

## Method of Community Leaders Informing Universal Humans in Kara Village Sampang District

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### Abstract

*The research conducted by the author aims to describe the social behavior of the Laok/Selatan hamlet community in their daily life. By using the theory of intercultural human formation. So that it can describe the purpose of the importance of an intercultural human formation for a country that has cultural pluralism, and can provide an overview of how to form a universal human/ intercultural human, both national intercultural humans and international intercultural humans. Based on research conducted by this author. So the author can describe that the efforts made by K. Ahmad Subeiri informing universal human beings to the people of the Kara Laok/South hamlet include education, both formal education. Such as MI, SMPI, and Din'iyyah schools, which are included in competitions. As for non-formal education, it includes Muslimatan, recitation of the Koran, as well as recitation of the yellow books which is carried out on every school holiday such as the month of Ramadan, the Prophet's Birthday, and monthly recitation of material in the Koran. and Hadith, which discusses the beauty of Rosululloh's social relationships despite their differences in culture and beliefs, as well as verses of the Qur'an that explain human pluralism.*

**Keywords:** *Community leaders, Intercultural people, Social relationships.*

### INTRODUCTION

Indonesia is a very plural country, both in terms of social, cultural, economic, political, and religious aspects. Indonesia has an area consisting of several islands, both large and small. Each island or region certainly has its customs and characteristics. This can be seen in the motto of the state symbol of the Republic of Indonesia "Bhinneka Tunggal Ika" (different but one). The plurality of Indonesian society is characterized by differences, both horizontally and vertically. Horizontal differences include social units based on ethnicity, language, customs, and religion. While the vertical differences, namely the differences between the upper and lower layers in our society today are very sharp, both in the social, political, and cultural fields.<sup>1</sup>

Humans and culture are two things that cannot be separated. Because culture is born from humans. Thus, the existing culture will vary according to the humans who created it, it is normal for culture to be created on the daily activities carried out by each human being that has been regulated by the Almighty. Therefore, it is necessary to pay serious attention to the government, given the diversity of humans that is owned by the Indonesian state. Because if not, then it is possible that there will be a clash between the nation's children, which is caused by the cultural differences they profess even though they

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<sup>1</sup>Said Agil Husin Al Munawar, *Fikih Hubungan Antar Agama*, (Jakarta: PT Ciputat Press, 2005) hlm 8.

are within the scope of one country. For example the conflict between the Madurese and Dayak tribes, the conflict between Aceh and Java, the conflict between North Lampung and South Lampung, the war between the Dani tribe and the Damal tribe, the conflict between the Moni tribe and the Dani tribe in Papua.<sup>2</sup>

This is also reinforced by data presented in a journal entitled *Framed on Cultural Diversity, Bersukma Desakalapatra: Ethnographic Investigation of the Tengger Tradition*. Where in this journal it is explained that the diversity of conflicts that occur in Indonesia is motivated by three things, which include religion 65% and culture/ethnicity 20%, and the rest is caused by sexual violence. That means that culture also plays a role in triggering conflicts between one nation's children with another. Thus, it is necessary to have a strategy that can shape intercultural people. The aim is none other than to eliminate stereotyped views and ethnocentrism, which is owned by every individual. Because if we examine it more deeply, the conflict that has been described above, the motivation from the root of the problem only includes two things, namely stereotypes and ethnocentrism. Because these two characteristics are not eliminated, there will be a great potential for conflict between nations, so that common goals and national goals cannot be created, as has been stated in the fourth paragraph of the 1945 Constitution which reads "Protecting the entire Indonesian nation and all of Indonesia's blood spilled, and to advance public welfare, educate the nation's life and participate in carrying out world order based on freedom, eternal peace, and social justice".<sup>3</sup>

From the explanation that has been described by the author, the writer assumes that there needs to be an effort made by those who have the power to carry out a transformation. The aim is none other than, to eliminate the stereotypical views and ethnocentrism held by every individual in Indonesia. Because if this is allowed to happen, it will not rule out the possibility that the symptoms of the previous conflict will recur in the future. On this occasion, the author will research the efforts made by community leaders to inform intercultural people in the Kara Laok / South hamlet in the village of Kara, sub-district. Torjun kab. Sampang Madura. This research can be categorized, which is very, very rarely done by scientists. Because it is common for research scientists to use communication to reconcile the symptoms of conflict between one another, which differs in the culture they adhere to, such as an example of research conducted is as follows.

Research conducted by Gandhi Androfo, Muzahid Akbar Hayat, Khuzaini with the title *Intercultural Communication in Inter-Ethnic Conflicts and Their Solution to the Dayak and Madura Tribes in Banjarmasin City*. Where this study resulted in the first three things, language is the most effective thing in resolving a conflict between ethnic groups with different cultural backgrounds. Second, to reduce the symptoms of conflict between the two tribes, mediation and negotiation were carried out. The three communication barriers become a very big problem if in a communication interaction the

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<sup>2</sup> Dadan Iskandar, 'IDENTITAS BUDAYA DALAM KOMUNIKASI ANTAR-BUDAYA: Kasus Etnik Madura Dan Etnik Dayak Dadan Iskandar 1', *Jurnal Masyarakat Dan Budaya*, 6.2 (2004), 119–120 <<https://jmb.lipi.go.id/index.php/jmb/article/download/208/188>>.

<sup>3</sup> <https://www.detik.com/edu/detikpedia/d-5804954/makna-pembukaan-uud-1945-alinea-1-4-begini-kandungan-tiap-alinea>, diakses pada tanggal 12-Desember-2021

communicant/recipient of the message cannot understand the message conveyed by the communicator.<sup>4</sup>

Then there is a study conducted by Mochamad Rizak, under the title 'The Role of Intercultural Communication Patterns in Preventing Conflicts Between Religious Groups'. Where this study results, that intercultural communication can eliminate the barriers caused by cultural differences that they adhere, in other words, that with intercultural communication wants to make each individual from the cultural point of view adopted them, not looking at other people's cultures from their cultural point of view, so that in this way they can foster an attitude of mutual respect, mutual respect for one another, due to the cultural differences they adhere to.<sup>5</sup>

From the explanation that has been presented by the author regarding the research that has been found in previous research. Then the author can give a conclusion. That the research conducted by this author is still new. This research examines how the procedures for shaping intercultural people so that conflicts that previously occurred due to culture cannot be repeated. While the research conducted by previous researchers examined the role of communication in reducing a conflict between one group and another, it means that the research conducted by the researcher is different from previous research. Due to conflicts between groups caused by cultural differences, there is no role in shaping intercultural people in a multi-cultural society. In other words, there is research conducted by previous researchers. Because there are no researchers who discuss the procedures for forming intercultural humans. This is the reason why the writer can give a conclusion. That the research conducted by the author can be said to be different from previous research

## RESEARCH METHODS

The method used by the author in conducting this research uses a phenomenological type of qualitative research approach. Qualitative research is research that is carried out, by approaching a phenomenon of social problems that is the object of research, which occurs in the field. By using this methodology, the researcher will carry out a compilation of the complete picture that is the object of research, as well as describe the reports that are used as resource persons to obtain the data needed by the author, to produce accurate and credible data. The place used for research in this study is the hamlet of Kara Laok/South sub-district. Torjun kab. Sampang Madura. The subject in this study was K. Ahmad Subeiri, with the local community.

What is meant by phenomenology according to Alfred Schut, is a research concept that focuses more on certain phenomena, as well as the forms of studies that he observes through field vision so that he can understand the meaning of personal experience with a certain phenomenon. Meanwhile, according to Polkinghorne,

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<sup>4</sup> Gandhy Androfo and Khuzaini Hayat, Muzahid Akbar, 'Komunikasi Antar Budaya Dalam Konflik Antar Suku Serta Penyelesaiannya Pada Suku Dayak Dan Madura Di Kota Banjarmasin', April, 2020.

<sup>5</sup> Mohamad Rizak, 'Pola, Peran Antarbudaya, Komunikasi Mencegah, Dalam Agama, Antar Kelompok', *Islamic Communication Journal*, 03 (2018), 88–104.

phenomenology is a study carried out, to be able to provide an overview of the meaning of an experience to several individuals about the concepts they observe.<sup>6</sup>

For the community in general, community leaders are people who have a very significant influence, on the people they guide. Therefore, community leaders have enormous power to lead their congregations to do something they want. Because in general, community leaders are considered the most competent people in all fields, therefore it is very easy for community leaders to lead the community they are guiding. Likewise with K. Ahamd Subeiri, who is a community leader in Kara Laok sub-district, Kec. . Torjun kab. Sampang, to lead to the mindset of the people who are fixated on the culture they adhere to, so that in the period before K. Ahmad Subeiri transformed in terms of the mindset they always believed was wrong. with a different culture. Of course, this becomes a very big problem if left unchecked. However, thanks to his hard work and persistence, he was able to change the mindset of those who were only fixated on one culture. So this is very very interesting to be studied as research material so that it can be used as an example for other communities. That how important it is to change the mindset of the people who are high on the cultural plurality they adhere to in this Indonesian state.

In research activities, which were carried out by the author, the author used a phenomenological approach, to be able to reveal in the everyday life of the people of the Kara Laok/south hamlet, the efforts made by K. Ahmad Subeiri in changing the mindset of the Kara hamlet community. dishes. Thus, the phenomenological perspective can enter the intersubjective world of the hamlet community of Kara Laok and Kiai Ahmad Subeiri, so that it can produce accurate, credible, and accurate data. The phenomenological approach is carried out using participant observation, in-depth interviews, and documentation.

## **RESULTS AND DISCUSSION**

### **Understanding Humans**

Humans in Latin are called *Homo sapiens*, which means humans who know. Humans are also defined as a primate species, with the largest population and wide distribution. And then it is characterized by the ability to walk on the surface of the earth by using two legs, accompanied by a complex brain so that it can create equipment, culture, and language that differ from one group to another.<sup>7</sup>

### **Understanding Culture**

In terms of culture, culture has the meaning of Culture in Dutch, culture in English, and *colore* in Latin. Diman in the three languages has the same meaning, namely managing, working, fertilizing, and developing. Thus, articulating culture is a culture that has a developing nature that has power, as well as a human activity, which can be used to manage and can change. In other words that can take advantage of the potential of nature.

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<sup>6</sup> Mukhammad Handy Dwi Wijaya and Septi Ariadi, 'Internalisasi Nilai-Nilai Islam Santri Bekas Molimo Dalam Jamaah Telulasan', *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 4.1 (2021), 1–12 <<https://doi.org/10.31538/almada.v4i1.1009>>.

<sup>7</sup> Groves, C.P, dan Wilson, D,E, *Mammal Species of the World: A Taxonomic and Geographic Reference*, (Baltimore: Johns Hopkins University Press, 2005), hlm. 24.

According to Kuntjaranigrat, culture and culture is a language that comes from the Sanskrit language from the word buddhayah. Where the word comes from the plural form of buddhi, which means things related to the mind and the human mind.<sup>8</sup>

So according to him, culture is a matter related to culture and reason that is inherent in humans. In addition, some argue that culture can also be interpreted as things that develop from cultural pluralism, which means the power of the mind, or in other words, strength is the source of reason. Meanwhile, according to Alo Liliweri, culture is an order of knowledge that includes experiences, beliefs, values, attitudes, religion, time, roles, and material objects that are owned by a large group, from generations, produced by individuals or groups of individuals. Then Kuntjaranigrat, also argues that culture has at least three component forms in culture. First as an idea, ideas, values, norms, rules, and so on. The second is a form of activity that originates from human patterns in the community. All three forms are produced by humans.<sup>9</sup>

From the explanation that has been described by the author regarding the understanding of culture, the author can conclude that what is called culture is everything that leads to all aspects of life. Where in this aspect of life in it there are applicable procedures, beliefs, and all attitudes produced by human activities, which are characteristic of a particular society or population group. For people who live in a country that has a high cultural plurality, every citizen must become an intercultural human being. Because if this is ignored, the symptoms of past conflicts will arise again in the future.

In improving intercultural understanding, several things are very important to note, to provide a very significant lunge in intercultural understanding, to create intercultural people. As for the things that are important to increase understanding between cultures, is as much as possible to be able to eliminate the diseases that are owned by culture. Because of this disease, it is suspected to trigger conflict between one group and another, which differs in the culture adopted in Indonesia. For cultural diseases that can cause conflict and disintegration between one group with another, there are a total of six which include ethnocentrism, stereotypes, prejudice, racism, discrimination, and scapegoating (scapegoats).<sup>10</sup>

With the explanation that has been presented by the author, the author assumes that it is very necessary to make humans intercultural. The goal is none other than to create an atmosphere that is calm, harmonious, mutual respect, and mutual respect for one another. so that it can avoid a conflict between one another with different cultures that they adhere. As for the so-called intercultural human, according to one anthropologist named Gudykuns, are all humans who have reached a high level in an intercultural process that is cognition, and full of affection, thus causing their behavior to have no limits, but human behavior This culture continues to develop to fight against the psychological

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<sup>8</sup> Ridwan, 'Jurnal Madaniyah, Volume 2 Edisi IX Agustus 2015 Ridwan, Problematika Keragaman Kebudayaan Dan Alternatif Pemecahan ISSN 2086-3462', *Jurnal Madaniyah*, 2 (2015), 254–70.

<sup>9</sup> Ibid, hlm 5.

<sup>10</sup> Sutarno, *Pendidikan Multikultural*, (Jakarta: Proyek PJJ S1 PGSD Direktorat Jenderal Pendidikan Tinggi, 2007), hlm. 12

parameters possessed by a culture, which in the end it has a sensitivity to culture related to the ability to empathize with that culture.<sup>11</sup>

### **Shaping intercultural people at the international level**

As for the procedures for making multicultural humans at the international level, there are four, which include the field of education, the purpose of education here is not just formal education, but all non-formal education, foreign language lessons, ethnic studies, Exchange of students/students/scientists and others.<sup>12</sup>

### **Forming intercultural people at the national level**

Informing intercultural people at the national level is almost the same as the procedure in forming multicultural people at the international level, whereas informing multicultural people at the national level there are six, which include (1). use the national language in official forums, which include educational venues, private offices, and others. (2). Presenting a fair culture in electronic media on a national scale. Like television and others. (3). equitable socialization, by using educational media, government, and private offices, by accepting them to everyone competent in their field. (4). contact between tribes by way of exchanging youth, students, students, employees, teachers, lecturers, and others, with people who have different cultures. For example, by inter-provincial, with a duration of at least one period. (5). marriages between tribes or ethnicities, as both parties both like each other, and are incompatibility on important matters. As in his religion. (6). Equitable regional development by the government.<sup>13</sup>

With the explanation that has been described by the author regarding the formation of a universal human being, the writer can conclude that forming a universal human cannot be done individually, but must also involve the authorized institutions, especially the government. However, this does not mean that we are careless and waiting for contributions to the government. Because we have the power to form universal human beings in society, such as community leaders, parents to their children, older brothers to their younger siblings, and others. So they are still obliged to change their mindset, even though it cannot be said to be a universal/multicultural human being. But at least it can eliminate cultural diseases such as stereotypes, ethnocentrism, and others. So that it can create a cool, calm, harmonious, peaceful atmosphere between one group and another.

## **METHOD OF COMMUNITY LEADERS INFORMING UNIVERSAL HUMANS KARA VILLAGE, KEC. TORJUN KAB. SAMPANG**

### **The history of the Kara village community**

The social behavior of ancient times in the village of Kara Laok (South) can be said to be very bad. Because at that time people who did not agree with them were considered wrong, and excluded people who did not agree with them. This was caused none other than because at that time there was a lack of education, where at that time the only education available was elementary school and recitation, so the attitude of blaming each other, and isolation at that time was very high. For example, when the

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<sup>11</sup> Deddy Mulyana, Jalaluddin Rakhmat, *Komunikasi Antar Budaya* (Bandung : PT Remaja Rosdakarya, 2005), hlm, 235-237

<sup>12</sup> Ibid., hlm., 235-238.

<sup>13</sup> Ibid., hlm. 235-238

people of the hamlet of Kara Laok/South did the wedding tradition with other people, who had different cultures. So by the people of the hamlet of Kara Laok/South, it is considered wrong and underestimated. This was stated by K. Ahmad Subeiri as a community leader in the Kara Laok hamlet (South) which was revealed in a telephone interview when interviewed by the author as follows

“In the past, when I was a child, the people here easily blamed people who did not understand them, and it was easy to underestimate those who were not the same as them, both in terms of culture, belief, education, and so on. For example, when a Kara villager married a person from a different culture, the community was blamed and ostracized. This is due to nothing else. Because of the lack of knowledge of the people here. Because at that time there was only elementary school education and recitation violators, which at that time, my mother was still the one leading the violators, and all that was taught was reading the Qur'an without understanding His intentions.”<sup>14</sup>

From the statement presented by K. Ahmad Subeiri, the author can interpret that when the problems experienced by society are very high which includes the nature of ethnocentrism and stereotypes it faces, then he is present amid the people to solve these problems. Because these traits are not removed from society, then it is clear that this will lead to conflict between one group and another, which is only caused by differences in the culture they adhere to. Like the conflict that occurred in Kalimantan between the Madurese and Kalimantan tribes and others.

### **Guidelines for community leaders in shaping intercultural people**

Changing the human mindset in the Kara Laok/South hamlet community, cannot be separated from the role of a community religious leader, where it is the community leader who contributes a lot to change the mindset of the Kara Laok/South hamlet community. The aim is nothing but to eliminate negative views on the people of the Kara Laok/South hamlet when looking at a different culture from the one they profess, to create an atmosphere of harmony, calm, care for each other, respect for each other even though it is not the same as the culture they adhere to. This was revealed by K. Ahmad Subeiri to the author when interviewed, using a telephone intermediary with the following expression

“In the beginning, I graduated from the Sidogiri Islamic boarding school, precisely in 1998, that's where I was demanded by the community to become a religious leader. On that occasion, I did not waste it. Because I want to change their mindset so they don't easily blame others, just because of the cultural differences they profess. Because in the Qur'an it is explained in Surah Al-Hujarat verse 13. It is explained that Allah created humans with nations and tribes, then why should we blame each other just because of the differences in the culture that we adhere to. That's my motivation.”<sup>15</sup>

From his statement expressed to the author, the author can provide an interpretation. Whereas K. Ahmad Subeiri in changing the behavior of the people of

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<sup>14</sup> Wawancara dengan K. Ahmad Subeiri, selaku tokoh masyarakat pada dusun Kara Laok desa Kara kec. Torjun kab. Sampang pada tanggal 11-Desember-2021

<sup>15</sup> Ibid

the Kara Laok/South hamlet, no element involves economic embellishments. Because in his activities to change the mindset of the people of the Kara Laok hamlet there is no element of coercion, and there is no salary. Thus, the activities that he built only wanted to immediately apply the values of the Qur'an so that the Qur'an was not only understood but complete with practice in applying it to real activities in the world. So that it can create beautiful collaborations between one tribe and another, and can create a cool, peaceful, harmonious atmosphere, mutual respect, mutual respect for one another. And in the end, there will be no more conflict between one tribe and another, just because of the differences in the culture they profess.

The people of the Kara Laok/South hamlet, in changing their mindset, cannot be separated from the role of a community leader. Where the community leaders are the main players in changing their mindset in the Kara Laok/South hamlet community so that until now they can eliminate the stereotypical and ethnocentrism views of the Kara Laok/South hamlet community. So currently there are no more words of blaming other people and belittling others just because of the cultural differences they adhere to. As stated by K. Ahmad Subeiri when interviewed by telephone to the author as follows.

“Thank God, now there are no more people here who blame each other, and belittle others just because of the cultural differences they adhere to. Because the people here are very obedient to religious leaders or to people who have adequate religious knowledge, it is easy to guide the people here.”<sup>16</sup>

With the explanation of K. Ahmad Subeiri, which was revealed to the author. So, The author can give an interpretation that the people of the Kara Laok/Selatan hamlet are very obedient to every community leader who is there, which in the end can be a great opportunity for community leaders to change their mindset, which originally was fixated on the culture they adhered to so that which is not the same as the culture they hold is considered wrong and belittled by them. However, the presence of K. Ahmad Subeiri can eliminate this trait. This is a very extraordinary achievement. Because this trait is not removed, there will be friction between one group and another that is not the same as the culture it adheres to.

### **Community leader method**

In achieving something, there must be a way or method taken by each person to achieve what he wants. The method or method is the most important thing to apply. Because the method does not suit him. So it is clear that you will not get what you want to the maximum, as well as K. Ahmad Subeiri. Where in changing the mindset of the people of the Kara Laok/South hamlet, there is no escape with the right way and method to be conveyed to the people of the Kara Laok/South hamlet, so that the goal can hit the target, according to the arrow that is released to the object, right and by the target. The method of K. Ahmad Subeiri in changing the mindset of the Kara Laok/Selatan hamlet community is as follows.

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<sup>16</sup> Ibid

“I am in the process of changing the mindset of the people here, who originally often blamed, and often underestimated the culture of other people who did not agree with him. By establishing an education, Muslim recitation, study, and participating in inter-school competitions. And thank God, the people here have changed a lot.”<sup>17</sup>

With the description presented by K. Ahmad Subeiri to the author, the author can give an interpretation, that K. Ahmad Subeiri is changing the mindset of the community, by using education, this is proven to date at his residence there is a school MI Nurul Hidayah, SMPI Nurul Hidayah for the morning. Meanwhile, during the day it is used for Diniyyah schools. Whereas education, only focused on the yellow book. For MI, SMPI Nurul Hidayah starts at 07:00. Then it is carried out with the Dhuha sunnah prayer and at 07:30 enter the class until noon. As for the Diniyyah school, admission is from 01:30 to 16:00. Apart from this education. K. Ahmad Subeiri also provides education at night, where at night education only focuses on reading the Qur'an and understanding the meaning of the Qur'an. This education starts at 17:00. You have to be there at the recitation place until Ishaq time.

Then the second method, which was carried out by K. Ahmad Subeiri, in changing the mindset of the people of the Kara Laok/South hamlet, by giving regular recitations every month. Where those who take part in this study are not only teenagers but also the elderly. The contents of the recitation describe the contents of the Qur'an, Hadith, the history of the muamalah of the prophet when he was still alive in carrying out a da'wah, where his muamalah relationship was very beautiful despite the different cultures he adhered to, even to the point of different beliefs, with the inclusion of al-Islamic material. The Qur'an deals with human pluralism. This is the material presented by K. Ahmad Subeiri in changing the mindset of the Kara Laok/South hamlet community. The goal is nothing but to apply to the Qur'an and to change the mindset of the people so that they can avoid disagreements and symptoms of conflict with people of different cultures.

In addition, the method used by K. Ahmad Subeiri in changing the mindset of the community is by providing studies. Where the contents of the study include the yellow book of several works of scholars regarding social life among human beings. However, these activities are carried out only at certain times, due to his busy schedule in his daily activities. For example, school holidays, where there are only two long vacations in one year. The first is in the period of the Prophet's Maulid month. The second is in the month of Ramadan. It was in that month that K. Ahmad Subeiri gave recitations to people who wanted to participate in his recitations.

In addition, the method used by K. Ahmad Subeiri in changing the mindset of the people of the Kara Laok/Selatan hamlet is by using competition. However, this method is specifically carried out by the male and female students he teaches. The goal is to include competitions, both at the sub-district level and at the district level, which aims to open up the mindset of the students so that they are not easily misunderstood

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<sup>17</sup> Ibid.

due to a different culture from the culture they adhere to. And in the end, it can create an atmosphere that is harmonious, calm, peaceful, and not blaming each other.

## **CONCLUSION**

From the research carried out by the author, the author can provide that in shaping intercultural people, community leaders in the hamlet of Kara Laok/Selatan, kec. Torjun in shaping people between cultures in them using two things which include education, both formal education. Such as MI, SMPI, *Diniyyah* schools, which are included in competitions. As for non-formal education, it includes Muslim training, recitation of the Koran, as well as recitation of the yellow books which are conducted every school holiday such as the month of Ramadan, Maulid Nabi, as well as recitations every month which include material on hadith and al-Qur'an. The Qur'an describes the beauty of muamalah/beauty of Roslulloh's social relationships with people who have different cultures, and beliefs held by these communities. This is the effort made by the community leaders of the Kara Laok sub-district. Torjun kab. Sampang to make people intercultural. The role of the community leader is K. Ahamd Subeiri, so thanks to the contribution he has made today, the people there are no longer blaming people who are different from their culture.

So that it can create intercultural humans or humans that are universal. As stated by Adler, what is called an intercultural human is anyone whose identity and loyalty have crossed national boundaries and their commitments are linked with a view that this world is a global community. Thus, everyone who has reached that place is intellectually and emotionally attracted to the unity of the fundamentals of all human beings who at the same time can recognize, accept, and appreciate every fundamental difference between one person and another. different from their culture.

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