

EMPOWERMENT OF LOCAL TRADITION IN DEVELOPING COMMUNITY EDUCATION

(Study on Education Models Based on Local Tradition in Bali)

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Abstract

This study discusses the building of a humanist, pluralist and tolerant character that impacts on the creation of harmony between Hindus and Muslims in Jembrana Bali through the empowerment of local traditions which are used as a forum for social education. Data sources were obtained through unstructured observations and interviews from March to July 2019. The results of this study show that the character and character of Hindu and Muslim communities in Jembrana to be humanist, pluralist and tolerant, can be formed through local traditions, namely through traditions *male*, *ngejot*, *mekeprung*, and *rebana*, which can give rise to reciprocal determinism that is a positive reciprocal interaction and is attached to every soul involved in these local traditions. The community education model that is commonly found in these traditions includes ethics education, aesthetic education, economic education, cultural education, anthropological education, arts education, and mutual cooperation.

Keywords: Local Traditions, Education, Tolerant, Empowerment

INTRODUCTION

Every society in its life has its own local traditions are used as guidelines for interacting with one another or in responding to their environment. Local traditions then act as social capital for the community to foster mutual trust between themselves. Local traditions can be defined as wisdom or noble values contained in local cultural assets inform of the traditions and life guidelines. [1] Local traditions can also be understood as ideas, values, and local views that are wise, full of wisdom, good value, which are embedded and followed by members of the community.[2] This means that local tradition as one of the original wealth owned by an area is a form of valuable culture to be used as a way of life in an area that has potential and priceless value for the development and progress of the Indonesian nation.[3]

As a space of interaction in it involves a pattern of relationships between humans and humans or humans with their physical environment. Substantially, local traditions are values that apply in a society. Values that are believed to be true and become a reference in the daily behavior of the local community.[4] Fukuyama defines social capital as a conception of values in which people have a social relationship with mutual expectations based on the value of honesty of decency, loyalty and so on. [5]

Bali is one area that shows a variety of local tradition as a negotiation between religious and cultural understanding and between the similarities and differences in the majority of population its Hindu and Muslims a minority population. In this area, Hindus and Muslims live in differences with followers of other religions. Although in the midst of the threat of radicalism and terrorism in Indonesia and Southeast Asia, Hindu-Muslims in Bali are relatively undisturbed. Even though the bomb attacks occurred in Bali in 2002 and 2005, the two religious communities with various ethnic backgrounds (Balinese, Sasak, Javanese, Buginese, Sundanese and others) remained unmoved. Both religious communities help each other in supporting the continuity of their religious traditions respective. Scholars say there is a kind of local cultural power in "managing diversity from within" so that harmony can be created. An effort to manage diversity, one of which is based on respect for local traditions that make religion and cultural systems a source of values.[6]

This study focuses on a number of local traditions both originating from Hinduism and Muslims in Jembrana-Bali which reflect a model of education based on local traditions (ethno-pedagogy) that can create harmony between religions. These traditions are: *ngejot*, *makepung*, *male* and *rebana*. The position of local traditions in the framework of national education becomes very important, because the community can take lessons or meaning in every activity in it. In addition, one of the main triggers of the failure of national education as the glue of cohesion social to produce a generation of people who can live peacefully in their own country, is caused by the mistake of choosing the paradigm of past national development based on unity in uniformity, which is a development concept that focuses on uniformity and unity in the form of similarity in all the pillars of state life, nationality, and society. [7]

Some events arise and flare up because of conflicts by bringing issues *sara* (ethnicity, religion, race, and among groups), so that it quickly spreads into social conflicts tense and disturbing. Moreover, religion is often a very sensitive issue in a plural society. Islamic education for example, there is a special exclusivity with meanings specific and exclusive in the field of monotheism or creed, whereas for multicultural societies, monotheism should be interpreted as substantive, universal, inclusive and pluralistic. [8]

Balitbang research findings, views that the root causes of social conflict in Indonesia are generally motivated by three things; *First, the* existence of crises in various fields that occurred in the previous period, resulting in the loss of the confidence of some people towards government officials, the bureaucracy, and the military, which for years have shown attitude of less attractive sympathy for some people followed by the emergence of mutual distrust community groups; *Second, the* impact of the globalization of information flow worldwide, the develops religious understanding increasingly creates exclusivity and sensitivity to group interests; *Third, there* are social, economic, and political gaps, making it easier for religious followers to be involved in the flow of competition, opposition, and furthermore hostility between groups.[9]

This is where the important role of empowering local traditions as a forum for community education in creating religious harmony studies ethno-pedagogy-based education models in Jembrana-Bali. Not many people explain the relationship between Hindu-Muslim in Bali from the perspective of education socials one of the factors supporting the harmony between ethnic and religion. This study explains the importance of a community education perspective as another perspective by empowering local traditions as a means of plural society education.

RESEARCH METHODS

This study is field research that is often used in conjunction with studies ethnographic, [10]Exploratory in nature aims to obtain a description of some local traditions in Jembrana that function as a means of actualization of education in life activities so as to create harmony between religions, especially Hindus and Muslims. The research began from March to July 2019 in the Jembrana Regency of the Province of Bali. For this purpose, this research is more appropriate to use a qualitative approach. Because in qualitative research, researchers examine things in settings natural and interpret phenomena related to meaning. [11] Qualitative research as said by Sharan B. Merriam, has four main characteristics, they are: 1) emphasizing the process, understanding, and meaning; 2) the researcher functions as the main instrument in data collection and analysis; 3) the process is inductive; and 4) the results are rich in description.

The method used in this research is the case study method. As one of the variants in qualitative research, case studies provide a comprehensive description and explanation of a particular setting, document, or event. [12] By studying optimally about this, the researcher wants to get a complete and in-depth look at the actualization of local traditions in Jembrana. Furthermore, the data collection techniques in this study were carried out by observation, in-depth interviews, and documentation from two communities namely Hinduism and Muslim. Observation, they are: observing directly local traditions in Jembrana as an informal education process and a forum for interaction between Hindu and Muslim communities. This observation is directed to

understand the setting of education and the social conditions of the people, understanding the sociological conditions of society as a place for humanist education to take place in the midst of society, and understanding the possibilities of social conflict that may be caused by theological understanding different and its implications in the context of multiculturalism in Jembrana.

RESULTS AND DISCUSSION

Based on the observations in Jembrana, awareness of the importance of community education practices aimed at forming individuals tolerant in their multi-ethnic society is carried out in the form of education models based on local traditions. This ethno-pedagogy, is based on the culture and traditions of the Jembrana community itself which aims to form character while answering an education model that is too Western-oriented, which eliminates many values of cultural, religious, and traditional excellence that exist in society. The important and strategic the value of local traditions in nation-building, it is very natural, if community education is focused on exploring the values of local traditions that live in Indonesian society and culture. [13]

It can be interpreted if in the process of education based on local traditions, the results of output educational have a character that is in accordance with the noble values of the nation, not only as a transfer of knowledge, but more broadly as a culture (enculturation) that is the formation of character and character nation, which in turn can bring the Indonesian nation more advanced and civilized. Education can also be interpreted as a process of socialization, that is the socialization of values, knowledge, attitudes, and skills.[14] The values that must be passed on to children are of course the values that are in harmony with the interests of the community, nation (national), and the Republic of Indonesia. This is in accordance with the opinion that was raised by Ki Hajar Dewantara, interpreting education as an effort to advance the character, mind, and body of children, in order to advance the perfection of life and bring children in harmony with nature and society. [15]

Some of the traditions which become educational institutions in the Jembrana community are as follows:

1. *Male* Tradition

The *Male* tradition is actually a Muslim tradition in Jembrana. This tradition isa form of religious ritual. This tradition held when the Jembrana Muslim community commemorates the birthday of the Prophet Muhammad. [16] Traditions have never been left behind in commemoration of the Prophet's Birthday are the decoration of boiled eggs arranged in various forms, some in the form of "pajegan" or other forms by jabbing dozens of boiled eggs on banana stems decorated with colorful paper. Some even resemble ships and animals. This series of eggs among Muslims is called

male. *Male* also usually used as a gift for the people and invitees in attendance.

According to KH. Ahmad Muzakki, in the tradition of *male* there are noble values contained therein, they are religious values, ethics, aesthetics and social values. The implementation of these values starts from the procession. *First*, the procession aims to inform the general public, especially Hindus who are the majority that Muslims are asking for permission to carry out religious holidays, this can be seen from the procession that is not only followed by Muslims only, but many of the residents who took part in the procession were Hindus, and even the procession was escorted by *Pecalang* (Balinese traditional police); *Secondly*, the aesthetic value in the tradition *male* can be seen through the form or model *male* itself which contains high artistic value. The second form of artistic value is in the reading *asrakalan* when *male* was paraded around the village, using clothes acculturation Islamic culture and Hindu marchers as if only into the atmosphere of procession; *Third*, social value. The social values contained in the tradition *male* are as a means of sharing with the wider community, both those who are Muslim or those who are Hindu. (Interview with KH. Muzakki, March 4, 2019)

In this tradition it is not limited to Muslims, but many Hindus follow the program, then eggs as the main ingredient of *male* are distributed to all participants of the Prophet's birthday regardless of differences religion. Such activities are a tangible form of the tradition of the people Jembrana who consciously come together to live in harmony in diversity. The portrait that took place in Jembrana is a form of applying ethno-pedagogy in Jembrana. They realize that they are different in terms of religion, but religious differences are not a barrier or something that can prevent living together in building civilization or creating a civil society between Muslims and Hindus in Jembrana.

2. Ngejot Tradition

The social interaction between Hindus and Muslims in Jembrana is called *metetlung*, which is an interaction of mutual assistance in religious and social activities. Mutual assistance occurs when villagers or indigenous villagers have jobs that require the assistance of personnel. Efforts to help each other are done whether requested to be done by *ngidihitungor* unsolicited (*mesuaka*). Although not requested, residents usually provide voluntary assistance because they feel siblings (*menyama*). For example, villagers who have blood ties (kinship) with Banjar residents will immediately help when their relatives hold traditional ceremonies. Conversely, *metetlung* will also be done by *Banjar* residents who have a kinship with the residents of *Kampung*. *Metetlung* is not only limited to helping each other in activities community, but also in terms of treatment, because many Hindus come to ask for help from the Kai or Ustaz in Jembrana. [17]

When a Muslim family holds a wedding, birth, or celebration, he will invite Hindus or Muslims to deliver food. Furthermore, the invited residents will also present with gifts or rice, sugar and coffee. During Ramadan month, Hindus respect Muslims. At the time of breaking the fast, Hindus there are *ngejot*, such as diamond, fruit, ice, and so on. [18]Muslims in Jembranahave tradition *ngejot*to the Hindus on the day of EidFikr, and when Muslims there who have a celebration or event, then *ngejot* as into an obligation to share with you a Hindu. The tradition persistent for the Muslim community shows that there is a close kinship with Hindus in Jembrana. This was confirmed by I KomangArsana, chairman of the Parisada Hindu Dharma Indonesia (PHDI) of Regency Jembrana. According to him this tradition is a tradition that does not exist in other areas. He added, "Often when he is celebrating Galungan or Kuningan and other celebrations, I always think sending food to my brothers who are Muslim, of course, the types of food that are not in conflict with Islamic sharia." He also added, the impact positive of tradition *ngejot* this was extraordinary in maintaining harmony and strengthening the sense of brotherhood among fellow religious communities and the tradition would never disappear because the introduction and practice of this tradition had been instilled early on, especially in the family environment. (Interview with IKomangArsana, 7 April 2019)

Ali Rahman, who is also a Kelian Dinas (head of the environment), in Pengambangan Village, also explained about *ngejot*tradition. "When I was an employee at a fish canning factory (sardines) at PT. Bali Maya Permai, and my position is the head supervisor (head of production supervisor) of sardine production, out of 100 of my subordinates, 87 of whom are Hindus, and the rest are Muslims and Buddhists. Now, during the Galungan holiday my subordinates who are Hindu will surely send food to me while making friends, as well as me who is a Muslim, doing the same thing during Eid-Fitr, this is truly a tradition that is able to create religious harmony." According to him, this tradition is as a means of strengthening *ukhuwahinsaniyah*(brotherhood among human beings), and *ukhuwahwathaniyyah*(brotherhood of fellow countrymen). (Interview with Ali Rahman, 7 April 2019)

The tradition of *ngejotas* shown above is a symbol of togetherness between Muslims and Hindus in Jembrana. By delivering food between religious adherents on religious holidays, with the hope that through this tradition can strengthen the kinship and sense of togetherness with one another. In the beginning, *ngejot*was a Hindu tradition in Bali. That is providing food to the neighbors carried out by the Balinese Hindu community. This is a unique tradition passed down from the people of Bali. *Ngejot* also be associated sharing food or *jotanto* neighbors and relatives. For Hindus this tradition is held usually on Galungan, Kuningan and Nyepi. Usually the food provided is usually fast food, cakes and fruits including urap, lawar and pork. Tradition as a symbol of intimacy and the string of brotherly love of Hindus in Bali.[19]

3. *Rebana* Tradition

Another form of tradition that became Jembrana local tradition as a result of the acculturation of culture Muslim with Hindu society can be seen through art *rebana*. In the tradition of *rebana*, lyrics and poetry breathe Islam using Arabic or Malay songs. However, in order to be easily accepted by the surrounding community, the *rebana* artists arranged the songs with rhythm Balinese. Thus, the Jembrana community, who are mostly Hindus, would be more receptive to and like this art and the meaning of *syiar* which became the main goal could be conveyed effectively. In addition to *rebana*, there is also a form of *hadrah*, this art is played by twenty people with one leader in charge of giving religious advice.[20]

According to Ida Bagus Arnawa, all of people in Jembrana know that the art of *rebana* or *burdah* originates from Muslims in the field of art percussion, but to strengthen the kinship between Hindus and Muslims, the tambourine tradition in Jembrana are different from the art of *rebana* or *burdah* in other regions. The difference is in the musical instruments used, the clothes of the tambourine players themselves, as well as the lyrics delivered. Most of the lyrics were delivered about harmony and tolerance between Hindus and Muslims in Jembrana who around the 16th century lived together in harmony, working together to build Jembrana. *Rebana* musical instruments also use traditional musical instruments Balinese. Likewise with the *rebana* outfits using traditional Balinese clothing plus hijab as the identity of Muslim women. *Rebana* art or tradition, is often performed at the time of the birth of the prophet Muhammad, and is also followed by circumcision. (Interview with, Ida Bagus Arnawa, 7 April 2019)

In Air Kuning village, the community carried out a *rebana* tradition, in the context of welcoming the month of Ramadan and is still ongoing. The unique in this tradition is that it is not only followed by Muslims, but also followed by Hindus as part of enlivening the tradition as well as building tolerance between religious communities. The residents of Air Kuning, playing percussion *rebana* using special techniques. Usually percussion *rebana* this is also accompanied by lyrics in Arabic and Malay with Balinese rhythm. They believe that this tradition will make fasting more peaceful, especially in this Air Kuning village. (Interview with, Ida Bagus Indagosa, 11 April 2019)

4. *Mekepong* Tradition

One of the cultures and traditions in Jembrana that philosophically provides learning to its people, be it Hindu citizens or for who Muslims are Muslim is the culture of *mekepong* (cow race) typical of Jembrana). *Mekepong* in Indonesian means chasing. In this tradition *mekepong*, two pairs of buffalo are each chasing other in order to become winners. This tradition originally emerged from the activity of plowing the fields carried

out cooperatively by farmers during the growing season in the fields. In the hijacking activity, two buffaloes used to pull in the plow, which was ridden by a jockey/*Sais*. [21]

The tradition *mekeprung* in this rice field developed around 1930 and the *sais*/the jockey dressed in the style of Royal warriors in Bali in the past, that is wearing a headband, shawl, sling, (trousers barefoot and a waist tucked in a sword wearing poleng gloves or black and white) . After a while because after finishing the *mekeprung* tradition in the middle of the muddy rice fields the jockeys were always soiled with mud, the *mekeprung* tradition then developed into *mekeprungon* the road in the rice fields. The tradition *mekeprungon* the rice field road began in 1960 with the formation of the organization *mekeprung* which consisted of two groups named "IjoGadingTimurTimur" with a red flag symbol and the group "IjoGading Barat" with a green flag symbol. [22]

The facilities used are no longer pledge, but rather carts with a very sizeminit hat is decorated with very attractive carvings. The jockey traditional dress that is wearing *abatik* shirt, long-sleeved clothing wearing a sling, wearing long pants and wearing shoes but not tucking the sword at the waist. *Mekeprungis* routinely carried out every year, which is when the farmers finish harvesting in the fields and is always crowded, followed by participants from all regions of Jembrana. The implementation of *mekeprung* starts in the range of July to October. (Interview with, Ida BagusIndagosa, 11 April 2019)

Through the four traditions (*male*, *ngejot*, *rebana*, and *mekeprung*)growing in Jembrana into a community education based on local traditions (ethno-pedagogi) nuanced multicultural, that is their belief in the difference both in terms of religion and culture will but the intrinsic value of education in this tradition has been able to strengthen religious harmony between Islam and Hinduism in Jembrana. The success of empowering local traditions as a forum for community education that can create multicultural characters is:

Table. 1.1: The Success of Community Education through Local Traditions

| No | Tradition | Result of Education | Benefit |
|----|---------------|---|--|
| 1 | <i>Male</i> | Ethics, Social, Aesthetic, Economic, Tolerance, Cultural Developing | Creating harmonious interaction and communication between Hindus and Muslims in Jembrana (humanitarian solidarity) |
| 2 | <i>Ngejot</i> | Cooperation, Economic, Psychology, Tolerance | Creating harmonious interaction and communication between Hindus and Muslims in Jembrana (humanitarian solidarity) |
| 3 | <i>Rebana</i> | Ethics, Social, Aesthetic, | Creating harmonious interaction and communication between Hindus and |

| | | | |
|---|------------------|--|--|
| | | Economic, Art, Tolerance, Cultural Developing | Muslims in Jembrana (humanitarian solidarity) |
| 4 | <i>Mekeprung</i> | Cooperation, Anthropology, Economic, Psychology, Tolerance, Environmental Conservation | Creating harmonious interaction and communication between Hindus and Muslims in Jembrana (humanitarian solidarity) |

Figure: 1.1. The Kind of the Tradition and the Benefits



CONCLUSION

Community education through local traditions should be directed into awareness media so that inclusive understanding grows so as to create religious harmony and religious culture in a multicultural society. The inculcation of such awareness has finally produced a tolerant pattern of religion and culture. For this reason, efforts are needed to utilize local traditions as a forum for education in the community. The traditions that function as a place for community education are *ngejot*, *makeprung*, *male*, and *rebana*, contribute greatly to foster human instincts or character of the community. The benefits that can be taken from these traditions are: ethics education, aesthetic education, economic education, cultural education, anthropology education, arts education, and mutual cooperation.

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