

MULTICULTURAL ISLAMIC EDUCATION THROUGH SYI'IRAN *BLUK GEBLUK*: A CASE STUDY AT THE GROGOLAN TAKLIM COUNCIL, PASURUAN, INDONESIA

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ABSTRACT

This study aims to identify the values of multicultural Islamic education contained in the Shi'iran Bluk Gebluk tradition and analyze the socio-religious transformation it causes. Oral traditions have a strategic role in inheriting Islamic educational values, especially in the context of multicultural societies. The approach used is qualitative with a case study method at the Grogolan Rembang Taklim Council, Pasuruan. Data were obtained through interviews, participatory observations, and documentation, then analyzed using the Miles and Huberman model. The results of the study show that Syi'iran Bluk Gebluk contains the values of tolerance, mutual cooperation, respect for differences and the Book of Risalatul Islam by KH. Zainal Abidin as the main source of Shi'iran also contains Islamic teachings that are oriented towards social justice and collective ethics, making Shi'iran a means of religious education that is contextual, reflective, and loaded with multicultural values of equality, harmony (tawazun), social justice, mutual respect, openness and dialogue in a form that can be accepted by the wider community. Shi'iran has shifted the way of thinking of society from the model of "reciting the book" to a more fun, grounded and inclusive "reciting syai'r". This transformation touches on cognitive, affective, and behavioral dimensions, which brings religion closer to the reality and needs of society. This research contributes to the development of an Islamic education model based on local wisdom. Further studies are recommended to explore the implementation of these values in the formal education curriculum.

INTRODUCTION

Each ethnic group has its own cultural differences, so each ethnic group has its own characteristics, which are known as local culture. This also applies to the Indonesian people, who have unique local wisdom and highly appreciate the noble values of their culture (Setyawan, 2023). Local culture is a characteristic that describes an area and its population. Therefore, multiculturalism as a cultural movement is an inseparable part of the cultural system of society, including in the world of education (Husna & Mahfuds, 2022).

Culture is an important guideline in understanding the human way of life, including belief systems, social values, and collective expression that are passed down from generation to generation. In the context of a multicultural society, culture is not only a group identity, but also an important

instrument in the formation of social attitudes and characters. Oral traditions as part of the local cultural heritage play a strategic role in the informal education process of the community, especially in instilling moral, spiritual, and social values.

In Indonesia, extraordinary cultural diversity is a great potential for the development of education based on local wisdom. The government through Law Number 5 of 2017 concerning the Advancement of Culture has emphasized that oral traditions are included in cultural objects that must be preserved (Indonesia, 2017). One form of oral tradition that lives in society is *Sya'ir* which contains Islamic teachings, moral advice, and social advice in the form of poetry that is easily accepted by the community. In the context of education, this has the opportunity to be a medium to instill multicultural Islamic values that are relevant to the life of a pluralistic society.

The centralistic educational development paradigm tends to ignore the diversity of wealth and potential possessed by a nation. Islamic education in the modern era faces complex challenges due to global and technological advances. The integration of Islamic values in the curriculum is important to form a generation that excels academically as well as has character and is based on Islamic spirituality (Johan et al., 2024). The Taklim Council plays an important role in the socialization and enculturation process. The Taklim Assembly is expected to be able to convey religious material that encourages the creation of a moderate religious way for its worshippers, especially in facing local culture (Ahmad Marzuki et al., 2024).

A number of studies have been conducted on the role of local culture in Islamic education. Mu'ti emphasized the importance of education based on local wisdom in instilling the values of tolerance and plurality (Mu'ti, 2025). Meanwhile, other research shows that multicultural education is not only limited to a formal curriculum, but also integrated into the cultural practices of Islamic boarding schools (Latif, 2021). Then there are also those who highlight the transformation of the role of *pesantren* as agents of social change through religious traditions. (Abdullah & Muawaroh, 2024) However, most of this research is still conceptual or has not specifically examined oral traditional media as a means of empirically transmitting multicultural values.

In this case, the *Syi'iran Bluk Gebluk* tradition that developed in the Grogolan Taklim Council, Pasuruan Regency, is an interesting example. This *Syi'iran* is delivered in the local language with a typical rhythmic accompaniment (called "*Bluk Gebluk*" because of the blow of the pillow), and is used in various religious activities such as *tahlilan*, recitation, and religious celebrations. Although it seems simple, this *Syi'iran* contains inclusive values such as respecting differences, the spirit of mutual cooperation, and strengthening religious cultural identity. Unfortunately, there has not been much research that reveals the values of multicultural education in depth in *Syi'iran* texts and practices, especially from a character-based approach to Islamic education.

Based on this explanation, the formulation of the problem in this study is: (1) What are the values of multicultural Islamic education contained in the *Syi'iran* Bluk Gebluk tradition? and (2) What is the form of transformation of multicultural Islamic education that occurs through *Syi'iran* Bluk Gebluk to the congregation and society?. The objectives of this study are to: (1) Analyze the values of multicultural Islamic education in the *Syi'iran* Bluk Gebluk tradition and (2) Examine the process of social and religious transformation that occurs through these practices. The novelty of this research lies in the empirical study of *Syi'iran* as a multicultural educational medium based on local traditions, which integrates cultural, religious, and social dimensions in the process of non-formal Islamic education in the *pesantren* community.

METHODS

This research uses a qualitative approach with a case study type. This approach was chosen to deeply understand the phenomenon of multicultural Islamic education through the Syi'iranh tradition of Bluk Gebluk in the community, especially in religious and social practices within the Sumbergelanglah Taklim Council, Rembang District, Pasuruan Regency. The research subjects consisted of six informants who were deliberately selected based on their active involvement in the Syi'iran tradition. They consisted of the Taklim Council Management (Kyai Mahrus Fadlan, Kyai Nizar Fadlan), young figures (Gus Muhbir, Gus Nidhom), and two members of the community (male and female) representing the preservation generation. The criteria for informants include: (1) being directly involved in Syi'iran practice, (2) understanding the content of Syi'iran, and (3) being considered to have relevant influence or experience. The research was conducted from January to April 2025 with a schedule of observations and interviews tailored to the agenda of religious activities in the taklim assembly and the surrounding environment.

The data collection technique was carried out through three main methods: In-depth interviews using semi-structured guidelines. Examples of questions include: "What is the religious message of this Syi'iran?", how does the Syi'iran of Bluk Gebluk teach tolerance or respect for differences?", and "Is this Syi'iran used in all social groups?". Participatory observation is carried out by participating directly in Syi'iran activities, both in regular reading forums and celebratory events such as haul and competitions. The researcher recorded the participants' expressions, forms of engagement, and the social atmosphere created. Documentation includes the Syi'ir manuscript of the Islamic Risalatul Book, photos of activities, as well as video and audio recordings during the research process. (Sugiyono, 2010)

Data analysis was carried out using the Miles and Huberman model which consisted of three stages: (1) data reduction, namely sorting and focusing data from interviews and observations; (2) the presentation of data, in the form of narratives and direct quotes from informants; and (3) verification and drawing conclusions, by interpreting the meaning behind empirical findings to answer the formulation of research problems. (Miles Matthew, 2007) The validity of the data is strengthened through source triangulation techniques and techniques, by comparing information from various informants, as well as matching between data from interviews, observations, and written documents. In addition, the direct involvement of researchers during the Syi'iran process allows for a deep and naturalistic contextual understanding. Ethical considerations were also applied in this study. The researcher sought verbal consent from the informant before conducting interviews and documentation. Personal identity is disguised in the writing of articles to maintain the confidentiality and convenience of the source. Researchers also maintained a neutral attitude, respected local traditions, and followed local cultural norms during the data collection process.

RESULTS AND DISCUSSION

The Values of Multicultural Islamic Education in Syi'iran Bluk Gebluk

This research reveals the values of Multicultural Islamic Education in Syi'iran Bluk Gebluk through observations, interviews, and documentation of the book *Risalatul Islam* by Kyai Zainal Abidin. Based on the direction of Gus Muhbir, "there must be even one verse or two stanzas, because this is also sourced from the Qur'an and hadith. Please look for it in the book later, let me tashih," the researcher traced the verses of Syi'iran to explore the meaning of Islam and multiculturalism contained in it.

Tolerance Values

Syi'iran *Bluk Gebluk* contains moderate fiqh teachings, easy to understand by people across sects and cultures. Javanese and Madurese are used interchangeably, reflecting openness to ethnic and linguistic differences. The adjustment of Syi'iran to the needs of local communities such as prayer times for farmers shows the flexibility of Islamic teachings. The pilgrims admitted that it was easier to understand religious teachings because the local language was used, eliminating the barrier to Arabic that was only mastered by a small part of the community. Gus Muhbir explained, "The value of tolerance can be seen from the content, there are various religious laws that make it easier to read and search in the book. The value of mutual cooperation can be seen from the cohesiveness of residents and worshippers when succeeding in the Zainal kyai haul competition. The value of the difference can be seen in terms of the language used not looking at the majority (Madura) but also the minority (Javanese)."

From the above opinion, it can be concluded that this Syi'iran opens up the space for intercultural tolerance. The value of tolerance is very important in order to prevent discrimination, conflict and violence between ethnic and religious groups. (Takunas, 2024) Because we live in a country that is pluralistic consisting of various groups, a suitable and relevant strategy is needed in their respective regions, in this case Kyai Mahrus Fadlan uses Syi'iran *Bluk Gebluk*.

The Value of Mutual Cooperation

Gotong royong is seen in the management of weekly and annual routine activities, such as the syi'iran competition and the Kyai Zainal haul. This can be confirmed from Kyai Nizar Fadlan's statement, "This Syi'iran is usually read during weekly prayer activities at the Grogolan Assembly here. Every week, it is usually read after or before the recitation by the pilgrims and students here. Meanwhile, Kiai Mahrus listened and then explained it."

The division of Syi'iran reading tasks and the collection of rice wrappers for guests from outside the region reflect social solidarity. This activity fosters cooperation between residents and strengthens cross-community relationships. In line with Khodijah's words, Mahfud as one of the RT in the area also said the same thing: "Every certain week there is a rice pull for local residents, each house is pulled 5 packs so that the zinc pilgrims who do not come from here can also share the rice".

The Value of Appreciation for Difference

The use of two regional languages in Syi'iran shows respect for cultural diversity. This was stated by Gus Muhbir, "The cultural value of the locality is in the language. Kyai Zainal uses the language of the majority community (Javanese and Madura). And then accompanied by the beating of the pillow and the rhythm". This makes Syi'iran *Bluk Gebluk* an inclusive da'wah tool, accepted by all circles without discrimination of social or linguistic background. Syi'iran is a means of unifying the people of Madura and Javanese through a communicative and persuasive cultural approach.

Multicultural Values in the Book of Islamic Risalatul

The Book of *Risalatul Islam* as a monumental work of Kyai Zainal Abidin is the main source of Syi'iran. This book contains Islamic teachings that are contextual and responsive to the needs of local communities, especially farmers. The transformation of religious values is carried out wisely by adjusting the habits and routines of the surrounding community. Gus Muhbir and Gus Nidhom gave directions for researchers to look in the book by Kyai Zainal Abidin entitled *Risalatul Islam*. This book consists of five juz that contain the teachings of Islam. Here are some verses that researchers found and indicated the values of Multicultural Islamic Education:

Table 1. Syi'iran verses that contain the values of multicultural islamic education

No	Konten	The Value of Multicultural Islamic Education	Information
1	معصيته جولو اي ليسان # كا تريتان اسلام دأكا جلاان <i>The verbal immorality in the mouth # to the Muslim brother is a reproach</i> (Risalatul Islam juz 3, page 57)	Tolerance, equality and harmony (tawazun)	Reproaching one's religious relatives, including verbal vices
2	ماسيه فون اوغكوه فون كياتان# نافيه فوليه مون كابيين <i>Even though the reproach is actually done # moreover it is not actually done</i> (Risalatul Islam juz 3, page 58)	Tolerance, social justice, Harmony(tawazun)	This verse explains the prohibition of reproaching and insulting others, whether the reproach and insults are true or not.
3	كوماه او جاداديه سدينه # لمون اي كيديغ غيبه يامانه <i>Where reproach is done one day # if you hear the name of the ghibah</i> (Risalatul Islam juz 3, page 58)	Tolerance and Social Justice, Harmony (tawazun)	Every reproach or insult even if it is one word is forbidden (ghibah)
4	بن موكل اورينغ ماسيه بينينه # اتوا اناء باني مشطينه <i>And hitting people even if their wives # Or children are not proper</i> (Risalatul Islam vol. 3, page 60)	Equality	Prohibition of violence against others, even if it is to a child or wife.
5	أكنطه موكل كلبان فرناه # اتواموكل داء كاموانه <i>Such as hitting with # often or hitting the face</i> (Risalatul Islam Juz 3, page 60)	Equality	Hitting is one of the acts of violence both in sensitive areas (head and vital organs), as well as other body parts.
6	بن فوليه غوبر داء كاحيوان # اغينغ فون امفون لاداديه جلاان <i>And also burn animals # unless it is already a road</i> (Risalatul Islam juz 3, page 61)	Harmony (tawazun)	The prohibition of killing animals sadistically such as burning, shooting or torture. Even though the animal is dangerous, it would be good to find another way
7	كنطه تا بيسالاهين اوبران # داء كاحيوان داديه لالاران <i>Even if you don't burn # torturing animals makes pain</i> (Risalatul Islam juz 3, page 61)	Harmony (tawazun)	Killing animals sadly is an act of cruelty that has no human element

8	<p>معصيته بدان بغلاه # كالوريغ تواه سلاستو غه</p> <p><i>The vices of the brave body # to parents are one of them</i> (Risalatul Islam juz 3, page 64)</p>	Appreciate and respect	Dare to yell at older people, especially the elderly, is an act of immorality
9	<p>بن فولي مكاءءكابلاته # بن ياكيأكي اتيه تغكانه</p> <p><i>And also breaking the friendship # and hurting the hearts of neighbors</i> (Risalatul Islam juz 3, 64)</p>	Friendship and dialogue	Breaking the cord of friendship and hurting the hearts of others is a prohibited and immoral activity
10	<p>سنگان كافير نيکوه تاغكانه # کنيغ مون سبب دي اکامانه</p> <p><i>Even though his neighbor is a kafir # it could also be because of his religion</i> (Risalatul Islam juz 3, 64)(Abidin, n.d.)</p>	Equality and justice, togetherness and unity, respect for plurality, Harmony (Tawazun)	Hurting the heart and body of a disbeliever who does not resist (dzimmi) is also a reprehensible and immoral thing

Transformation of Multicultural Islamic Education through *Syi'iran Bluk Gebluk*

The Preservation of *Syi'iran* as a Spiritual and Cultural Mandate

Kyai Mahrus and Kyai Nizar actively promote *Syi'iran* through *Syi'iran* competitions between villages, *Syi'iran* lectures based on weekly readings, and provide *Syi'iran* interpretation and explanatory content for the younger generation. Based on the results of the interview with Kyai Mahrus, he said, "Come on, teachers, both those who teach in formal institutions and in madrasah diniyah. Let's introduce the students to Mbah Zainal's works. There is a complete explanation of fiqh and other related matters."

His message is that educators, especially in the Rembang District area, continue to preserve and utilize local wisdom such as *Syi'iran* as a contextual and grounded teaching medium for Islamic Education. Based on the results of observations, in addition to being a means of teaching religious knowledge, it turns out that this *Syi'iran* is also used for the preservation of local culture. This was obtained by the researcher when he knew and saw the *Syi'iran Bluk Gebluk* competition on Islamic holidays such as Isra' mi'raj.

Kyai Mahrus Fadlan as one of the successors of the tradition of the importance of preserving *Syi'iran* as a devotion to the legacy of his teacher Kyai Zainal Abidin. He stated "*Syi'iran* must be kept alive, so that children can understand religious teachings in the way they like. My message to the successors, especially the family and the congregation: let us preserve this *Syi'iran*, read and practice. And don't forget to make a pilgrimage to the tomb of Mbah Zainal" This quote shows the spirit of regeneration of Islamic values through a cultural approach that is familiar to the community. This statement indicates that *Syi'iran* is seen as effective as a contextual and grounded educational method, and can be accepted by the younger generation without sacrificing the essence of religious teachings.

Innovative Da'wah Methods (Integration of Local Traditions and Aesthetics)

The findings of Kyai Nizar Fadlan show that the *Syi'iran* of Bluk Gebluk have strong roots in the classical Islamic scientific tradition which is then adapted to the local context. Kyai Zainal, as the initial originator, summarized various books of salafus shalih scholars into verses in Javanese and

Madurese languages. Based on the results of an interview with Kyai Mahrus Fadlan, he said, "The hope of the people of Rembang and its surroundings is that we do not neglect religious rules. Even though the times have advanced, do not forget the commands of Allah, the teachings of the Prophet, and the advice of the scholars." He always reminded the congregation and the community to always remember Kyai Zainal Abidin as the author of this Syi'iran. Kyai Zainal Abidin took from various Islamic literature and summarized it so that the public could understand religious science.

The delivery process is carried out collectively through rhythm and traditional musical instruments such as pillow beats and applause, which are integrated into the weekly recitation assembly. Kyai Nizar said "Kyai Zainal has summarized various books by salafus salih scholars. Then, Kyai Zainal ordered Kyai Mahrus to listen and write what Kyai Zainal read until it became a Syi'iran book in Javanese and Madura. Initially, this Syi'iran was reserved mainly for men as imams, but now it is also recited by women accompanied by a pillow."

Kyai Nizar Fadlan explained that this syi'iran comes from a summary of various books by salafus shalih scholars which were then compiled by Kyai Zainal in the form of poems in Javanese and Madurese. This statement indicates that the da'wah strategy through Syi'iran not only contains strong Islamic content, but also considers the cognitive and cultural capacity of the common people, so that the transformation of religious values can take place effectively.

Syi'iran as an Inclusive Multicultural Education Facility

The findings from Gus Muhbir and Gus Nidhom underline that Syi'iran Bluk Gebluk is an inclusive educational practice and reflects the values of multiculturalism. This is characterized by the use of regional languages (Javanese and Madura), the involvement of various elements of society in the preservation of traditions, and the reach of Syi'iran that goes beyond the limits of age, educational background, and social class. Gus Muhbir said, "The value of tolerance can be seen from the content, there are various religious laws that make it easier to read and search in the book. The value of mutual cooperation can be seen from the cohesiveness of residents and worshippers when succeeding in the Zainal kyai haul competition. The value of the difference can be seen in terms of the language used not looking at the majority (Madura) but also the minority (Javanese)." Meanwhile, Gus Nidhom added, "Syi'iran has its own attraction because it is a combination of religious teachings, culture, and the needs of today's society." This shows that Syi'iran Bluk Gebluk is not only a medium of religious education, but also a socio-cultural space that facilitates cross-identity interaction, making it relevant in Islamic education based on multicultural values.

Syi'iran as a Tool of Education and Entertainment

Gus Muhbir emphasized that the community needs fun learning methods. Syi'iran Bluk Gebluk bridges the needs of education and entertainment through the accompaniment of pillows and clapping of hands, the rhythm of songs adapted by readers, and the use of down-to-earth folk language.

According to Gus Muhbir, this method is very effective in teaching Islamic sharia values because it is packaged with traditional rhythms and musical instruments. He said: "Syi'iran is a method of memorizing shari'a law, fiqh, morality with the rhythm of songs. It is called Bluk Gebluk because it comes from a pillow that is hit to produce a bluk sound. There were pillow beaters and some were clapping their hands and reciting verses."

Based on the results of the interview with Kyai Nizar, the researcher found elements of education and entertainment. Because basically the people and the congregation, the majority of whom have never learned Arabic grammar, are happy with the presence of Syi'iran. He said, "People don't like things that are difficult. If they only recite without any entertainment, they are reluctant to

participate. Kyai Zainal is a good person, has read everything, which means he understands the needs of the community. So it was made (the syi'iran) in Javanese and Madurese language."

As an educational and entertainment medium, of course, this Syi'iran reaches several groups that can be seen from the diversity of congregations that follow it, ranging from languages, ages, and even diverse levels of education. Not only in non-formal assembly activities, this Syi'iran also reaches formal education as a method that can help Islamic teachers in schools. This was conveyed by Gus Muhbir "if from tribes and groups, maybe you can see from the congregation, there are people who use Madurese and Javanese. Judging from the education at elementary and junior high schools in Pasuruan, there has been a competition for this sirian."



Figure 1. *Syi'iran Bluk Gebluk* Competition Activities

This explains how the elements of art and entertainment are synergized to achieve educational goals. In this scope, Syi'iran serves as a lesson in the loyalty of the pilgrims to their mualim and an example of devotion to the continuity of the work of the Islamic mission.

DISCUSSION

Syi'iran Bluk Gebluk is a representation of tolerance education based on local culture. The Javanese and Madurese languages used intermittently are not only a medium of cultural expression, but also a symbol of openness to linguistic and ethnic diversity. According to Mariyono, those who have strong cultural self-esteem tend to be more flexible in dealing with differences, adapt quickly, and have high enthusiasm to build healthy and respectful cross-cultural relationships (Mariyono, 2024). In the theory of multicultural education, tolerance is included in the "aspect of attitudes towards differences" and is a key element in Comprehensive Multicultural Education. Bennett emphasized that education that fosters an open attitude toward ethnic, language, and cultural differences can prevent prejudice and discrimination (Bennett, 1986). This is reflected in Gus Muhbir's statement regarding the use of two languages without discriminating between the majority and the minority. And Islamic education based on local wisdom allows the delivery of Islamic values with a more contextual and communicative approach (Arif et al., 2024; Mu'ti, 2025).

In an interview, one of the informants said that Syi'iran was able to unite people from various tribes, including Java and Madura. In other words, educational programs that instill empathy and openness from an early age are able to produce a generation that is ready to live in the midst of diversity (Muzaimah & Recha, 2024). In the implementation of Syi'iran activities, such as competitions and Kyai Zainal hauls, there is a collective work pattern that shows the value of mutual cooperation. This is in accordance with Latif's thinking that multicultural education in pesantren occurs not only in formal classes, but through social and cultural practices of the community (Latif, 2021).

This tradition reflects an awareness of plurality, where differences in culture, language, and religious expression are not seen as threats, but rather as the potential to enrich inclusive Islamic life. Islamic education is not formed from formal institutions alone, but can also be formed from non-formal institutions, both traditional and the like (Arif et al., 2022; Ma'ruf, 2024). In this case, Syi'iran is not only an educational medium, but also a symbol of resistance to the current of modernization that often ignores local culture. The community realizes that through Syi'iran, they not only preserve their religion, but also the cultural heritage that shapes their collective identity. This kind of attitude can strengthen the sense of togetherness and foster the spirit of equality in social life (Maulidiah, 2023)

The use of two local languages reflects an attitude of appreciation for plurality. This shows the real practice of Bennett's theory of "respect for diversity". QS. Ar-Rum/30:22 also emphasizes that differences of language are a sign of God's power that must be respected.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوُأْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

"Among His signs are the creation of the heavens and the earth, the difference in your language and skin color. Indeed, in such is the sign (of Allah's greatness) for those who have knowledge."(Kementerian Agama, 2020)

Differences in language, skin color, and background are mentioned in the Qur'an as signs of the greatness of Allah SWT. not as an excuse to be divided. This verse teaches us to appreciate the cultural identity that each individual has, as well as to build confidence and self-esteem for each other's cultural heritage. When culture is valued, people will feel more accepted and more ready to forge healthy relationships across differences. The book of Risalatul Islam by Kyai Zainal is the main source of Shi'iran values that are in line with the principles of social justice, equality, and tolerance, equality, harmony (tawazun), social justice, respect and respect, openness and dialogue. This is reinforced by Al-Abrasyi who emphasizes the importance of social ethics in Islamic education (Al-Abrasyi, 1970). These values are achieved when life is carried out with a democratic attitude. This attitude can only be realized if there is freedom to think, act, and make decisions. In addition, democracy can also develop if it is supported by fair and equitable legal justice (Febriansyah et al., 2024).

Syi'iran Bluk Gebluk is a real practice of locally-based multicultural Islamic education. He instills the values of tolerance, mutual cooperation, justice, and respect for diversity in a contextual and reflective manner. This tradition deserves to be a reference for today's multicultural Islamic Religious Education curriculum. Thus, syi'iran does not only belong to the pesantren or village community, but also becomes part of the educational curriculum that can be accessed by students of various levels of education. As Y. Yang points out, inclusion speaks of the active involvement of each group, with nothing left out (Yang, 2021). Syi'iran Bluk Gebluk, in this context, transforms into a shared learning space that goes beyond the formal and administrative boundaries of the world of education. This practice is in line with the principle of equality in education as explained by Athiyah al-Abrasyi, that Islamic education does not limit anyone to learning. It is flexible and open to all, regardless of age, degree, or cost (Dora & Arif, 2024; Thoyyib, 2020).

The value of social responsibility and active participation is very much felt in the collective activities of the community who routinely hold Syi'iran competitions, hauls, and religious commemorations involving various elements of society. This activity is an educational and recreational space, a place where people learn, have fun, and build social solidarity. In a statement from one of the congregations, the active participation of residents in the success of religious events reflects the spirit of mutual cooperation which is an important foundation in multicultural education. A person who is equipped with these values tends to be more ready to become an agent of change,

they can adapt to a diverse environment, be actively involved, and contribute to building an inclusive and tolerant society (Supriyatno, 2019).

In interviews with these traditional leaders and communities, it was revealed that Syi'iran has shaped the way of thinking of the people towards Islamic teachings in a simple but profound form. Religious teachings, which are usually conveyed through books and formal lectures, in this tradition are presented in the form of Javanese and Madurese verses accompanied by pillows and clapping of hands. The habit of thinking that religion should be taught formally and seriously began to change. Through Syi'iran, religion becomes part of daily life that can be enjoyed, lived, and carried out with a joyful heart (Mezirow, 1997).

This has shifted the way of thinking of society from the model of "reciting the book" to "reciting sha'ir" which is more inclusive, fun, and down-to-earth. According to Mezirow, transformative learning occurs when individuals experience disorientation, then re-reflect on the values they believe in (Mezirow, 1994). Syi'iran Bluk Gebluk is a very strong Islamic educational practice in changing the habits of mind, expanding the point of view, and forming a new meaning to religion. Cognitively, Syi'iran helps people understand religious teachings in simple language. Affectively, the rhythm and chanting of Syi'ir evoke emotions and spiritual closeness. Meanwhile, behaviorally, Syi'iran encourage changes in people's attitudes, for example in maintaining good manners or respecting differences in ethnicity and age. Religious and cultural diversity can be expressed as religious and cultural pluralism (Arif et al., 2023; Marzuki, 2020).

Gus Nidhom emphasized that in Syi'iran practice, there are no restrictions based on social status, age, or education. Everyone, whether children, the elderly, men, women, students, or ordinary people can participate. They read together, listen, absorb, and even memorize the verses of Syi'ir that are recited. Rosmilawati added that traditional Islamic boarding schools in Indonesia have implemented a transformational approach through the education of the values of pluralism and openness, and the same can be seen in the practice of Syi'iran which opens up space for intercultural dialogue culturally (Rosmilawati, 2021).

What is interesting about this Syi'iran practice is that transformation does not only occur in individuals, but also in a collective-communal context. Events such as inter-village Syi'iran competitions, haul recitations, and Syi'ir training for children create a spirit of mutual cooperation and cross-group collaboration. Transformation in this case involves the community at large, forming a new pattern of social relations that is more inclusive, open, and cooperative. In this case, according to Matthew Etherington, local cultural heritage can reinvigorate the role of education as a free, public, and diverse social institution (Etherington, 2019).

The community in the Bluk Gebluk tradition is not only the recipient of education, but also the main actor in transforming values through active participation in competitions, recitations, and pilgrimages. Hosnan emphasized that an Islamic education model that directly engages the community can strengthen cultural identity and increase social resilience (Hosnan, 2022). The involvement of the older generation as the guardian of values and the younger generation as the successor makes the transformation process take place organically and sustainably, in line with Vygotsky's socio-cultural learning approach (Vygotsky & Cole, 1978). By involving the younger generation and even other parties, this makes Syi'iran have a deep value or emotional dimension. (Dina Uswatun Khasanah, Achmad Yusuf, 2022)

Afriyanto and Anandari showed that the transformation of the Islamic Education curriculum based on inclusion and multiculturalism can create a harmonious collective consciousness (Afriyanto, 2024). This is evident in the active participation of citizens in the preservation of Syi'iran as part of the heritage of Islamic education. The transformation of Multicultural Islamic Education through Syi'iran Bluk Gebluk includes: Preserving Tradition as a Cultural Mandate, Syi'iran has undergone a transformation from religious poetry to a hidden curriculum full of values (Assegaf et al., 2022).

Innovative Da'wah Method, with local musical instruments, Syi'iran becomes interactive da'wah. It reflects an aesthetic pedagogy that is in harmony with Mezirow's theory of transformation. Syi'iran as an Inclusive Multicultural Education, the use of local languages and cross-age engagement demonstrate inclusivity and Syi'iran as Education and Entertainment, Syi'iran creates joyful learning that is popular with the general public.

CONCLUSION

This research succeeded in revealing that Syi'iran Bluk Gebluk contains strong and contextual multicultural Islamic educational values. This tradition not only teaches Islamic teachings normatively, but also instills tolerance, mutual cooperation, and respect for differences. The active involvement of all levels of society, both children, women, and men, shows that Shi'iran is an inclusive learning space that upholds the value of equality. The Book of Risalatul Islam by KH. Zainal Abidin as the main source of Shi'iran also contains Islamic teachings that are oriented towards social justice and collective ethics, making Shi'iran a means of religious education that is contextual, reflective, and loaded with multicultural values of equality, harmony (tawazun), social justice, mutual respect, openness and dialogue in a form that can be accepted by the wider community.

Social and religious transformation that occurs through the practice of Syi'iran Bluk Gebluk. Syi'iran has shifted the way of thinking of society from the model of "reciting the book" to a more fun, grounded and inclusive "reciting shari'r". This transformation touches on cognitive, affective, and behavioral dimensions, which brings religion closer to the reality and needs of society. These traditions also form a shared reflective space that allows people to build new meanings of religiosity, making it a means of sustainable spiritual and social education. Furthermore, the active participation of the community in the Syi'iran competition shows a shift from a passive role to an agent of change that preserves, preserves, and renews Islamic values within the framework of local culture.

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