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Research paper

Local Wisdom Values as Social Attachment of School and Multicultural Society (the Implementation of Multicultural Education at Muhammadiyah Islamic School Sendangmulyo, Kulon Progo, Yogyakarta)

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Abstract

Through peace, the world civilization will be implemented. Meanwhile, peace will be created if each nation in the world is able to build tolerance and cooperation in multicultural society context. Indonesia has owned a motto "Bhinneka Tunggal Ika" which becomes the base of nation unification, while in the local areas, the local wisdom values which become the various societies. In Yogyakarta in particular, or Javanese in Geneal, many local wisdom values that can become social attachment in multicultural societies. This research is aimed to explain the form of interaction and local wisdom values which are able to strenghten the relationship of a school with the multicultural societies. Through qualitative-naturalistic method, this research is performed to draw a conclusion that the relationship basic in the interaction between the school and society is trust. Trust is built from social values sourced from local wisdoms, which is "cooperation" full of sincerity or which is called as "holobis kuntul baris." This value has given societys spirit since the building of this school. Eventhough the society and school have difference religions, they let their children to study at thi school. Also, theres no anxiousness towards their childrens learning activity. Until nowadays, the school and society have been able to maintain the local wisdom values even to keep and protect each other. They have belief that "eventgough they have different religions, they have similar ancestor so that they should not hurt each other, even they have to respect and help each other." In the concept of multicultural religious education, it has entered the level of "beyond the wall". According to Christina and Intersubjective step according to Abdullah. It is the implementation of Multicultural Education which is based on local wisdom which is continously dug in many regions in Indonesia.

Keywords: *Local Wisdom; Social Attachment; Multicultural Society*

1. Introduction

Globalization which discusses capitalism has placed education or school as the instrument to do social reproduction. The technocrative line uses school as the mechanism to sort who will raise on board and survive on the steady position. School as a way to keep domination structure, power distribution, and power ranking determination and to get privilege. Parents from upper economic class have prepared their children to enter a good school, such as private course, English course, computer course. All fullfill what have become the demand of school. Automatically, upper grade children are able to access school facility well, both academic or non academic. This ability also supports them to enter higher education level, because only most of rich people who are able to study at college. Poor people only study at low-qualified school. Societies do not have other choices if they do not have sufficient resource for school.

In various countries, including Indonesia, authority becomes a domination which is not simply forced through their right hands, such as judge, police or militaries, but domination practice through regulation, especially at school (such as National Examination, RTO, free test line for achieved students) and ideology (capitalism) which collectively result in knowledge that has active function to make the society "keep silent". This country has been dominated by businessmen, law experts (polices, judges, and prosecutor) and House of Representatives (DPR) through ruling and regulating. Freire stated that education is the proces of dehumanization performed by the authoritarian for their authority. (1).

Concerning this matter, Bourdieu also stated that education a conflict arena for life stype herritage between group and society. Society maintains their position through education. Position to stay on top, and vice versa. The group which is under difficulty follow different high class life stype because the standard which is utilized by upper class (2). The variations of school lack of "bridge" in the daily practice of children who study at school. Therefore, it makes them to grow and shaped into ignorant, individualist, and furthermore it will embedded "ignorance character."

This condition is worsen by the misuse of IT advancement, in which the societies are lulled with social media sophistication. Their fun to communicate through social media have become the distance in making family relationship or friendship and cause the dissapearing local wisdom values, such as tolerance values, respect each other, sincerity to accept each other, trust each other and togetherness spirit which bases have been placed by ancestors as the guideline in life and become the framework of unity.

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Among the local wisdom values, on the other side, it is found a school which is able to keep togetherness vaues and assertiveness in the multicultural societies. The school is Muhammadiyah Islamic School Sendangmulyo, Samigaluh, Kulonprogo, Yogyakarta. This school bases their Islamic Principles possessed by Muhhammadiyah Institution and has been established since 1975. This school is located in Samigaluh highlands area, Kulon Progo, yogyakarta and in the middle of Village which the societies have various religions, such as Islam and Chatolic. Even, some of the school founders are Catholic (look table 1)

Table 1: List of Founders of Muhammadiyah Islamic School Sendangmulyo

No	Name	Religion
1	Rejo (Almarhum)	Islam
2	Ribut	Islam
3	Muji Raharjo	Catholic
4	Semiharjo	Catholic
5	Atmo Wiyono	Catholic

Of the table above, it is seeen that eventhough this school is based on Islam, but three of five founders have Catholic religion. It is a rare phenomenon, even of the thousands Muhammadiyah schools in Indonesia, it is estimated that only this school which has Christian founders. Even, when the building was built, some of Catholic religious members also participated.

This school also has various students, both in religion or economic level aspect. There are some Christian students in Grade 5, 2 and 1. They are: (1) Fransiscus Chistofer Pradibtyo Pamungkas (grade 1), (2) Antonia Ririn Dwi Aryani (grade 2) (2), and Fransiscus Fian Adiyanto (grade 5). The students have good study achievement and have won quiz competition of Religion Education, with the spokerperson a Catholic student. In this school, Cathlic students love to learn Islamic Religion, but they do not touch belief matter. Almost each year, this school graduates their Catholic students.

Therefore, this research is aimed to identify and analyze local wisdom vaues which are able to be the bridge in maintaining harmony of relationship between school and multicultural societies and analyzing whether the values become a refference in the imlementation of multicultural education at Muhammadiyah Islamic School Sendangmulyo, Samigaluh, Kulonprogo, Yogyakarta.

2. Literature Review

2.1. Relevant Research

There has been many research about local wisdom conducted in various countries. In Indonesia research about local wisdom do especially for conflict resolution program such as in North Maluku and Poso. First research was Sadjim, Muhajir, and Sudarsono entitled "the revitalization of Unity in Diversity and Local Wisdom Values Based on Social Pascaconflict Learning Society in Ternate". This Research conducted in areas with various of religion followers (Islam, Catholicism and Christian) where often happen tension social. This research found that: (1) the importance of local wisdom values revitalization in Ternate caused by: (a) the level of trust between religion is Low, (b) primordial and fanaticism ethnicity is high. (2) the identification of some traditional songs and ceremony in Ternate as a tool or media in growing the spirit of togetherness and union (3) stages of local wisdom values revitalization are culture transformation, communication, adaptation, and organization; (4) efforts from the community which facilitated by the government to build unity with collect various ethnicity in community and Forum Pembauran Kebangsaan (FPK) as an effort to make coordination easier, and for religious leaders which members of Forum Kerukunan antar Umat Beragama (FKUB). The communication Patterns in context of cultural transformation used local wisdom values that has long been attached on culture Ternate society.

Second, the research conducted by Hendry Bakri on "Conflict Resolution toward Local Wisdom Approach of Pela Gandong in Ambon City". This Research found: (1) cause of unrest in Ambon Maluku is the results of particular goals setting and planned to damage the culture order, ruin the economy and education system, and disturb the peace and stability in Ambon City. This conflict colored by the dominant factor of ethnicity, religion or both as emerging the formers identity their masparties. This research also aiming to find the existence of reconciliation management which start to diagnosis the cause. One of conflict completionn with inserting local wisdom values which has attached since past time, and be bond brotherhood Ambon and Maluku society generally.

Both research are illustrate that local wisdom values has come along coloring in effort to conflict reconciliation in Ambon and Ternate. People in both region have local wisdom values, either from songs or culture ritual that has theme unity and togetherness. This Effort is to remind back that they in fact have the same ancestor that unite since long time ago, so it is not proper if they hostile each other. However, the context in both research are more focus on conflict between citizens triggered society by difference ethnic, religious, or both and in effort to reconciliation with inserting local wisdom. While this research did not provide phenomenon conflict, but precisely depart from existence potential togetherness in diversity shown by a community multicultural in the relationship with multicultural school through preservation values local wisdom. There potential raised in research this with hope could be an example of a model or pattern for Other people who have case or similar characteristics.z

2.2 Theoretical Framework

2.2.1 Education in Sociologycal Perspective

Hystorically, education has been started since the existence of humans. Individuals have practiced education although they had not known the education science because education is the instinc of each individual. Sociological perspective focusses on discussion on education on two aspects. First, to see the societies as the picture on the sttructure feature which emerges and develops continously and experiences change as the consequence of humans action in the relationship with other individuals. Second, to see the relationship between "academic" explanation on social life and policy formulation that can be used directly in the activity of society members everyday (3).

Sociology in the context of macro approach has two main perspectives, which are functional and conflict perspectives. In general, functional analysis sees the positive function of educationan institutions in maintaining the sustainability of social system. Durkheim as one of this view believers see the relationship between system (practice) of education and social solidarity. Durkheim sees the main function of education is to transmit values and norms in the society. Durkheim argues that Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpectuates and reinforces this homogeneity by fixing in the child form the beginning the essential similarities which collective life demands.(4).

In the preindustrial society, education is performed informally through local wisdom values in the family and society environment. Societies live in an environment which is care, harmonious, cohesive, and cooperate to each other in personal matters such as building a house or public matter such as building a road, bridge, waterways, school building, etc. All is done for free, but they help each other in turn. Javanese society knowsn the term "sambatan"with the spirit of "holobis kuntul baris." Various works are done specifically so that it does neet formal education. They are unified because they have similar ancestors. Social solidarity is based on trust feeling. This kind of feeling is able to penetrate difference borders such as religious and social class

difference. In the village societies, local wisdom values have not dissapeared caused by modernization.
While in the modern/industrial society, in general, social solidarity is based on inter- dependency towards individual who has similar skill or competence or need each other, not merely based on the local wisdom. The function of education in this case is to prepare individual to be on certain rules in the society life.
Bureaucracy is utilized to organize task or work which has clear relationship, both vertically or horizontally so that they have similar qualification with the line. They can be marginalized because of clear sanction. The interaction is done based on the spirit of completing "firm" task, moreover in the context of vertical relationship.
In this context, conflict perspective has different opinion in explaining the practice of education. If the functinal perspective sees it from the function of education, the conflict perspective sees that educational practices tend to cause social conflict (5). This conflict is more caused by the difference of position of each individual in the society. Marx explains the position of individual in a dichotomy, that is authoritative individuals (superordinate) and individual dominated (subordinat).(6)
According to conflict perspective, educational institution is considered to contribute in the social inequality in the society. This inequality is more caused by social status difference which cause individual group ability to access educational facilities (4). As a result of this procession, education facility is only able to accomodate a group of individuals who have more resouces, in this case is material (money). Furthermore, this conflict perspective is explained that education insitution will run the function of social function (7). Societies from incapable group will finally produce incapable individuals.
Regarding the matter, Giroux in Nuryatno revealed that capitalism domination has reached another area, including education. In the education area, the real impact of capitalism domination is one of products resulted, which is culture of positivism. In this perspective, capitalism and positivism culture are seen when the science is disseminated to learners is it which orients them to adapt in the industrial world by sacrificing critical subjectivity aspect, which is competence to see the world critically (8).
In detail, Peter Mc.Laren in Nuryatno also proposes three capitalism impacts towards the education. First, the relationship between capitalism and education of urban society has caused school practices which support elite classes economic control. Second, the relationship of capitalism and science have supported the development of science which is only aimed to get material profit than create better global life. Third, the mixture/marriage between capialism and education and knowledge have created foundation for education science which emphasizes on corporation values by sacrificing social justice and humanity pride values (7).
Reality in the field, it can be argued that the capital approach in building education can be perpetuate the status quo, because many resources that the government has received are mostly accessed by the learners from the middle to upper classes. This is because they have been well prepared to compete in the education industry with a quantitative cognitive measure through various types of courses, such as math, science, English, and so on. While the children from the lower group can only access the standard resources from the lower-class schools or universities. This is one of the factor that caused the polarization of socioeconomic status widened. The wider impact is the children is educated to compete freely that can lead to individualistic, selfish attitude, and less caring to fellow.

2.2.2. The Importance of Local Wisdom Values for Indonesia in Global Era

As Biheka Tunggal Eka nation, Indonesia has various ethics with many local wisdoms which within contains of very important ethical and moral values to be maintained in the global era. Those values are unified in the local society life becomes the guideline and interacts with God, individual, and nature, so that it makes the relationship among the three is harmonious. In the multicultural society context such as Indonesia. The local wisdom has a very meaningful meaning as the "bridge" and unification of societys unification for the continuity of civilization.
In this context, local wisdom also becomes the healer of bad capitalism effect towards the education because it is able to sharpen smoothness and height of mind. The existence of local wisdom in the society that is experiencing bad impact of capitalism and weak relationship because of IT sophistication is very crucial.
Therefore, the attempt of local wisdom values reinventing should be cultivated and developed in various society environments. Local wisdom can be understood as local ideas, values, and perspectives which are wise, have good value and embedded and followed by the society members (9). According to formulation issued by Social Minisry, local wisdom is defined as a life perception and knowledge and various life strategies in form of activities peformed by local society in responding to many problems in the fullfillment of their requirements (10).
Their requiremet fullfillment involves all life elements, such as religion, knowledge, economics, technology, social organization, language, communication, or art. Another definitions which is in line on the local wisdom revealed by Zulkarnain and Febriamansyah are in forms of certain believed principles and methods, and applied by the local society in the interactin and interrrelation with their environment and transformed in form of value system and custom norms (11).
The effort of reinventing of noble values, local wisdom is developed by seeing some empirical conditions, such as first; that reinventing is performed because of unity spirits as seen since the old days, for example the terms of "*rukun agawe santosa, crah agawe bubrah, holobis kuntul baris"* have been shifted by capitalism so that it should be lived into interaction based in harmonious society lfie. Second, the value spirits have become a mean of inheritance and development in strenghtening unity values, especially in the social environment; third, to attach the culture with religion multicultural resorces that should be maintained and developed; fourth, the lost of values spirit in the society multiculturality and the more developed violence tradition.
Wahab stated that the society supports cultural values and some of them are categorized as *local genius* and *local knowledge* and become the source of value for the supporting societies. The local wisdom values which have been considered as good and relevant in recent day should be maintained and even become material and source of education material (12).

2.2.3. Local Wisdom in the Context of Multiculturalism

Human life is surrounded by the culture, it is caused by humans who always attempt to maintain in the existence in life that should be related to surrounding, both phyishial and non physical environment. The process of cultural shaping lasts for centuries and tested to shape a reliable, proven and trusted component that can bring human welfare. Cultural values hereditarily become the role models in behaving, such as local wisdom value. It is a result of noble habits which annually preseved because of their benefit to keep love and civilization.
Culture has been born thousands years ago since since the existence of human on eart. Habits that become and shape their behavior is heredited from generation to generation. The culoture shift among generations, it requires intermediary generation which is able to understand old generation and communicate it well in form of language, action, or daily activities, so that the values become the role model in their behavior. It is important because globalization current often brings the impact of the faded moral ethics values that have been rooted in the society.
The rush of globalization, modernization and the tight puritanism current are worried to cause the eroded love towards local culture. Therefore, local culture as the ancestors heritage is marginalized by foreign cultures, elimitated in their home, and forgotten by

their heirs, even many young people recognize their local culture. They tend to be proud of foreign works, western lifestyle compared to local culture in each region.

Education which is based on local wisdom is require to develop moral quality, personaliy, and togetherness attitudes which are eroded by the era development.(13).

Building moral quality towards cultured and civilized societies are impossible to be separated from value and context which influence it, which is community or society. Local wisdom is the representation of way of life which grows and develops in a community. local wisdom-based education steps on the trust that each community has certain strategy and technique developed to run the life as its context(7).

Antropholigist scientists such as Koentjaraningrat, Spradley, Taylor, and Suparlan have categorized human culture as the container of local wisdom to ideas, social activities, and artefact. Culture is a total knowledge possessed by a group of human and become life guideline to interpret the environment in form of daily actions.(14).

According to Muhadjir, Indonesia as a large country is built in the *kebhinekaan*, mutualistic symbiotic traditions that acknowledge ethnical plurarity and there is no tradition that should confirm or dominate other ethnics and conflicted tradition. The administrational politics are unified in "*tunggal ika"* which departs from justice in the region, and unified symbiotically in the national justice.(15).

The needs of local wisdom values as the refference to behave at least to see some empirical conditions,: first, that unity values spirit which is seen since the old days hystorically, the spirit is called as "*rukun agawe santosa crah agawe bubrah"* started to be faded in many regions. It is seen from the violence and conflict which emerge; Second, those values become the vehicle to respond various accute problems faced by the society, such as corruption, poverty, social gap, etc. Third, as the culture attacthment with plurarity resources which are possessed, such as schools, gyms, security posts, social gathering, etc. The lost of values spirit in the societys pluralism resources and the more developed violence tradition; fourth, local values reinventing is expected to grow a cultural awareness for the harmonious society life.

Among various present local wisdom scrouts, on the other side, the use of local wisdom is witnessed. For example, cooperation, village meeting, visit each other, care each other in some areas in Indonesia, as occurs in the research location, which is in Muhammadiyah Islamic School Sendangmulyo, Samigaluh, Kulonprogo, Yogyakarta and the surrounding.

3. Methodology/Materials

3.1. Type of Research

This research use qualitative paradigm that try to explain the phenomenon naturally. The knowledge approach that used are antropolgy and sociology of education.

3.2. Technique of Data Collection.

Collecting data use depth-interview, observation, and watching closely to the document. Interview technique is use to reveal the historically data about the establishment of the school and the local wisdom values that dominat. The informants are students, teachers, head master, parents, and the society.

3.3. Technique of Data Analysis

The data was analayzed with interactive analysis developed by Miles & Huberman (16) which consist 4 steps: (1) data collection, (2) data reduction, (3) data display, dan (4) taking conclusion.

4. Results and Findings

4.1. Local Wisdom in the Context of Multiculturalism

Local wisdom values are cultures respected by local society. These values have been able to keep and bridge various existing differences, espceially in the multucultural societies. It is explained through the research is done by Muhammadiyah Islamic School Sendangmulyo. School which is based on Islam is established by figures who have various religions, 2 Moslems and 3 Christians. When the first time this school was established in 1975, teaching learning activities are implemented in one of societies house as the nationalist figure. It is called Muhammadiyah because the founders recognize that Muhammadiyah in various regions have been proven to manage the school. In that year, villaged had not able to manage the school. At that time, villages had not been advanced and schools were rare. If there were ideas of school establishing ideas for the village advancement, thus, other figures did not consider their religion, they perceived their ancestors unity. Furthermore, it supports the idea. Their relationship is sincere, straightforwards, solid, and trustable. Political elements in the societys interaction process when many of them enter.

It is a cultural wisdom have penetrated the difference border. The values of local wisdoms is highly appreciated by Sendangmulyo societies. Those values have been able to keep and bridge various differences exist in the society. Of the field data, it is explained that the pattern of communication and interaction of society at that time was based by local wisdom values, among them are:trust, cooperation, and tolerance.

4.2. Trust Value

Trust is trust value and trustable value. Fukuyama said that trust is appreciation which arises in the community that behave normally, honestly, and cooperatively based on the norms possessed together for the interest of members different with the community (17). According to Sztompka (18)"*Trust is the expectation that other people, or groups or institutions with whom we get into contact — interact, cooperate — will act in ways conductive to our well — being.*" Based on the definition, trust has concept: expectation, interplay, cooperation and conductive/supportive. It means that a relationship supports each other, cooperation, and towards collective advancement.

This definition is utilized to explain why Catholic religious members gave their best effort to build a school which is based on Islamism. They perceive unity in the similarity of ancestor and spirit to develop their society. The relationship crosses the difference border because they are united by struggle values to grow and develop. If it is identified deeper, there are some elements which base on the relationship of Sendangmulyo societies, such as destiny simlarities as urban people, cooperation of cross-broder, spirit to develop and collective commitment.

In trust, there is no anxiousness on relationship with many parties because they have reason to suspect their partners eventhough they have different religion. As conveyed by one of Muhammadiyah Islamic School teachers in Sendangmulyo that headmaster, techers and students parents are like relatives. They visit and share to each other. The relationship is based on the spirit of value "*rukun agawe santosa, crah agawe bubrah*". As the statement given by Mr.Rejo who is one of the late school founder, when he was still alive, he often said that "*rukun kuwi iso ndadekake kuat, isoh pada semangat olehe nyambut gawe kanggo ndandani lan majoke desane*" (The unity becomes stronger, spiritful in working to improve and develop the village.).

4.2.1. Integrity

Integrity is honest and moral characteristics. Honesty is indicated by the headmaster and teachers in educating their students by not doctrining the students to convert their religion. This honesty becomes a communication which lasts well until present. There are still many Christian students who study at Muhammadiyah Islamic School Sendangmulyo, so that it can be concluded that the relationship which is based on honesty can results in communication which is avoided from distortion.

4.2.2. Competence

Competence is relevant characteristics, knowledge and personality of an individual in implementing their task effectively. The competence of headmaster and teachers who have education field background as the graduates of "primary School Teacher Education" are generic competence in educating their students. The competence of teachers in understanding their students since they first entered the school has been owned by teachers, both in terms of religion, residence, socioeconomic conditions of the parents. This can be seen from the concern of teachers to their students such as picking up and delivering school, giving special guidance (individual). Meanwhile, the science capital with each spesification is: mathematics, Indonesia language, civic education, natural science, social science, religion,sport and art are special competences that become the capital of teachers in implementing their learning.

4.2.3. Consistency

Consistency is a persistence character on principle. Eventhough various threats come. The commitment of headmaster and teacher can be seen in various threats.their commitment is seen from the openness to accept and educate students from different religious background. It is told by a religious teacher that he is closed to Christian students, even he becomes someone to share. Consistently also shown by parents who are Christians who until now still send their children to Muhammadiyah Islamic School Sendangmulyo

4.2.4. Loyalty

It is a desire to protect, safe, obey and being persistent on what is ordered or asked and full of devotion. Headmaster and teacher of Muhammadiyah Islamic School Sendangmulyo are loyal with their commitment to educate Catholics students and parents are loyal with their commitment to let their children study at the school.Loyal people will not cheat the commitment.

4.2.5. Openness

It is a condition in which every individual is related to education that can understand the process of result of decision making and school policy. The openness is like to be pure, do not lie, cheat, and open to public on what is done by school. Openness is indicated by school which routinely carries out students meeting for Moslems or Christian students parents to discuss school, students learning development and problems and the solving. Meeting is also carried out at parents house because school visits students parents houses.

Meanwhile, if it is seen from the type of trust, the relationship among the school, parents and societies are included in trust category which is based on knowledge. Trust develops from time to time as the function of experience which builds trust on characteristics of being trustable and predictability of an individual. "the better you know somebody, the more accurate you estimate what he does." It is interesting that on trust which is based on knowledge, it should not be destroyed by inconsistence behavior. If the inconsistence party can explain the violence he breaks, it willl be accepted and forgiven and they will maintain the relationship. However, the violence only prevails for once. If an individual is changed and insonsistent, trust will dissapear. Trus which is based on the identification is trust because each party trusts each other with their intention. Furthermore, they are respected, and have commitment to gather as the life of husband and wife. This definition develops into the point in which each party wants to each other. Trust which is based on accuracy is atrust in which the relationship occurs because of a party is considered to have higher power than another (19).

4.3. Cooperation Value

Cooperation becomes *common identity* of Indonesian culture which differ it with another. The culture becomes one of united factors from Sabang to Merauke, although we have different ethnic group, race and religions. The terms of cooperation "gotong royong" is original Indonesia words and is divided into two syllables, such as gotong and royong. The word of *gotong* is taken from javanese language, which means lift while *royong* means together. Thus *gotong royong means* cooperation of a group of society to reach collective objective without calculation as the payment.

Cooperation (*gotong royong)* is a custom to help each other among the societies in many social activities fields, both based on the efficient and practical neigborhood relationship or other cooperation activities. Meanwhile, According to Koentjaraningrat, cooperation means a thight concept concerning the society life as a farmer in agricultural society. Therefore, it is defined that cooperation is a cooperation custom among the societies in many activities in the social environment. The term of cooperation is seen in writing or documents on custom law and agricultural social aspect (especially in East Java) written by Dutch agricultural scientists (14).

Cooperation is a form of local wisdom value which should be a foundation in the social and national life. It should be recognized that the social, economic and politic of Indonesian societies are vulnerable to the faded values. Uncertain Globalization, poverty, and politic situation is considered as the factor cause. Therefore, cooperating values reinventing in the social life should be attempted as seen on the relationship patterns among school, society, parents and students at MI Sendangmulyo, Samigaluh, Kulonprogo, Yogyakarta. This school is based on Islam, however, 3 three of five founders are Catholics. It is a rare phenomenan, even of thousands Muhammadiyah School in Indonesia, it is estimated that only this school has Christian founders.

The societies have similar objective, which is to educate village societies through a school which is located in their surrounding. Thus they collectively build the school and building. They are united by the similarity of ancestor and development spirit.

Their cooperation results in the building of Muhammadiyah Islamic School Sendangmulyo which has been established in 1975 with the founders of Catholic founders. The cooperation is carried out continously as the development of school building and the learning facilities. as mentioned in Table 2.

Table 2: Cooperation in Building Study Place of Muhammadiyah Islamic School Sendangmulyo

Study Place	Year	Cooperation
The house of Mr.Bejo	1973	Building partition, students tables and chairs and blackboard.
The Porch of Al Asyar Mosque	1974	Building partition, students tables and chairs and blackboard
School Building of Muhammadiyah Islamic School Sendangmulyo	1975	Building the building, preparing students tables and chairs, board, teachers tables and chairs etc.

The previous table shows the cooperation which had been performed by the societies while establishing the school until the perfection.

It is similar to the term of cooperation, but the objective is to complete an individuals personal work, such as building a house or farming, it is known as "*sambatan*" in Middle Java and Yogyakarta. This activity is voluntary. An individual asks for other peoples help to build a house without being paid as a builder. They are only given food and snack from the owner of the house. *Sambatan* is based on the feeling that in the social life, each individual as the societies needs each other or depend to each other. Besides showing an empathy on happiness or sympathy on sandess, people who help with the expectation they are also helped in thee future if they have similar interest. Many factors reduce the tradition of sambatan. One of them is present life patterns which more reflect materalism and individualism so that many people do not socialize to each other.

The difference between cooperation and sambatan is on the object they perform. Cooperation has public interest object, while sambatan for individual interest. However, there is exchange nuance, which is when an individual helps other people, he actually has an intention to be helped by them. Sambatan is also performed by the societies towards the teachers or parents who have an intent, such as wedding, building or renovating a house etc.

4.4. The Implementation of Local Wisdom in Religious Education at Muhammadiyah Islamic School Sendang-mulyo

4.4.1. Beyond the Wall and Intersubjective as Education Paradigm

Many writings and research have ofen discussed on implementation, religious education which is based on multicultural bases. The question is that which religion that creates tolerant, inclusive, humanis individuals and firm the pluralism and multiculturalism spirit? Religiouos education is idalized as an education which is not doctrined so that it raises absoluteness claims. Then the difference and change in the religion have been killed by fanatism and exclusivism, religion become antireality. However, fanatism and exclusiveness attitutes are created by religious-based education institutions (8).

In the modern contect, education is always put on the activity and work framework which is aimed for the generations who are in the growth and transistion period.

Therefore, education more directs themselves on the effort of shaping mature personality for each individual as social creature in handling era development challenge. This individual shaping process lasts continously in the space and time framework which experience change. thus, education should be designed to adapt era development that can shape mature personality personally and socially (20).

In order to respond which education model that enables to create mature, inclusive individuals who are able to follow the era development, it is important to consided religious education models which are based on multiculturalism as discussed by Amin Abdullah and religious education developed by (21, 22). Tolerant behavior will be developed through the embedding of values and cultural building to respect and care to each otther. Jack Seymour and Tabita Kartika Christiani explain the paradigm *in the wall*, *at the wall*, and *beyond the wall*. The paradigm of in the wall is an individuals position which see themselves or group as the rightest and ask other people or group to recognize the truth. The paradigm of at the wall is the posittion in which an individual acknowledges the existence of other religion but they still keep distance. While beyond the wall is the position in which an individual has been able to accept, recognize and respect other religions and is willing to cooperate in solving a social problem. The most appropriate paradigm concerning tolerant behavior is beyond the wall, because the approach is not only oriented to have dialog with people whose religion spirituality visions are different, but also to be assertive and cooperative.

Meanwhile, Amin Abdullah uses philosophical approach inspired by Immanuel Kant in his work., *Perpetual Peace*. Furthermore, it is developed through religioous phenomenology approach in religious study. Philosophical approach which is utilzed map and dialog three entity patterns of religion, such as subjective, objective, and itnersubjective. The most appropriate paradigm to build tolerant behavior is intersubjective approach because it prioritizes on sympathy and emphaty feeling among humans and among the worlds religious members through persuasive, dialogical, participatical and inclusive communication.

As the paradigm explained previouosly, the relationship between Muhammadiyah Islamic School Sendangmulyo and societies are said as entering the stage of beyond the wall as Christinas term and intersubjective stage as concept offered by Amin Abdullah. Their relationship is able to cross the difference border, so that it becomes peacefull condition, developments are achieved and as a whole theya re able to implement high tolerated civilization. This is a village pearl which noble values are spreaded to other regions, even other countries. This development is not always measured from material but the mind.

4.4.2. The Implementation of Religious Education at Multicultural School

Building tolerant behavior at school can be performed through local wisdom values integration into school culture, classroom learning as hidden curriculum or overt curriculum, and cooperation with parents and society. It has been discussed that this school has various students, both in religious or economic level. The christian students are (1) Fransiscus Chistofer Pradibtyo Pamungkas (grade 1), (2) Antonia Ririn Dwi Aryani (grade 2) (2), dan Fransiscus Fian Adiyanto (grade 5). Since the school has been established, they have graduated 30 Catholic students annually.

At the school, Catholic students study Islamic religion but they do not touch the principles. Teachers are entusiastic in educating them and there is no impression that they discriminate students. Even, those students get special attention from the teacher. Almost everyday, the teacher pick up and take the students, as if there is no border between them. In the classroom, all students are treated equally.

In joining the Islamic religion, students are seen with their childish style and happiness expression is shown when they welcome their religion teacher. Questions they ask indicate that there are no distance between them. The teacher teaches Islamic Religion and tehre is no doctrine in there. Catholic students study Islamic Religion without being forced because they are not forced to do it.

There is no burden when Catholic students study Islam, even they have good study achievement and have won Islamic Religion quiz in Kulonprogo regency level twice. The interesting thing about the quiz is that the spokerperson/MC of Islamic Religion Quiz was represented by Christian students, such as: (1) Fransiska Rusmini (F) who got winner 1 in 1990 and Robertus Andri as the 2nd winner on the competition in 1997.

This is the proof that Islam religion teacher is a figure that has multicultural perception. Although he presents Islam religion, they care towards christian students. This is the implementation of cross border relationship or beyond the wall as Christinas term and intersubjective as Amin Abdullahs concept. The teachers spirit to keep the relationship with mind smoothness obtain the model from the founders of the school. It can be said that the foundation of peace values and unity which are built by the school and the societies since the old days are kept and always relevant with the era condition, moreover this globalization era.

Many local wisdoms which are based on mind smoothness values are found in village to village. These values will always be relevant for the era development because the world needs peace

and it develops the civilization. Threfore, promoting the local wisdom values which are based on mind smoothness become the task of all national elements, both academicians, practiitioners or the national leaders.

From the explanation above can make a model of relationship between various elements to support the harmonization of life between school and multicultural society.

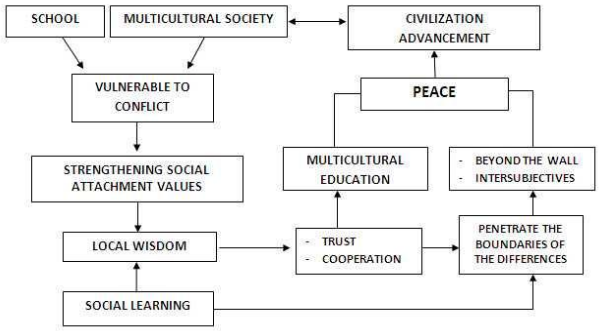


Fig. 1: Model of the Relation between School and Multicultural Society through Local Wisdom Strengthening

5. Conclusion

1. Indonesia has owned the slogan "Bhineka Tunggal Ika" which becomes the basic of nations unifier, while regions also have local wisdom values that can unify multicultural societies. In Yogyakarta specifically, or Javanese society generally, many local wisdom values become the social attacthment in the multicultural societies.
2. The relationship between Muhammadiyah Islamic School Sendangmulyo, Samigaluh, Kulonprogo, Yogyakarta since its establishment in 1975 and the societies last harmonically. The basic is trust. Trust is built from social values which is sourced from local wisdom, which is cooperation which is full of sincerity and spirit or "gotong royong". It is also called "holobis kuntul baris". These values have given spirit to the society since the establishment of the school.
3. Although the school and societies have differences in belief, the societies let their children to study at the school. There is no anxiouosness of parents towards their childrens learning activities. Until present, the school and societies have been able to maintain the local wisdom values.
4. They have belief that "although they have different religion, they have similar ancestors. They should not hurt each other, even they should respect and help each other." In the concept of multicultural religious education concept, it enters the level of "beyind the all" according to Christina and Intersubjective according to Abdullah. It is also the implementation of Multicultural Education which is based on local wisdom values which are always dug and reserved in many regions in Indonesia.

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