



Empowering Diversity: Edu-Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities

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Authors' contributions

This work was carried out in collaboration among all authors. Author Hambali designed the study, performed the statistical analysis, wrote the protocol, and wrote the first draft of the manuscript. Author MMS managed the analyses of the study. Author MDG managed the literature searches. All authors read and approved the final manuscript.

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ABSTRACT

This research aims to provide a deeper understanding of the process of Empowering Diversity: Edu- Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district). In order to obtain valid research data, research was carried out using a qualitative approach and case ethnography type. The research was conducted in the Mandaran neighborhood money village community (the Mandaran hamlet community, Pesisir village, Besuki sub-district, Situbondo district) for six months from January 2023 to June 2023. The

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data collection technique used the snowball sampling technique. The data sources used were primary and secondary. Data collection techniques using participant observation, in-depth interviews, and documentation studies. Meanwhile, the data analysis technique uses the Spredly model with four steps: domain analysis, taxonomic analysis, component analysis, and theme analysis. The results of the field research found that the process of process of Empowering Diversity: Edu-Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo d is organizationally, namely formulating the association's vision, mission and goals, in terms of understanding, namely formulate community regulations and policies, and in implementation, namely building a Gazebo as a center for activities, edu-eco-tourism activities, religious activities, social-community activities, and role models.

Keywords: Empowering diversity; value of multicultural Islamic education; edu-ecotourism; coastal communities.

1. INTRODUCTION

Indonesia is a country whose population adheres to various religions and beliefs and has a diverse citizenry. The variety of ethnicities, tribes, religions, cultures, and customs characterizes this pluralism. These diverse communities with different and unique backgrounds have become a sunnatullah, a necessity and a reality for the Indonesian people [1].

Indonesia is a democratic country, so differences of opinion and views in the form of religion, ideology, and even philosophy often arise, which triggers conflicts with the potential for disintegration, especially in religion (truth claims). This understanding is not due to the multicultural conditions of Indonesia. So, Islamic law, which is qath'i in nature, can be applied in this country, but looking at the context and mature legal interpretation [2].

The practice of violence in the name of certain groups, from fundamentalism and radicalism to terrorism, has recently become increasingly widespread in the country. The existence of national unity and cohesion is currently being tested. Various indicators that show signs of national division are easy to read transparently. The conflicts in Ambon, Papua, and Poso, like fire in the chaff, can explode at any time, even though they can be suppressed many times. This incident not only claimed many lives but also destroyed hundreds of places of worship [3].

Plus the fact that (Indonesia) is still faced with various terrors and conflicts in the name of religious issues, which tend to lead to radical actions. Like the 2021 suicide bomb that exploded in front of the Makassar Cathedral

church, Indonesia previously had a history of bombings that claimed many lives. The 2002 Bali bombing was one of the most significant historical terrorist bombings in Indonesia, which targeted nightclubs and the American consulate [4-9]. A year later, in 2003, another bombing occurred in Jakarta, targeting the JW Marriott Hotel. On May 14, 2018, the Surabaya Police Headquarters received a bomb attack carried out by a family using a motorbike. Still in Surabaya, on 13–14 May 2018 another act of terrorism occurred, this time the bombing targeted three places of worship, namely the Santa Maria Immaculate Church, GKI Diponegoro, and the Surabaya Central Pentecostal Church Sawahan Congregation [10].

In recent decades, there has been an increase in incidents of violence in Indonesia, some of which are in the name of religion, raising questions about the effectiveness of religious education in instilling the values of humanity, moderation, inclusiveness, pluralism, a culture of tolerance and mutual respect that previous Islamic leaders have inherited [11].

As mentioned above, the strengthening of the phenomena of intolerance and radicalism has made many people question the role of religious education in forming religious attitudes; education should be the basis of attention for all stakeholders in this nation [12].

Responding to the phenomenon of radical movements from religious groups or masquerading as religious groups, which tend to commit acts of violence in response to cultural and religious plurality and social, political, and religious problems, it is deemed necessary to review the implementation of multicultural Islamic

religious education in positioning values [13-18]. -the value of multiculturalism, which has been a legacy of the Islamic struggle since its inception in Indonesia in building national society [19].

Multiculturality in Indonesia is a reality that cannot be denied; the dynamics of people's lives are formed according to their respective regions, including coastal communities, especially the Mandaran hamlet [20-23]. Coastal areas are areas with very diverse communities in terms of culture with different characteristics; of course, diversity of character or ideology also underlies diversity of interests. Coastal communities have a set of values, norms, and rules that are certainly different from other cultures (D. Profile of residents of Mandaran hamlet, Pesisir Besuki village, Situbondo) [24-30].

Likewise, the Pesisir community of Mandaran hamlet, Besuki sub-district, Situbondo Regency, is a pluralistic society consisting of several groups, ideologies, races, cultures, traditions, languages, and so on if they can arrange them in an integrated manner [31-35]. It will produce the beauty and strength of humanistic and moderate human resources; however, on the contrary, it could become a social conflict if it is not appropriately accommodated (D. Profile of residents of Mandaran hamlet, Pesisir Besuki village, Situbondo)

The coastal community of Mandaran Hamlet, Besuki subdistrict, Situbondo Regency is quite diverse, consisting of various groups, races, cultures, traditions, languages, etc. Most of them are Madurese and Javanese. With the diversity of the Mandaran hamlet community, harmony and integration should be maintained, which will produce a harmonious and unified society. Conversely, if the diversity of Mandaran Hamlet residents is not accommodated well, it will lead to social conflict (W.KP.20/01/2023)

The potential for horizontal conflict between residents of Mandaran Hamlet and Petukangan Hamlet, both located in the Coastal Village, is due to the sand mining of Oloran soil. The community considers that the sea sand carried by the waves to the shoreline of Mandaran hamlet, which coincides with the flow of the Kali Juma'in river, can be used as a building material. (Ob.19/01/2023)

Sand mining has become a tradition that has an impact on disharmony among the people of Mandaran. Hamlet considers this loan land a blessing that can be used to repair fishing nets

and boats and even make new boats with the people of Petukangan hamlet and residents. An indicator of the potential for horizontal conflict is when sand miners are reprimanded or warned not to take sand because it damages the ecosystem of the Kali Jum'in river flow by sand abrasion and causes river shallowing; the sand miners ignore it and argue that no one owns this sand. and actually invited a fight and even challenged Carok. (W.PP.20/01/2023)

Starting from the explanation above, the complexity of the coastal environment and the people's cultural diversity requires a friendly understanding of the management of colored sand. Because the coastal environment contributes so much to society, taking its benefits so far still seems far from civilized values, and environmental welfare seems to be put aside. This is because human empowerment in the village in processing the environment has yet to be directed or accompanied by a sense of responsibility.

The rise of the phenomenon of radicalism and intolerance in Indonesia, as above, has made many people question the role of religious education as a medium and basis for learning, guidance, and fostering harmony and harmony as well as tolerance and humanism, education should be the basis of attention for all policy leaders in this country.

Then, there is also the practical phenomenon of horizontal conflict in the Mandaran hamlet community regarding sand mining, which has become a tradition, so it impacts community disharmony and horizontal conflict. Therefore, preventive efforts are needed to find a solution to the problem at its roots. Implementing the value of multicultural Islamic religious education through edu-ecotourism could solve this problem. The urgency of implementing the value of multicultural education, especially in countries with ethnic and cultural diversity, such as Indonesia, is an essential precondition for achieving a spirit of harmony, harmony, and nationalism. Without a sense of unity in society, the main goal of development in building a civil society and respecting human values as envisioned by Pancasila in the second and fifth principles is challenging for Raga Cipta Prakash to achieve. Many examples can be taken from various global issues, such as the issue of gender discrimination and racial discrimination, which have rocked various developed countries due to the increasing

awareness of respect for fundamental human values [36]. Multicultural Islamic Religious Education is essentially a process of transformation and internalization of knowledge and experience that places multiculturalism as one of the visions of education, with its main character being inclusive, egalitarian, and humanist, but still robust and based on spiritual and divine values that are based on the Koran. And hadith. Differences in religion, race, ethnicity, and class are *sunnatulloh* [19] as stated in the word of Allah SWT QS Al-Hujurat (49): 13.

According to Azyumardi, Azra believes multicultural-based religious education is needed in educational institutions and society. This is because religious education in educational institutions has not been able to form religious attitudes that reflect a person's behavior of faith and holiness, nor has it fostered a tolerant attitude in responding to differences [37].

From the explanation of the case above, the implementation of the value of multicultural Islamic Religious Education is a means that can understand a diverse society about the importance of understanding each other and working together in managing the sustainability of the coastal environment at various levels to avoid [38]. So that from the existing conflict, it is hoped that there will be a way out as an interesting phenomenon occurred in Mandaran Hamlet, Pesisir village, Besuki sub-district, Situbondo district.

The diversity of residents in Mandaran Hamlet requires a design for the formation and dynamics of community activities adapted to multicultural Islamic religious education that can realize the noble ideals of a prosperous nation, civilized humanity, social justice, democracy, and responsibility for its future. So, with the formation of one community group (POKMAS), namely the Mandaran Community Village Association (Pakulima), it is hoped that they will be able to design and implement community activities based on the concept of multicultural Islamic education in order to realize the noble ideals of becoming a nation, creating a harmonious, prosperous society and civilized humanity, democratic social justice.

Researchers describe several previous research results to avoid similarities in research themes or repetition of research. Based on researcher exploration, several research results are relevant to this research, including:

Alawi, Hapsi Ma'arif, and Muhammad Anas researched the Implementation of Moderate Islamic Values Through Multicultural Based Education. with the results of research that the creation of a moderate character in students inside and outside and at the time of taking or at the end of their education at the institution [39], Budiono, researched Multicultural Islamic Education: Efforts to Strengthen Character Religious and Nationalist, with research results. Multicultural Islamic education at Yudharta Pasuruan University in strengthening religious and nationalist character can shape student personalities that embody Islam and Indonesianness, a humanist mindset, and *rahmatan lil' alamin* [40]. Hasan, Mustaqim, wrote a journal discussing the Implementation of Multicultural Education Principles of Religious Moderation in National Life, with research results that the moderate principles in Islam are *Tawassuth* (taking the middle path), *Tawazun* (balanced), *I'tidal* (straight and firm), *Musawah* (equality), *Shura* (deliberation), *Ishlah* (reform), *Aulawiyah* (putting priorities first), *Tathawur wa ibtikar* (dynamic and innovative), and *Tahadhdhur* (civilized) [41], Masykuri, Qodriyah, Khadijatul, Bz, Zakiyah researched regarding Multicultural Islamic Education with a Wasathiyah Insight: Strengthening the wasathiyah Character of Patriot Panji Pelopor Santri, with the results of research that the values of wasathiyah insight that can be developed through multicultural Islamic education in the Patriot Panji Pelopor Santri Dormitory at the Nurul Jadid Islamic Boarding School are: *tasamuh* (tolerance), *tawazun* (balanced), *Tawasuth* (taking the middle path), *i'tidal* (straight and firm), *musawa* (egalitarian and non-discriminatory), *aulawiyah* (putting priorities first), *ishlah* (Reformation), *tawur wa ibtikar* (dynamic, creative and innovative), *shura* (deliberation) *tadabbur* (civilized) [42].

Based on several previous studies above, researchers have discussed multicultural Islamic religious education at several levels of educational institutions. However, very little research has discussed implementing the value of multicultural Islamic education through education in community groups (POKMAS), namely the Mandaran neighborhood money village community (Pakulima). It is hoped that implementing the values of multicultural Islamic religious education in activities will realize a harmonious, national, and social life, civilized humanity, social justice, and democracy.

To fill this space, the researcher conducted research where research focused on how to implement the value of multicultural Islamic religious education through edu-ecotourism, so the focus of the research was formulated, namely: How is the process of Empowering Diversity: Edu-Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district)?.

2. METHOD

The research method is a process of activities carried out in a structured, systematic, and planned manner to find solutions to problems or get answers to the research being studied. This research was designed using a qualitative approach and a case ethnographic research based on the horizontal conflict between residents of Mandaran Hamlet and Petukangan Hamlet, located in the Coastal Village, due to the Oloran soil sand mining factor. The crashing waves carry the sea sand to the shoreline of Mandaran hamlet, which happens to be adjacent to the flow of the Kali Juma'in river.

The research chose the setting in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district). This research was carried out from February to June 2022. The research subjects and informants who will be used as sources for data mining by researchers with the focus of the research are the Chair of the Paguyuban Pakulima community in Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district, the Management and Members of the Paguyuban Pakulima the community in Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district, as well as the Pesisir

village community, Besuki sub-district, Situbondo district.

In collecting research data, researchers used three research techniques: in-depth interviews, participant observation, and documentation studies. Researchers used interview techniques to obtain research data through dialogue and discussion to answer the focus of the research problem. In an interview with the researcher, the Chair of Paguyuban Pakulima community in Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district, the administrators and members of the Paguyuban as well as the people of Pesisir village, Besuki sub-district, Situbondo district.

Next, the researcher used the participant observation method. This participant observation was used to extract data from data sources through official daily, weekly, monthly, and annual activities in the Pakulima community. The researcher involved himself or interacted directly in these activities with the Chair of the Pakulima Community Community in the Mandaran hamlet, Pesisir village, Besuki sub-district. Situbondo, Management, Members of the Community Association, and the people of Pesisir Village, Besuki District, Situbondo Regency.

Researchers use documentation to examine and obtain data from several essential community archives and documents. Documents to be examined and researched include profiles, regulatory documents, meetings, management, photos of activities, and so on.

In this research, researchers used the Spradley model data analysis setting. The Spradley model's qualitative data analysis technique as a whole research process consists of descriptive observation, domain analysis, focused observation, taxonomic analysis, selected observations, componential analysis, and ending

Table 1. Informant's details

No	Informant's Name	Position	Code
1	H. Syafi'i	Pakulima Builder	BP
2	Habib Hud Musthofa al-Hirit	Pakulima Builder	PP
3	Joko Malis	Chairman of Pakulima	PK
4	Syaiful Bahri	Secretary Pakulima	SK
5	Zulaiha	Pakulima Treasurer	BP
6	Member for Pakuilima	Member of Pakulima	AP
7	Ahmadi	Head of Coastal Village	KD
8	Herpaku	Head of RT	RT
9	Mandaran Society	Public	M

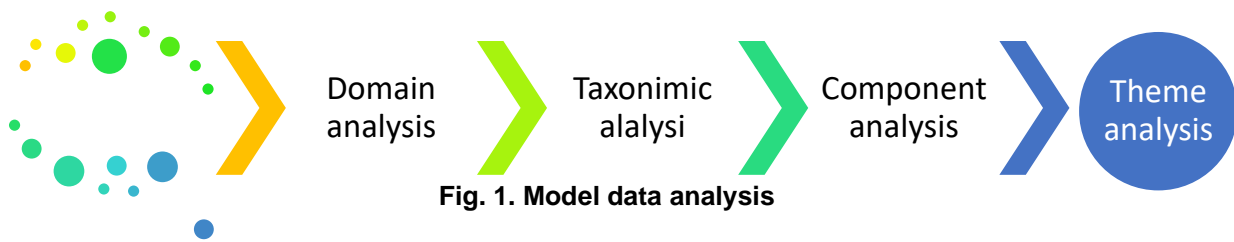


Fig. 1. Model data analysis

with theme analysis (Moleong 2010: 302). This process can be simplified into four stages as follows. Domain analysis, taxonomic analysis, component analysis, and cultural theme analysis. According to Spradley (in Emzir, 2012), there are four steps of analysis: domain analysis, taxonomic analysis, component analysis, and theme analysis.

3. RESULT AND DISCUSSION

In this discussion, the results of research findings and discussions obtained through participant observation, in-depth interviews, and document study will be described regarding the implementation of Empowering Diversity: Edu-Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district). Then the results of these findings will be analyzed and discussed with relevant theories. At the level of implementing the value of multicultural Islamic religious education through edu-ecotourism, in line with Charles O. Jones (Abidin, 2002; 199) stated that in carrying out program implementation activities or policy implementation, there are three types of activities that need to be considered, namely; organization, interpretation or understanding, and implementation.

These three steps are used as an analysis tool for of Empowering Diversity: Edu- Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district), in detail as follows:

3.1 Formulate the Association's Vision and Mission

The vision and mission are the starting point for compiling and planning a program, the reality of tomorrow's existence, and the community's contribution to the future. The correct vision and mission is a compelling idea that can make the

initial leap to the main goal of the Mandaran (Pakulima) environmental money village community by combining all resources to realize this vision.

The formulation of the vision and mission of the Mandaran (Pakulima) environmental village community is based on the conflicts that occur in the Mandaran hamlet community and the needs of the Mandaran community itself. Often mined and taken by residents. The Mandaran community carries out this sand mining, and even residents from other hamlets also participate. If left unchecked, this will cause abrasion, impacting the shallowing of the Kali Juma'in River. Apart from that, the struggle for sand can become a horizontal conflict. (W.KP/15/04/2023).

Mandaran environmental money village association (PAKULIMA) is an The term "Money Village" comes from the primary purpose of forming this association: improving economic standards. "Money Village" itself means "For you to hang out for free, you pay for drinking and eating" (D. Profile of the Pakulima community).

The Paguyuban Pakulima's vision and mission is to realize the Edu-Ecotourism Association by the end of 2023. The Paguyuban's mission is 1) to become a forum for communication and friendship between residents in developing their environment and 2). Become a strategic forum for raising citizen awareness in building a mindset about the importance of working together across differences; 3). Become a tool to unite community members, 4). Become a forum for agents of change in the community through instilling the values of cooperation, solidarity, mutual respect, and mutual appreciation; 5). Building a sense of humanity and social awareness. 6). Encouraging activities to live in harmony and cooperation in preserving the environment, 7). Encouraging the implementation of educational and religious studies, 8). Encouraging people to be aware of the importance of education and teaching, 9). Encourage skilled community members to utilize the potential of natural resources. In realizing this vision and mission, Paguyuban Pakulima

adheres to equality, togetherness, unity, deliberation, justice, openness, and non-violence. (D. Pakulima Community Profile).

Based on this vision and mission, the Pakulima community has the main task of carrying out these responsibilities. Moreover, regarding the editorial vision and mission, it is evident that the Pakulima community's vision and mission contain the values of multicultural Islamic education. The vision and mission include humanist values, tolerance, inclusiveness, cooperation, unity, social care, democracy, deliberation, social justice, and solidarity.

The vision of the Pakulima community is to realize an Edu-ecotourism Community by the end of 2023. This vision is relevant to an association's goals and general benefits, including multicultural-based social-religious education activities.

Banks recommends several principles of multicultural education: First, multicultural education is a political movement that aims to ensure social justice for all members of society regardless of background. Second, multicultural education contains two dimensions: learning (classroom) and institutional (school), and the two cannot be separated but must be addressed through comprehensive reform. Third, multicultural education emphasizes that comprehensive educational reform can be achieved only through critical analysis of the system of power so that comprehensive reform in education can be carried out. Fourth, multicultural education aims to provide every student with the guarantee of having the opportunity to achieve achievements according to their potential. Moreover, sixth, multicultural education is suitable for all students, regardless of their background [43].

The principle of multicultural education is a truth that is the basic principle for being able to act after thinking. The principle of multicultural education is education that teaches equality and justice in position and opportunity. The diversity of various cultures and regions is undoubtedly a reason for multicultural education, so several principles are born, especially in education (Maksum, 2011.223): The selected subject matter must be culturally open and based on the students. The content of the selected subject matter must contain differences and also equality across communities and groups, the chosen learning material must be appropriate to the

context of place and time, all learning material is built and developed and reflects the experience and knowledge that students bring to the classroom, and learning should contain an interactive learning model so that it is easy to understand [44].

The Mandaran neighborhood money village community (Pakulima), apart from being a forum for gathering between ethnicities and groups, this community has a mission and goal as a representation of a multicultural community that can mediate and resolve problems that occur in horizontal ethnic conflicts in the community. In this context, it is in line with the goals of multicultural Islamic religious education the goals of multicultural Islamic education that we can conclude, according to Gay in Bahri (2017: 34-35), namely development of ethnic and cultural literacy, personality development, clarification of values and attitudes, multicultural competence, basic skills abilities, educational equality and excellence, strengthening personality, strengthening and developing a robust national outlook, developing a cross-cultural and cross-national outlook on life as world citizens, as well as the development of tolerance in a peaceful life [45].

3.2 Formulate Community Regulations and Policies

Individuals or groups create and implement regulations to create an orderly and conducive condition. Regulations mean arrangements or instructions, rules, or provisions made to regulate.

The formulation of the rules and policies of the Pakulima community is carried out by the supervisors, daily administrators, community members, RT heads of Mandaran hamlet, and representatives of the Mandaran hamlet community. After the founding of the Pakulima community, management was first led by H. Syafi'i in a deliberation. After the management is formed, the location is where the association is established. We, the management of the Pakulima community and the supervisors, formulate the vision, mission, and goals. After that, make regulations and policies to apply the vision, mission, and goals prepared previously (W.KP/01/02/2023).

The rules or regulations that apply in the Pakulima community are: Prohibited from mining sand illegally, Prohibited from holding gatherings

related to immorality, Prohibited from causing trouble and speaking bad things or creating false information/hoaxes, Maintaining environmental cleanliness and health (D . Pakulima community profile).

Based on the regulations, there is great hope for the community to realize that the community area will be cleaner, more beautiful, organized, and broader and that positive activities will increase to show the direction of more meaningful change. It is necessary to maintain the stability of the association as a community group organization and the benefit of the community so that it can live in harmony and harmony.

The regulations and policies implemented in the Pakulima community align with the multicultural Islamic religious education approach. Mundzier Suparta recommends several multicultural education approaches used in multicultural education James A. Banks identifies multicultural education as having five dimensions that are interconnected with each other, namely the following five approaches:

First, Content Integration. Namely the Content/Material integration dimension; teachers use this dimension to provide information on key learning points by reflecting on different materials. In particular, teachers incorporate learning material content into the curriculum from various perspectives. Second, The knowledge Construction Process. The knowledge construction dimension is where teachers help students understand several perspectives and formulate conclusions influenced by their disciplinary knowledge. Third, Prejudice Reduction. Dimensions of prejudice reduction: Teachers make much effort to help students develop positive attitudes about group differences. For example, when children enter school with negative attitudes and misunderstandings toward different races or ethnicities and other ethnic groups, Education can help students develop more positive intergroup behavior, providing stable and specific conditions. Fourth, An Equity Pedagogy. The dimension of equal/fair Education or equality in Education. This dimension pays attention to ways of changing learning facilities to make it easier to achieve learning outcomes for several students from various groups. Learning strategies and activities that can be used to treat Education include cooperative learning, not competitive learning. Fifth, An Empowering School and Social Structure. Empowerment dimensions of school culture and social structure.

This dimension is essential in empowering the culture of students brought to school who come from different groups [46].

Furthermore, Gorski defines multicultural Education as a progressive approach to changing Education that holistically addresses deficiencies, failures, and discriminatory practices in Education. Namely, every student must have the same opportunity to develop his or her potential, prepare every student to participate competently in an intercultural society, effectively regardless of different cultural backgrounds, schools must actively participate in ending all forms of oppression and student experiences, and Education must be student-centered and open to aspirations [47].

3.3 Building a Gazebo as a Center for Community Activities

The Pakulima Community Association has four gazebos, which are used as a center for coordination activities for the association's management and a place for Italian/social gathering activities, hanging out or drinking coffee, as well as providing comfort for visitors and the surrounding community (O.P, 1-30/04/2023).

The Cangruk Gazebo built in the community came from contributions, community service, and cooperation from members and the community of Mandaran hamlet. The four gazebos that have been built essentially become the center of all activities in the community, including management deliberation activities, religious activities, and social activities, and become a center for multicultural-based Tourism Economic Education and, in general, become a gathering place for all Mandaran hamlet residents or from outside Mandaran (W.KP/01/02/2023).

3.4 Carrying Out Edu-Ecotourism Activities

The fisheries and marine ecotourism sectors are two local economic sectors in Mandaran Hamlet that have the potential to be developed in synergy and integration. Several coastal villages have seen this synergy and integration (W.PP/01/03/2023).

Since its formation in mid-2018, Paguyuban Pakulima has held various kinds of edu-ecotourism in various forms that optimize coastal areas and several historical Karisedanan

destinations in the surrounding environment (W.KP/20/03/2023).

Packages of community development activities with edu-ecotourism from a Multicultural Islamic Education perspective carried out by the Pakulima community include: first, tourism within the framework of friendship, visiting nearby places of worship, such as the Besuki Grand Mosque, Besuki Temple, etc. Second, beach coffee tourism is in the frame of talk shows, seminars, and training accompanied by Nurul Jadid University (UNUJA) lecturers reviewing national studies and strengthening the people's economy from the tourism sector. Third, tour around the mangrove park with teaching information about environmental friendliness (given to the children of the Mandaran Hamlet, Pesisir Village). Fourth, campaigning for religious moderation with multicultural pamphlets around the beach environment. Fifth, prayer (every two weeks, to be precise, in the second week and fourth week on Monday evening, Tuesday). Sixth, study the Qur'an and hadith (reading the Qur'an and its meaning, reading hadith and its meaning) every Friday. Seventh, the Moon Tour competition within the framework of commemorating the Independence Day of the Republic of Indonesia; eighth, the Tour of local arts performances (every night of the week) according to the culture of each ethnic group; and ninth is the recitation of Multicultural scriptures with the title Samahatul Islam fi Muamalatil Ghairil Muslimin (W.BP /15/03/2023).

Edu-ecotourism is a package that combines tourism concepts with educational values and increasing income. The packaging presented is straightforward but has crucial educational value, such as traveling to traditional villages or explaining the preservation of marine ecosystems. The development of edu-ecotourism will also align with the community empowerment process. By opening an area as an edu-ecotourism area, the people in it will automatically be more empowered with tourism area development programs. On the other hand, the local wisdom of the community will also be better preserved, and even more than that, community culture can be socialized more widely. Local wisdom as a tourism asset has been proven to have made several tourist villages successful.

Edu-ecotourism based on multicultural Islamic religious education requires quality learning experiences that can implement multicultural

attitudes capable of working together, forming solidarity and independence, and instilling a sense of empathy, religious tolerance, and life skills in order to form moderate affective and psychomotor skills in order to improve civilization and national dignity [1].

The principles of edu-ecotourism activities are designed to be participant-centered, develop creativity, create fun and challenging conditions, contain values, ethics, aesthetics, and logic, and provide diverse learning experiences through the application of various educational strategies and methods that are fun, contextual, effective, efficient and meaningful [48].

Paguyuban Pakulima in Mandaran Hamlet, with a tourism economic education activity program, is an activity that synergizes multicultural Islamic religious education, economics, and marine tourism. To increase the understanding of the Islamic religion of members and the community, economic welfare, and the goodness of marine ecology so that they can become citizens in a harmonious, united, harmonious, and multicultural society.

3.5 Carrying out Religious Activities

The Mandaran neighborhood money village community is abbreviated to Pakulima. Not only is it a place for gathering and tourism, but the Pakulima community is also a forum for religious education for adults and children. The lack of people who understand religious knowledge means that the religious conditions of the Mandaran community are very far behind (O.P, 1-30/04/2023).

This is one of the hopes of building morals, understanding of religion, and faith in the Mandaran community, making the Pakulima community a place for religious education. Through this religious activity, which is presented informally, it is hoped that it will be able to provide scientific insight and awareness of the importance of education and living in harmony with diversity and difference to be able to cut off the older generation who will be replaced by the younger generations (W.SP/15/04/2023).

Paguyuban Pakulima is needed to form a society aware of the values of multicultural Islamic religious education, namely a society's attitude prioritizes human tolerance, justice, unity, and religious values. The humanist attitude prioritizes humanizing attitudes when facing differences in

diversity. In contrast, the religious attitude is a bulwark against the problem of moral-spiritual decadence due to the negative impacts of globalization. Therefore, the concept of multicultural Islamic religious education is an effort to shape the character of a generation of noble and religious culture so that they are safe in this world and the hereafter.

Based on the principles of the values of multicultural Islamic religious education in all forms of regulations, policies, activities, coaching, and guidance for members and the community in Mandaran Hamlet, the following are several religious activities that are very much about Islamic and humanitarian values to make the community aware of the values the value of multicultural Islamic religious education. That is implementing multicultural Islamic education values in the Paku community. Five community communities in Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district in the religious sector, namely: Congregational Prayer, Istighotsah, Yasin and Burdah, Sholawat Nabi, Tahlil. As in the concept of worship, namely: Recitation of the Book, Nariyah prayers, Rotibul Haddad, Tahlilan, prayers, and complete moon recitation, the commemoration of Islamic holidays.

Multicultural Islamic education contains two combined educational concepts: multicultural education and Islamic religious education. Multicultural education is the basis of education that respects cultural diversity, while Islamic religious education is the basis of education based on Islamic religious values. According to Hasan, multicultural Islamic education aims to place multiculturalism as the goal of education itself with a character that is inclusive, democratic, and humanist and not separated from something very fundamental to the Islamic religion, namely al-Qur'an and as-Sunnah [49].

According to Hasan, the normative foundation of multicultural Islamic religious education includes five main issues that are seen as the basis of multicultural Islamic education, especially in the religious field: 1) Unity in the aspect of the Oneness of God and His Almighty. This issue is called normative because it has been determined by the nas (text) of revelation, as in surah al Ikhlas, An-Nisa;131, Ali Imron:64. 2) From the aspect of the truth of God's revelation that was ordered to His messengers, as stated in Surah An Nisa': 163, Al Imron: 3-4.

3) From the prophetic and apostolic aspect, the Qur'an surah al Imron: 84, al Ambiya: 73, and al

Mu'min: 78. 4) Socio-cultural diversity and differences are sunnatullah, al Qur'an al Maidah: 47, Hud: 118-119. 5) Freedom of religion, among other things, Allah confirms, Al Qur'an surah al baqarah: 256, Yunus: 99 [50].

This form of religious activity contributes to increasing public awareness about harmony, peace, and multicultural values in the Pakulima community, Mandaran hamlet, Pesisir village, Besuki sub-district, and Situbondo district because with istiqomah worship will be able to increase multicultural attitudes as Muhammad Tholhah Hasan's theoretical concept applies the teachings of a Multicultural Society (Ta'aruf, Tawassut, Tasaamuh, Ta'awun and Tawazzun).

3.6 Carrying out Social-Community Activities

In implementing the values of multicultural Islamic religious education, the Mandaran neighborhood money village association (Pakulima) has carried out social activities, including community service, social service, planting mangrove and pine shrimp trees, building artesian water wells, member social gatherings, kifayah donations, and sick people and donations for repairing damaged ships (O.P, 1-30/04/2023).

Humans are social creatures; when they are in a social environment, they will carry out their respective roles. This role is based on the will and abilities possessed; social-community activities by Paguyuban Pakulima will usually involve many people and are not solely for personal interests (W.KP/01/04/2023).

In social care, humans are expected to be able to develop attitudes and actions that always want to assist others. This social caring character is needed by society as a provision for living in their social environment, while the most critical social element is interaction between humans [49].

Darmiyati Zuchdi explained that social care is an attitude and action that always aims to assist needy people. Talking about social awareness issues must be connected to social awareness. Social awareness is the ability to understand the meaning of social situations. This depends on empathy for other people. Based on these opinions, it can be concluded that social care is an attitude of always wanting to help other

people who need it and is based on a sense of awareness [51].

Social concern is also related to society and social characteristics that pay attention to the public interest. There are many manifestations of social care, one of which is following what is in the environment, namely, carrying out social activities. This series of activities certainly benefits everyone involved [52]. Social activities are caring for other people who have limitations. Social activities also vary, such as social service or social activities often carried out by free health examination corporations and campaign movements to defend a group [53].

The more complex the existence of coastal communities in Mandaran hamlet, and the higher the intensity of social interaction, the greater the encouragement of the imitation process in society. So, the imitation process will influence both positive and negative things. If it leads to positive things, it will produce a positive impact. The condition of society will become more stable and harmonious, which will ultimately create harmony and social order. On the other hand, if the imitation process leads to negative things, the impact will be harmful, too. Here and there, various social deviation processes will arise, weakening the joints of socio-cultural life. Weak social and cultural elements will ultimately weaken the entire social process that occurs in society.

3.7 Role Models Exemplary Figures

At the time the association was founded, it could not be separated from the contributions and examples of figures, and in formal legal terms, this was carried out by a cultural figure named H. Syafi'i, M. Pd. together with the residents, community leaders Joko Malis, Herpaku, and Syaiful Bahri invited the Head of Besuki District, the village head, the Besuki Police Chief, and the head of the Besuki sahandar. This means inviting Forkopimka to obtain support in managing the administration of SK Pokmas, cooperation activities, education, studies, etc. (W. 01.30/01/2023).

The central figure in the initiation and originator of Paguyuban Pakulima is H. Syafi'i. He is a figure in the Besuki Situbondo community and the Nahdlatul Ulama' (NU) community organization. He is a Besuki community figure

and an NU activist. Some people look down upon this service. However, only a few think that being an NU activist is noble. That is what H. Syafi'i is still doing to this day. This father of two children has served in the oldest organization in Indonesia for 15 years in his hometown, Besuki Situbondo. Being a NU driver is not a profession but rather a dedication and calling carried out daily with a great sense of responsibility. (W. 01.30/01/2023).

This man, born in Malang on March 2, 1970, served at Nahdlatul Ulama from 2006 to 2016. For the past ten years, he has served as Treasurer of MWCNU Besuki. Even though he has been involved in NU institutions in this sub-district for a decade, he is not discouraged. (D.03./01/2023).

In implementing and actualizing the values of multicultural Islamic religious education in the Pakulima community in Mandaran Hamlet, the role and example of the figure H. Syafi'i as the community leader align with and is relevant to the concept of exemplary theory.

Exemplary should be interpreted broadly, respecting the words, attitudes, and behavior inherent in educators. According to the Big Indonesian Dictionary, the definition of exemplary comes from the word "exemplary," which means something that can be imitated or imitated. Meanwhile, according to (Ishlahunnissa': 2020), the definition of exemplary means the cultivation of morals, manners, and good habits which should be taught and accustomed to by providing tangible examples [54].

Exemplarity in community life and education is an influential and proven approach or method in preparing, shaping, and developing the potential of society. There are at least three elements for someone to be emulated or become an exemplar, namely Readiness to be assessed and evaluated, possessing minimal competence, and Having moral integrity [55].

In the concept of Islam, the obligation of parents to provide exemplarity to their children is something very urgent [56]. The Hadith of the Prophet reminds every parent that in the child there is likened to a blank sheet of paper that requires exemplary examples so that all the purity of education given to them is filled with

Table 2. Research Findings Implementation of Empowering Diversity: Edu-Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district)

Research focus	Research Findings	Information
Implementation of the value of multicultural Islamic religious education based on edu-ecotourism	Religious activity	It is hoped that this religious activity, which is presented informally, will provide scientific insight and awareness of the importance of education and living in harmony with diversity and difference.
	Sosio-Community activity	Social-community activities are programs that are based on humanitarian values and social care. So as to form a humanist attitude in society.
	education based on edu-ecotourism	Edu-ecotourism activities are a meeting point between religious and economic practices through edu-ecotourism, creating a harmonious, harmonious, tolerant and humanistic multicultural society as well as economic independence.
	Exemplary Figures <i>Role model</i>	The strength of the exemplary Figures <i>Role model</i> , which is kept alive, the spirit of hard work is an intangible tradition but has quite a strong meaning in building multicultural traditions in the community.

positive influence and examples especially from their parents [57]. Guidance for children, including providing exemplary examples, is indeed the responsibility of every individual. All the education provided by parents in order to fear Allah SWT in Surah At-Tahrim verse 6 (Qur'an and its translation, Ministry of Religious Affairs, 2015).

Based on the above description, parental exemplarity in this matter is the guidance of the Pakulima association, which is very urgent in community life. And parents or mentors play a very dominant role in this exemplarity. It not only concerns the lives of members and society in personal, household, and social life. But also has consequences for the accountability of parents or leaders in the hereafter.

Research Findings Implementation of Empowering Diversity: Edu-Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district).

4. CONCLUSION

Based on the presentation of data, research findings, and analysis or discussion of research findings regarding the implementation of Empowering Diversity: Edu-Ecotourism as a Platform for Multicultural Islamic Education Value in Coastal Communities in the Mandaran neighborhood money village community (community of the Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district), it can be concluded that the implementation process The value of multicultural Islamic religious education through edu-ecotourism in the Mandaran neighborhood money village community (community of Mandaran hamlet, Pesisir village, Besuki sub-district, Situbondo district) is organizationally, namely formulating the association's vision, mission and goals, understandingly, formulating the association's regulations and policies, and in an organizational manner. Implementation, namely building a gazebo as a center for community activities, carrying out edu-eco-tourism activities, carrying out religious and social activities, and being a role model for a figure.

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COMPETING INTERESTS

Authors have declared that no competing interests exist.

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