholis Madjid, which Abdurrahman Wahid later strengthened, that religion is essentially comprehensive, has the same goal, and creates harmony for all humans, not just followers of a particular religion. Because religion comes from the One and only God, it is impossible to reduce religion in a contradictory way. It is clear, then, that ritual activity is also a different medium with the same goal. Therefore, feeling belonging to other religious rituals is part of religion.

²⁶ Ali Sujarwo, *Interview* (Kediri, Juni, 1, 2021)

²⁷ Rini Fidiyani, the results of her research confirmed that 1) efforts to raise awareness of diversity will not be created if it conflicts with local culture and wisdom; 2) the culture of tolerance between religious communities cannot be separated from the cultural values that surround it, because tolerance is another word for *compassion* wrapped in pluralism; 3) cooperation between religious communities is realized by local wisdom such as the habit of cooperation, love of peace and non-discrimination. So the three stages above can be realized if there is a supportive culture or culture. Rini Fidiyani, "KERUKUNAN UMAT BERAGAMA DI INDONESIA (Belajar Keharmonisan Dan Toleransi Umat Beragama Di Desa Cikakak, Kec. Wangon, Kab. Banyumas)," *Jurnal Dinamika Hukum* 13, no. 3 (September 15, 2013): 480–81, <https://doi.org/10.20884/1.jdh.2013.13.3.256>.

Social Capital of the City of Kediri

The birth of the term “*social capital*” first appeared in 1916 to develop the concept of *goodwill*. Coleman says that *social capital* has the perception that the increase in community participation, social closeness, and each family unit's relationship in social formation must be supported by economic development both as a structure and supporter. Coleman defines *social capital* as all aspects of the economy that aim to facilitate social interaction in the structure. The orientation of social capital to the side of the social structure leads to an urge to be more recognized as an individual in society. More clearly, Coleman says that its function defines social capital. It is not a single entity but a variety of different entities with two elements in common: they all consist of some aspect of social structures. They facilitate specific actions of actors-whether persons or corporate actors-within the structure.²⁸

Conceptually, Loury asserts that *social capital* is an inherent source as the development of patterns of relationships between individuals and society in a community that can encourage the achievement of social cognition of youth and community members through the utilization of economic potential.²⁹ This concept is also strengthened by the opinion of Putnam, who says that *social capital* has a systematic concept, namely the *features of social life networks, norms, and trust that enable participants to act together more effectively to pursue shared objectives*.³⁰ Therefore, *social capital* is often associated with a complete variable that aims to maintain social integration through *social network features, business benefits, and profit orientation*.

The meaning of this concept is in line with the social phenomena that occur in the religious community of Kediri City. The city center of Kediri is the center of trade circulation in East Java. The geographical condition linked between East Java and Central Java makes the center of Kediri City a potential business area for the community. This potential has always been why many people of different ethnicities, religions, languages, and tribes migrated to Kediri City. Even now, various typologies of immigrant communities focus on the business world. However, the business craze is socialist and humanistic. Not capitalist or pragmatic.

²⁸ James S. Coleman, *Foundations of Social Theory* (Cambridge: Harvard University Press, 1994), 87. See also Inés Herrero and Mathew Hughes, “When Family Social Capital Is Too Much of a Good Thing,” *Journal of Family Business Strategy* 10, no. 3 (September 1, 2019): 1001–23, <https://doi.org/10.1016/j.jfbs.2019.01.001>.

²⁹ Robert Putnam, “The Prosperous Community: Social Capital and Public Life,” *The American Prospect* 4, no. 13 (1993): 35.

³⁰ *Ibid.*, 37.

Kediri City Center has an excellent economic stability level, marked by a relatively low unemployment rate, namely in 2019, only 3.63 percent. The economic climate is also conducive to investment, as evidenced in the 2014-2019 RPJMB report for the City of Kediri. The accumulated investment is set at 4.4 trillion. Mathematically, the City of Kediri has three large industries, the Gudang Garam Rokoh Factory, which contributes 70% of the city's income, 80% of the sugar factory, and 70% of all employees are from indigenous people or immigrants who have settled there. This proves that the City of Kediri has a high social cohesion from the economic aspect. Community involvement in economic activities of all ethnicities and religions, pumping social harmony with high interaction. This social cohesion is part of the social subsystem of the concept of *social capital*.³¹

As found in the Chinese community with a Catholic and Confucian religion, all ethnic Chinese are business people. In doing business, the Chinese descendants in the city of Kediri have inherited the norm values from their predecessors, namely by emphasizing aspects of the philosophy of life called *Confucius*. The philosophy of business life (not a religious philosophy) of the Chinese community was influenced by the *Confucian worldview*. *Confucius* contains five wisdom teachings; *ren* (love), *yi* (truth, justice), *li* (rite, morality), *zhi* (wisdom), and *xin* (integrity, trustworthiness).³²

These five teachings become business references that have an evident *social effect*. *Ren* (love), depicted from business behavior by looking at humans from a humanistic perspective, humanizes humans. Between buyers, investors, partners, and other stakeholders are addressed in harmony. Doctrine *ren* slogan, *please respond to kindness with kindness and please reply to evil with straightness*. Similarly, *li* (decency) teachings are interpreted as culture, morals, and customs towards a civilized society. This shows that any business behavior must uphold local culture, morals, and human rights.³³ The estuary of these five philosophical teachings of Chinese business behavior flows down to every business to maintain social relations and humanize humans and harmony.

From that, the depiction of *social capital* in the religious community of Kediri City is reflected in the existence of strong ties in business, efficiency,

³¹ Derya Cevik Tasdemir, Ayse Duriye Bahar, and Filiz Cayiragasi, "A Study on Social Capital Concept, Development and Importance," *International Journal of Management Science and Business Administration* 4, no. 1 (2017): 52-56.

³² Wu Lei, "Building of Social Capital among Workers in Project Teams and Its Effect on Knowledge Sharing: A Saudi Arabia's Cultural Context," *International Journal of Innovation and Economic Development* 2, no. 2 (2016): 33-40.

³³ AB Susanto and Patricia Susanto, *The Dragon Network: Inside Stories of the Most Successful Chinese Family Businesses* (John Wiley & Sons, 2013), 11-12.

business networks, and business continuity, which are an essential part of creating social stability and minimal conflict. Strong ties (*relationships*) in business, either as partners or other relationships, affect the fabric of social interaction in all aspects; please help, friendship to cooperation. While in the aspect of business *networking*, between elements of the community work together. For example, there are investors, then there are managers, there are partners, and there are investors, and so on.³⁴ Business relations also occur in social areas, religious interests, culture, and all aspects.

In addition, the embodiment of *social capital* behavior in the plural society of the city of Kediri is divided into three corals, namely the *first bonds*, namely family, close friends, and relatives. The business development that was built prioritized the elements of family, close friends, and relatives first, both those that were formed due to marriage or other relationships. Regardless of differences, the *networking* development is carried out so that the family structure is genuinely maintained, prioritizing *bonding social capital*. *Second, bridges*, namely colleagues, business partners. This priority is in contact with business partners such as developers. Colleagues and partners can be from anyone, any class, religion, ethnicity. The most important thing is the taste for the developed business. For the majority in this position, the community is very interactive in building relationships. *Third, linkage*, namely the parties with authority such as the government, community leaders, religious leaders.³⁵ Everyone has a stake in establishing standard social policies regardless of differences. Between the authorities and those protected (the community) work together to build a healthy business through social harmony.

Such manifestations of *social capital* become social harmony capital because it combines something material and non-material. The material aspect means the ownership of individuals or social groups related to financial and economic assets. Meanwhile, those relating to non-material aspects are tangible from the existence of trust (*mutual trust*) and a system of togetherness/cohesiveness (*gathering system*).³⁶ This combination creates a harmonious, peaceful, and peaceful social system and develops towards a social society where people can prosper with very minimal conflict patterns.

Social capital into significant capital in Kediri, entrepreneurs and owners of various ethnic and religious capital, the Chinese community, and

³⁴ Leo Suryadinata, *The Culture of the Chinese Minority in Indonesia* (Marshall Cavendish International, 2004), 223.

³⁵ Rusydan Fathy, "Modal Sosial: Konsep, Inklusivitas dan Pemberdayaan Masyarakat," *Jurnal Pemikiran Sosiologi* 6, no. 1 (July 9, 2019): 87–98, <https://doi.org/10.22146/jps.v6i1.47463>.

³⁶ Hong Sun et al., "The Influence of Social Capital on Farm Household's Borrowing Behavior in Rural China," *Sustainability* 10, no. 12 (2018): 43–61.

the Muslims are the advanced aspects of *social capital* on social considerations, culture, and philosophy of life. *The social capital* they apply is believed to be part of God's teachings far above religious (*sharia*) and social teachings. In Chinese, it is called *Confucius guanxi*. By Muslims, it is called *ukhuwah* (brotherhood),³⁷ which is also a life value (more than just *religiosity*) for all religions, ethnicities, tribes in the City of Kediri.

Business behavior with the *social capital* model strengthens social harmony and minimizes differences in conflict. In the economics of Muslims, *Guangxi's* philosophy is very relevant. The Al-Qur'an and hadith explain that the economy must contain elements of brotherhood, mutual help. Between *Guangxi* and the concept of *ukhuwah* in the Muslim economy, there is a distinction to achieve sustainability, namely prioritizing communication and social interaction supported by local culture as a philosophy of life orientation in business. This combination of behavior thought, and life values make social capital the ties of subsystems and a unified social system, even though full of differences.

Community Multiculturalism Education Based on Local Wisdom

The idea of multicultural education first emerged in America in the 1960s. This education model became a reform movement for public dissatisfaction with the capital education system. Education at that time was considered discriminatory and intimidating. The reform aims to ensure that educational spaces can provide equal opportunities to all kinds of people regardless of their ethnic origin, culture, gender, ethnicity, language, religion. Brank considers that the value of justice that arises in the concept of multicultural education carries two currents at once; education for all and based on existing local wisdom. More clearly, Bran says that Multicultural education is a reform designed to make some significant changes in the education of students. Multicultural education theorists and researchers believe that many schools, college, and university practices related to race and ethnicity are harmful to students and reinforce many of the ethnic stereotypes and discriminatory practices in US society.³⁸

Through these reforms, America has succeeded in turning education into the axis of quality education until now. Gorski revealed that the multicultural education movement is directed at changing the education system based on social justice, critical pedagogy, militancy, dedication, and

³⁷ Bryan R. Routledge and Joachim von Amsberg, "Social Capital and Growth," *Journal of Monetary Economics* 50, no. 1 (January 1, 2003): 99–100, [https://doi.org/10.1016/S0304-3932\(02\)00210-6](https://doi.org/10.1016/S0304-3932(02)00210-6).

³⁸ James A Banks, *An Introduction to Multicultural Education* (London: Allyn Press, 2012), 712–13.

developing all local, individual, and community potentials.³⁹ Therefore, multicultural education is adaptive, depending on the ability to manage local wisdom to develop. It can be said that the requirements for the success of multicultural education must be based on local wisdom.

In Muttaqin's research, the application of multicultural education in Indonesia must cooperate with aspects of local wisdom (*local wisdom* or *indigenous knowledge*)⁴⁰ because multicultural characters cannot be excluded and ignore local culture and wisdom. Therefore, the character of multicultural education is accommodative and has local nuances. Accommodative means that education embraces all groups, including ethnicity, religious sects, and religion itself. While what is meant by local nuances is the development of education to develop local wisdom such as culture and language.

The concept of such multicultural education is actualized in the religious community of the City of Kediri. Educational institutions are open and do not discriminate. Even though Islamic educational institutions from various ethnicities, ethnicities, and religions are allowed to become students. The ethnic Chinese, Papuans, Maluku, Javanese are united in one element of the local wisdom of the City of Kediri. All groups can learn together, mingle, unite and interact without being limited by barriers of difference. The Government of Kediri City opens wide to all people. All educational institutions are opened to all groups. Manifestations of multicultural education applied in the City of Kediri can be explained below:

First, ethnic and group accommodation. As described above, the government of the City of Kediri issued a policy that educational institutions in the City of Kediri were no exception. Consequently, all ethnic, ethnic, religious, and linguistic varieties in the city of Kediri can become part of any educational institution. Ethnic Chinese who are Catholic can become students of the Kediri City Islamic Elementary School. There are no divisions, even those who are Confucian, Hindu, and Buddhist. From various ethnicities and tribes too. In essence, all types of society are accommodated into one nature of multicultural education. To filter potential conflicts, the accommodation is fortified by "local culture" teaching materials as mandatory lessons presented in two models; classroom learning model and extracurricular learning.

³⁹ Cited in Lisen Siriat and Siti Nurbayani, "Pendidikan Multikultural Berbasis Kearifan Lokal Dalam Pembentukan Karakter Peserta Didik Di Tanjungpinang Provinsi Kepulauan Riau," *Jurnal Pendidikan Ilmu Sosial* 27, no. 2 (2018): 150–55.

⁴⁰ Zainul Muttaqin and Amika Wardana, "Pendidikan Multi Kultural Berbasis Kearifan Lokal (Studi Di SMA Negeri 1 Narmada)," *Harmoni Sosial: Jurnal Pendidikan IPS* 5, no. 2 (December 3, 2018): 202–12, <https://doi.org/10.21831/hsjpi.v5i2.10463>.

Second, the integration of cultural values. The purpose of the integration model of cultural values that are actualized in the City of Kediri is that the entire culture of immigrants, such as ethnic Chinese, Papuans, and Moluccans, certainly brings their respective cultures to the City of Kediri. All cultures blend and blend into the big house of Kediri culture. Cultural differences certainly have the potential to threaten social harmony, prone to conflict. Therefore, the local culture of the Kediri people embraces all cultures by unifying values. For example, the *Guangxi* culture of the Tinghoa ethnicity, the *populist* culture of Papua, the *enterne* culture of the Maluku people, and the like are integrated into the *toto* culture, which contains the value of retribution for the people who help. So the value of all cultures is the reciprocity of every activity.

Third, the integration of the philosophy of life. Every ethnicity and religion certainly has a perspective and ideology of life. Like the Chinese who have a *guanxi* philosophy of life, Muslims have what is called *ukhuwah*. These various life philosophies have the same values: teaching strong interaction and communication, mutual respect, friendship, mutual help, cooperation, and eliminating individual pathologies. This is what is meant by the unification of the philosophy of life in one multiculturalism value of the City of Kediri.

Conclusion

From the research and discussion results above, it can be concluded that there are two essential research findings. First, social capital applied to religious communities is based on strengthening social harmony. Boding social capital, business networking, business partners, bridging social capital, and all stakeholders, the business character of the people of Kediri City is based on a philosophy of life such as *guanxi* and *ukhuwah*. Social harmony through mutual respect, mutual help, and even cooperation regardless of differences is the goal of the built business concept. At the same time, business activities become a process to achieve social closeness to not interfere with social interactions.

Second, social capital is combined with multicultural education in the City of Kediri by issuing a policy of “education for all” without considering ethnic, cultural, ethnic, religious, and linguistic differences. The concept of multicultural education is divided into two patterns; education for all, namely educational institutions aiming at the accommodation of all ethnicities, religions, ethnicities, and languages without discrimination. Then the next thing is to bridge the risk of conflict. Filtering the local culture of Kediri is made as a bulwark of social harmony. So all educational activities and learning have local cultural content based on output.

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