Design Of Islamic Education Based On Local Wisdom (An analysis of Social Learning Theories in Forming Character through Ngejot Tradition in Bali)

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DESIGN OF ISLAMIC EDUCATION BASED ON LOCAL WISDOM
(An analysis of Social Learning Theories in Forming Character through *Ngejot* Tradition in Bali)

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Abstract

This paper discusses the design of character education in an Islamic perspective through local wisdom in Jembrana Regency, Bali Province. The focus of this study is to explain the analysis of social learning theory in character building through Ngejot tradition in Hindu and Muslim communities in Jembrana. Sources of the data were obtained through unstructured observations and interviews from April to August 2019. In its analysis, this study uses social learning theory Albert Bandura's (1925-2019). The results of this study show that the character of Hindu and Muslim communities in Jembrana to be humanist, pluralist and tolerant, can be formed through the tradition of Ngejot. Based on the analysis of this theory, the characters can be formed in several phases, they are: 1) Phase of attention; 2) Retention phase; 3) Mimic phase; 4) The motivational phase, followed by modeling, recalling what was observed, so that the reciprocal determinist is a positive reciprocal interaction and is attached to every soul involved in the tradition of Ngejot.

Keywords: Character, Reciprocal Determinist, Modeling, Ngejot.

I. INTRODUCTION

This paper discusses an analysis of social learning theory Albert Bandura's in the tradition of *Ngejot* aims to form the humanist, pluralist and tolerant character in Bali. Local wisdom or tradition is one part of national education. This is stated in article 1 paragraph 13 of the National Education System Law No. 20 of 2003, that is informal education is education of the family and the community. That means local wisdom or local community traditions can be said as an informal education path. In its administration, informal education is regulated in article 27 of the National Education System Law and Government Regulation No. 17 of 2010, that is "informal education is carried out by families and the environment in the form of independent learning activities with the aim of forming the character, habits and behavior of individuals in the future".

The interpretation of that law is the tradition or local wisdom, means a view of life, science, and various life strategies in the form of activities, carried out by the local community as well as being a means to answer various problems in meeting their needs, is an informal education channel. Local wisdom can also be interpreted as a system in the social, political, cultural, economic and environmental structure that lives in the local community. (Suwardi Endraswara, 2010, p. 50)

Nevertheless, there are still many views that discourage the meaning and role of local wisdom in forming a person's character, especially if it is associated with Islamic education. One of view that "discredits" the important role of local wisdom in froming the character of a person is the Salafi-Wahabi group, who in their *da'wah* always wants to purify Islamic teachings. Muslim communities who use local wisdom as a means to interact with communities of different religions and cultures are often referred to as syncretic groups that combine the teachings of Islam with other beliefs or as a society that has not implemented Islamic law in a *kaffah*. Their appreciation of the natural environment is misunderstood as a

form of understanding that is influenced by animism or as an act of shirk that is prohibited by religion. (Nasir, 1999, p. 82)

Ngejot is one of the many local wisdoms in Bali that is closely related to human psyche. Here the role of cognitive activity and student learning is carried out by observing human behavior, and seeing humans as people who influence their environment as the environment affects themselves. In other words, the tradition of *Ngejot* in social learning theory invites individuals to learn a lot about behavior through imitation/modeling, in fact, without the reinforcement it receives.

This kind of learning process is also called "observational learning" or learning through observation. (Bandura, 1971, p. 6) For example, parents are a model for their children, teachers are models for students, leaders are role models of subordinates, and community leaders or religious leaders are role models for the community. (Bandura, 1971, p. 2)

If related to Islamic education, Albert Bandura's framework of thinking is in line with the understanding of Islamic education as described by Azyumardi Azra. According to Azyumardi Azra, Islamic education is more than just a teaching process, if teaching only focuses on the process of mere transfer of knowledge, but education encompasses everything, that is shaping the awareness and personality (character) of students based on religious and cultural values which can then be inherited to the younger generation. (Azra, 1999, p. 3)

This theory is based on the proposition which is insufficient in explaining how behavior develops and persists and pays little attention to the social context in which this behavior arises, is also less aware of the fact that many important learning events occur with the mediation of others. Its means, while observing behavior, individuals learn to imitate that behavior or in some cases make others a model for themselves. (Bandura, 1971, p. 4) The importance of presenting an analysis of social learning theory in the tradition of *Ngejot*, because of tradition or local wisdom that is twisting the slope in the community is one of the socio-cultural mechanisms that is believed and has proven to be effective as a means of shaping character, perpetuating brotherhood, and creating solidarity among citizens who have institutionalized and crystallized in social and cultural order. (Azra, 2002, p. 22)

Pragmatically, learning theory can be understood as a general principle or a collection of interrelated principles and is an explanation of a number of facts and discoveries relating to learning events. (Syah, 2009, p. 19) While social learning theory is an extension of traditional behavioral learning theory (behavioristic). Social learning theory accepts most of the principles of behavioral learning theories, but gives more emphasis to the impression of cues on behavior, and on internal mental processes. So in theory social learning uses explanations reinforcement external and internal cognitive explanations to understand how we learn from others.

In the view of social learning, human beings are not driven by internal forces and are not beaten by environmental stimuli. The theoretical framework of social learning theory, arguing that the environments are often chosen and changed by the person through his own behavior. According to Bandura, that most humans learn through selective observation and remembering the behavior of others. The essence of social learning theory is modeling , and this modeling is one of the most important steps in integrated learning and most people learn through selective observation and remembering the behavior of others. (Bandura, 1971, p. 8)
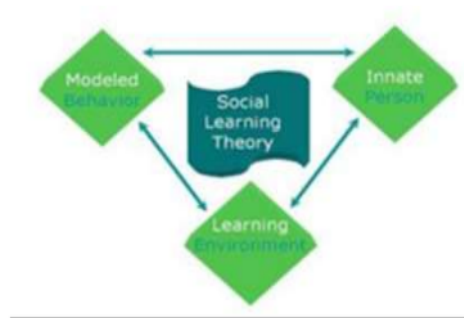
Through the process This role modeling behaviors carried out by other people are then stored in a person's memory which will one day be recalled and the behavior is imitated. Santrock, said that social learning theorists believe that behavior, thoughts and feelings are obtained by observing others. These observations have become an important part of psychiatric development. (John Santrok, 2009, p. 18) Prihadi, also said that social learning theory is based on the principle that people learn interpersonal skills through "behavior role modeling", that is observation and imitation of others who demonstrate or model successful behavior in a situation. The basic principle of learning according to this theory that what individuals learn, especially in social and moral learning occurs through *imitation* and the presentation of examples of behavior (modeling). This theory also still views the importance of *conditioning*, because the provision of *reward* and *punishment*, an individual will think and decide which social behavior needs to be done. (Prihadi, 2004, p. 87)

In addition, social learning theory emphasizes the combination of behavior, environment, and cognition as the main factors in psychiatric development. (Bandura, 1971, p. 3) Thus, in social learning theory, emphasizing the role of cognitive and learning activities by observing human behavior, and seeing humans as people who influence their environment as the environment affects themselves or in other words, *social learning theory* is a view that emphasizes the combination of behavior, environment, and cognition as main factor in development.

Bandura, expressed four steps in social learning, they are:

1) The first phase (phase of attention) is the conditions needed for learning to occur. From the results of the study it was shown that role models with high competency status were more likely to be observed even though the characteristics of the students themselves might need more attention. The level of learning success is determined by the characteristics of the model and the characteristics of the observer himself. The characteristics of the model which are determinants of the level of attention include the frequency of its presence, its clarity, its personal attractiveness, and the functional value of the model's behavior. While the observers' characteristics that are important for the attention process are their sensory capacity, level of interest, perceptual habits, and reinforcement past.

2) The second phase (the phase of warning/retention) relates to saving and recalling what was observed. This retention can be done by storing information imaginatively or coding model events into verbal symbols that are easy to use. Material that is meaningful to the observer and adds to previous experiences is easier to remember.

3) The third phase (imitation phase) in which students imitate the observed behavior. Mental training, direct application, and corrective feedback strengthen the imitation. At some stage, symbolic depictions of model behavior may need to be translated into effective action.

4) The fourth phase (the motivational phase) is whether students are motivated to do certain types of behavior or not. Observers will tend to adopt the behavior of the model if the behavior: a) Generates external rewards; b) Internally the observer gives a positive assessment c) The observer sees that the behavior is beneficial for the model itself (Bandura, 1971, p. 9)

Departing from the frame of mind of social learning theory, the writer tries to present an analysis of the theory in forming Islamic character through the tradition of *Ngejot* Jembrana-Bali.

II. RESEARCH METHODS

This research is a field research which is generally used for studies of ethnographic studies. (Bailey, 1982, p. 32) This research explanatory aims to explain the analysis of social learning theory in forming characters through the tradition of *Ngejot* in Bali. This research starts from March until August 2019. Specifically this research focuses its observations on the explanatory analysis of social learning theory in forming humanist, pluralist, and tolerant characters, which are actualized in the tradition of *Ngejot*.

This research uses a qualitative approach. The author uses a qualitative approach, because the authors are integrated into the situation and condition of the object under study. (Merriam, 2009, p. 90) In addition, qualitative research, also referred to as artistic research. Because the research process is more of an artistic nature (less patterned) and is also called an interpretive method, because the research results are more concerned with the interpretation of data found in the field. Furthermore, qualitative research is a research model based on post-positivistic philosophy, used to examine the condition of objects naturally where the researcher is a key instrument. (Sugiyono, 2010, p. 13)

Lincoln and Guba identified several axioms in qualitative research that were relevant to this study including: 1) The Nature of Reality. Qualitative paradigm research interpretive. That Is an object or reality cannot be seen partially and broken down into several variables. Qualitative research views objects as dynamic, results of thought construction and interpretation of observed phenomena, as well as holistic, because every aspect of the object has an inseparable unity; 2) The close relationship between the researcher and the investigator. In qualitative research, researchers not only function as researchers, but also function as human instruments through data collection techniques participant observation participatory observation and also in depth interviews, thus qualitative researchers know people who provide data; 3) Reciprocal Relations. In qualitative research that is holistic and emphasizes more on the process, in seeing the relationships between variables in the object under study, a researcher who uses a qualitative approach must always be interactive so that the process of mutual influence is awakened (reciprocal/interactive); 4) Transferability. Qualitative research does not generalize, but rather emphasizes the acquisition of information in depth. (G, 1985, p. 63)

The method used in this research is the case study method. Case studies are one of the social sciences research methods that are more suitable if the main question of a study regarding how or why, if the researcher has little opportunity to control the events to be investigated, and if the focus of his research lies in contemporary phenomena in life real. (Yin, 2018, p. 25) Case study research can be divided into three types, they are: explanatory, exploratory and descriptive case studies. In this paper, the writer uses explanatory type. The use of this type is to explain a series of events where the explanation might be applied to other situations. Social learning theory could be relevant to the formation of character through tradition of *Ngejot* given the similarity of the internalization process of social life in *Ngejot* tradition.

Data collection techniques in this study were carried out by means of observation, and in-depth interviews about local wisdom or traditions of *Ngejot*. The observations made aim to directly observe the activities of the tradition of *Ngejot* as an informal education process and its theory of social learning in Jembrana-Bali. This observation is directed to understand the setting of education and the social conditions of the Jembrana people, as well as to understand the sociological conditions of the people in the tradition of *Ngejot* as a means to form the character of the Jembrana-Bali community.

The next technique in this study is an in-depth interview. Through this technique, it is expected to obtain a lot of information from informants. Unstructured interview technique is the interview technique chosen in this study. Data collection techniques with unstructured interviews, according to Deddy Mulyana, through this technique allows informants to define themselves and their environment using their own terms (by their own words) which of course is based on the culture and tradition they profess. (Mulyana, 2002, p. 30)

Furthermore, in analyzing data, this study refers to the Milles and Hubermen data analysis procedures. According to Milles and Hubermen, data analysis in qualitative research generally starts from data collection, data reduction, data presentation, and drawing conclusions or verification. The

methodological elements in this procedure simultaneously reflect interactive analysis components. (Michael, 1992, p. 19) Analysis activities during data collection are intended to establish focus in the field, compile provisional findings, make plans for subsequent data collection, development of analytical statements and setting the next data goals. Then from the data collection, reduced as an effort to select the focus on simplification, and abstract field data.

In the process of data reduction, the researcher makes a selection or mapping by creating categories based on the problem under study. After the results of a set of reductions, the next step is to present a set of information or data compiled and the possibility of drawing conclusions. The conclusions are also verified during the research activities taking place in the field, so it will be clear how the characteristics of the data are valid.

III. RESULTS AND DISCUSSION
Historical Background of the Arrival of Muslims in Jembrana-Bali

Mention the word of Bali or the province of Bali, then what comes to people's minds is an island with its natural beauty which; exotic, unique culture, and of course the majority of Hindus. The image is even very worldwide and is known among foreign travelers. Even with all its uniqueness and beauty, many foreigners think of Bali as their own country. No wonder they are more familiar with Bali than Indonesia. (Mashad, 2014, p. V) But the fact, Bali is multiethnic island which there is not only a Hindu community, but there is a Muslim Community of various other ethnicities. From 321,008 population of Jembrana, Hindus are the majority of the population of 231,707 people or around 72.18% followed by Muslims with a population of 81,329 people or 25.34%, then Christians 4,090 people or 1.27% then Catholics number 2,786 people or 0.87% Buddhists 1,069 people, or 0.33% Confucius 15 souls, or 0.00% and belief flow 12 souls or 0.00%. (BPS 2015 data) here it can be seen that Jembrana is not inhabited by just one community.

Specifically for the spread of Muslims in Jembrana divided into two places and times, that is: the ancient Muslim community in the Baluk Village (formerly the Banyubiru Village) and the Muslim community of the ancient village of Loloan and Air Kuning. (Mashad, 2014, p. 151) If it is traced from its history, the Muslim community in Jembrana, in fact there have been following the collapse of the Majapahit Kingdom by the attack of Demak Islam in 1518. Along with that event, slowly but surely some the Majapahit vassal kingdoms were increasing in numbers declare themselves adherents of Islam. As a result of this symptomatic reality, the Majapahit Kings were converted to Muslims, especially in Java. Religious leaders, state officials, and/or princes who did not want to accept Islam, chose to flee to other regions in the archipelago.

This event did not take place simultaneously in one period, but proceeded for almost a century. Along with the Islamization process in the land of Java, Roro Anteng and Joko Seger with their followers, fled to the slopes of Mount Bromo, so that their offspring are now better known as the Tengger tribe (short for the combined words Anteng and Seger). However, more people chose to leave Java for Bali, including Prince Wilis and Pangeran Sepuh from Blambangan. The displacement events of Prince Wilis and Pangeran Sepuh turned out to be precisely and at the same time become the base of the existence of the Muslim community in the Jembrana area.

The evacuation of the two princes was accompanied by relatives and followers who numbered about 40 people. Arriving in Bali, the two princes came to Pura Jati with a magical statue as a souvenir for Raja Jembrana. Due to the fatigue of carrying it, the magic statue was temporarily deposited in Lateng before they faced King Jembrana. Raja Jembrana welcomed their arrival and ordered that the gifts be placed in Jembrana Temple. The two princes then went on to face King Mengwi, because the Kingdom of Jembrana was indeed under the sovereignty of the Kingdom of Mengwi. Before leaving, the two were accompanied by the king along with a servant near the king named Pan Tabah who was assigned to continue to accompany the prince. To the two princes, Raja Jembrana told him to report immediately when he arrived at Mengwi and if he had problems. Apparently, when the two princes arrived in the Kingdom of Mengwi, they were arrested, even Prince Sepuh was killed. While Prince Wilis and Pan Tabah managed to escape and returned to the Kingdom of Jembrana. Hearing the report the king felt

ashamed, because he felt unable to protect guests, the king decided to commit suicide. While Prince Wilis who wanted to return to Java was not permitted by the royal family, by the Kingdom of Jembrana he was given a plot of land in the village of Banyubiru (now Baluk) under a large banyan tree. Then at this location Prince Wilis and his followers built a settlement and to facilitate prayer, Pangerang Willis built a temple which was later known as the Majapahit Temple.

The quite unique here, that among the loyal followers of Prince Wilis, it turns out there are those who have embraced Islam since from Java. Although different religions, but the Muslim servant remained faithful to accompany his master. Finally, to honor his loyal accompanist, Prince Willis also built a mosque to the west of the temple under the name Majapahit Mosque. And they are the ones who later became the forerunners of the Muslim community in Baluk Village. If it is based on this history, it means that the existence of Muslims and Hindus in the Baluk region is as old as its origin.

Seeing the differences in belief among his followers, Prince Wilis made an agreement on tolerance between religious communities in his new location. To respect Muslims, in every temple prayer, it is not permissible to use pork for food and simply replace it with ducks. This rule continues to be followed down and down until now. No one even dared to break it. Until before 1965, the Muslim community around the Majapahit Temple joined the temple ceremony even though it was only for respect. So that its presence does not idle and daydreaming, Muslims are engaged to *mekidung,* the ballad Rengganis (Java), while Hindus *mekidung mergasari.* But along with the increasing awareness of the purification of Islam including the Banyubiru Muslim community, the Muslim community is no longer involved in worship, but still involved in securing and preparing ceremonial activities at the temple. (Interview with IBK Dharma Santika Putra on 5 April 2019).

Another Muslim community in Jembrana is the Loloan Community. This Loloan community is descended from the Bugis-Makasar and Malay (Kuala Trengganu) tribes who migrated to Bali several centuries ago. The existence of this Muslim community is also historical evidence, that Islam has long been included in the Jembrana region by maintaining the religion of Islam and Bugis and Malay customs. Unlike the Muslim community on the island of Bali, which generally uses the Balinese language as a means of daily communication, the community in this place apparently still uses Malay as the language of communication.

The Loloan area is divided into three regions, that is: South Loloan, East Loloan, and West Loloan. Local people used to call South Loloan with Martesari. Martesari residents 95% are Hindus. Whereas in West Loloan it is inhabited by Muslim and non-Muslim residents, with a ratio of 50% Muslim and 50% non-Muslim (Hindu, Buddhist, Christian, Confucian and others). With a limited river that stretches or divides the area, to the east of this location lies an area called East Loloan. East Loloan is a population area on the island of Bali where almost 96% of the population is Muslim. East Loloan is part of the State District (now Jembrana District) of Bali. The location of this area is ± 30 KM from the Gilimanuk Ferry Port and about 84 KM from Denpasar City. East Loloan, a green village, a variety of plants thrive in this area. Most of the people of East Loloan work as fishermen who initially did not fish in the sea, but in Pengambengan, which is a small lake or more accurately called a swamp with lots of fish. Along with the development, the fishermen are now used to looking for fish to the high seas. (Romdhoni, 2004, p. 101)

Besides Loloan, another old Muslim community is Air Kuning Village which is adjacent to Yeh Kuning Village which also means yellow water. The difference is, if Air Kuning Village is inhabited by Muslim communities, while in Yeh Kuning Village, it is inhabited by Hindu communities. During the struggle in 1945 the Air Kuning Village was used as a stopover for fighters who were members of the Lesser Sunda army led by Colonel Anumerta I Gusti Ngurah Rai (now his name is enshrined as the name of the International Airport in Bali). The origins of the Muslim community Loloan and Air Kuning in Jembrana alias Jimbarwana are people who are ethnic Bugis. They come in two stages, *First,* in 1653-1655; *Second*, in 1660-1661 following the end of the Makassar war between the kingdom of Gowa against the VOC which was led by Daeng Marewa.

The Bugis-Makasar tribe is generally an escape after a bonga treaty when the Kingdom of Gowa lost the war with the Dutch. The escapees had moved several times, because they were being chased by

the Dutch. They are *nomadic* around the eastern and northern coasts of Sumatra, the west and south coasts of Kalimantan (called the Pegatan Bugis), West Java (Banten), Pasuruan (East Java), and finally Badung and Air Kuning-Jembrana (Bali).

The fugitive from South Sulawesi continues to be chased by VOC soldiers (the Speelman fleet) and Arung Palaka fleet, because some of the remaining boats from the Bugis-Makassar squadron still have cannon guns. At that time, the VOC intentionally built a *negative image,* that the fugitives were pirates, because they often carried out attacks on VOC ships. Even after Makasar fell in 1667, the Netherlands made a contest, that the Netherlands would give a prize of 10,000 ringgit to anyone who could capture the eskadron (boats) of Sultan Gowa's descendants (totaling 4) called *Iinun* alias pirates. (A. Damanhuri, 1995, p. 20) Before going to Bali, the refugees from Gowa had time to hide in Panggang Bay Blambangan and they survived as fishermen. Some of them then moved to Buleleng (Pantai Lingga), but some were to Jembrana, because at that time, Blambangan and Jembrana were the territory of the Kingdom of Buleleng.

Next Daeng Nachoda was interested in moving to Jembrana around 1669. At first, they landed at Air Kuning then entered Kuala Perancak and lived for a while at a location called Kampung Bali. His legacy is still there, in the form of clear wells which residents call Bajo wells. Finally they were given permission by the kong of Jembrana, Arya Pancoran (Gusti Ngurah Pancoran) to settle. Their place is now known as the port of Bandar Pancoran (the old port in West Loloan).

The existence of these refugees is in fact not a burden for the citizens of Jembrana, instead it becomes a blessing. Many of the Bugis became the main security forces (soldiers), and succeeded in building a new economy in the form of a port. Thanks to the eskadron merchant boats, descendants of Sultan Gowa, Jembrana eventually became an area that was no longer isolated from the outside world. This reality causes the relationship between the Bugis-Makasar (hereinafter referred to as Bugis) and the castle to become familiar. Especially Daeng Nachoda and the Bugis cannon shooters became the backbone of the Jembrana force, especially when I Gusti Ngurah Panji Sakti (1680), Raja Den Bukit who came from the north of Bali Island (Singaraja-Buleleng) attacked Jembrana. Jembrana indeed lost, and became the kingdom of Vassal Buleleng, but the support of these Muslims never faded, even remained firmly planted in the mind of the castle.

In 1799, another convoy arrived by the leadership of Syarif Abdullah Al-Qadri (old syarif) who was none other than the younger brother of the Sultan of Pontianak, Syarif Abdurrahman Al-Qadri. At that time, the Sultan of Pontianak surrendered from the Netherlands (1799) and Syarif Abdullah Al-Qadri, did not accept the reality, so he continued to fight in the ocean and go on an adventure by bringing armed cannon armed squadron. One boat settled in East Lombok, the rest arrived at Air Kuning Jembrana. When going along the Ijo Gading River to the north to the shah bandar, Syarif Abdullah Al-Qadri gave a signal to the subordinates in the Kalimantan language, Liloan (bend), so that the surrounding village was then named Loloan until now.

Syarif Abdullah Al-Qadri entered into an agreement with Hindus in Jembrana. If based on royal rules, all cannons should actually be handed over to the king as did the Bugis who had come first after the Makassar war, but Syarif Abdullah Al-Qadri, offered another way, the cannon remained under its own control, but would be used to defend the Jembrana Kingdom. This agreement was reached and the Kalimantan-born Muslims were allowed to live on either side of the 80-hectare Ijo Gading river bank north of Bandar Pancoran. Syarif Abdullah Al-Qadri made a village to the east of the river which is now called East Loloan. In this new place, Syarif Abdullah Al-Qadry, later known as the Old Syarif, became a spiritual leader, accompanied by Mahbubah (prince), Abdul Hamid *(khatib)*, Amsyik *(Perbekel)*, and Tahal (commander of the troops). The warships they owned were later converted into merchant ships, and they even explored as far as Singapore.

The two expeditions (Bugis and Pontianak), are the second wave of the arrival of Islam in Jembrana. The arrival of these two Muslim groups was welcomed by the kong of Jembrana. There are a number of fundamental reasons why these two groups of Muslims were welcomed with open arms: First, the existence of Muslims in Jembrana which was already there was able to establish good relations with the Hindu community; Secondly, Muslims who have been in Jembrana have proven to be able to become

highly dependable and loyal forces or soldiers. It was proven when *Puri* Jembrana was destroyed and the royal family was killed by a flash flood, the Islamic community did not necessarily build an empire of its own. They even helped with the construction of a new castle assisted by King Mengwi; Third, the reality tells, that Muslims have extraordinary services in the development of commercial ports that have a very positive influence on the progress of the kingdom; Fourth, Blambangan was controlled by the Dutch at that time, so that it could threaten the security of Jembrana even the future. As a result, the presence of fugitives from Sulawesi and Kalimantan who were all former royal troops can certainly increase the royal power.

Togetherness of Hindus and Muslims is also intertwined to the social, economic and cultural sectors. There are Muslims who work on the land of Hindus, and vice versa. There are also traditions that are both carried out by both religious communities, such as *Ngejot*, *Mekepung, Ngarak Male*, and others, so as to create a harmonious acculturation.

Analysis of Social Learning Theory in *Ngejot* Tradition

Ngejot is a tradition of food delivery between Hindus and Muslims in Jembran-Bali. Social interaction *(Ngejot)* between Hindu-Muslim residents in Jembrana is called *metetulung*, which can be interpreted as social interaction that aims to help each other, both in religious activities and social activities. This mutual assistance activity occurs, when there are villagers or indigenous villagers have a job or a necessity that requires help with energy and money. Efforts to help each other is done either requested *(ngidih tulung)* or unsolicited *(mesuaka)*. Although not requested, Jembrana residents usually provide assistance voluntarily because they feel siblings (equal). For example, villagers who have kinship ties with Banjar residents will immediately help when their relatives hold traditional ceremonies. On the other hand, this *metetulung* will also be done by kampung residents who have a fraternal relationship with the residents of Kampung. *Metetulung*, is not only limited to helping each other in community activities, but also in terms of treatment and assistance. This can be seen from the many Hindus who come and ask for help and assistance from the kai or religious teacher in Jembrana. (Interview with I Komang Arsana, 7 April 2019)

In the beginning *Ngejot* or also called *Mesaiban* can also *Yadnya Sesa* is a tradition in Hinduism in Bali, where Hindus present their cooking to God every day in the morning before being eaten as a form of gratitude to God. This offering is done so that the food enjoyed has maximum benefits. (Suyatra, 2020) *Ngejot*, *Yadnya Sesa* or *Mabanten Saiban* is an application of Hindu morality, which requires people to always act *Anersangsya*, that is selflessness and *Ambeg Para Mertha* (prioritizing interests outside oneself). The implementation of *Yadnya Sesa* also means that after finishing cooking, humans are required to make offerings in the form of food, because food is the source of life in this world. Philosophically, *Ngejot* or *Masaiban* is a form of gratitude for what God has given to humans. While Yadnya (religious ceremony) is a means to connect with *Sang Hyang Widhi Wasa* (God Almighty) to obtain purity of soul.

Through *Ngejot*, humans not only connect themselves with God, but also with all His manifestations and creatures, including nature and its contents. So, *Ngejot* then developed into a tradition of sending food between fellow citizens in Bali. Etymologically, *Ngejot* is a Balinese term which means "to give." The type of gift can be in the form of food, cakes, or fruits. In Bali, this tradition is generally divided into 2 forms, they are *Ngejot* when feast day and *Ngejot* when someone has a celebration or a particular traditional or religious event. (Naharudin, 2019, p. 940110) *Ngejot*, giving each other (in the form of food) to others, giving food to other residents who do not perform a celebration, because not every religious ceremony in Bali is held simultaneously, such as religious ceremonies relating to humans such as *Otonan*, quarterly, a ceremony in the temple yard or thanksgiving . Even the culture and tradition of *Ngejot* is not only for Balinese Hindu people but also for Hindu people with non-Hindu people so that they strengthen social ties, and can get to know each other well. Gradually this tradition became a good example and became social capital in creating religious harmony. This phenomenon is included in the first stage of the framework of social learning theory, that is stage or phase of attention in which Hindus as a role model then Muslims recall their cognition through observation and then imitate (imitation)

The harmonious interaction between Muslim and Hindu communities which manifests in the *Ngejot* tradition arises when one of the citizens, both Hindu and Muslim, has traditional work, they invite other residents or express gratitude by sending food. When there is a Muslim family that holds a wedding, birth, or celebration, it will invite Hindus and or Muslims to deliver food. Furthermore, the invited residents were present with rice, sugar, coffee *(sembako)* and so forth. For example during the Ramadan monts, one form of respect that Hindus give to Muslims is by breaking fast food, such as; rhombus, fruit, *ice engkud* (young coconut water), and so on. (Sumiati, 2017, p. 70)

Muslims do *Ngejot* started since the entry of Islam in Bali. This activity is actually an imitation or imitation of a tradition originating from Hinduism. Muslims follow this tradition, because it can be a social capital in creating religious harmony. Then acculturation, assimilation, complementation and sublimation of culture took place hundreds of years ago, so that the *Ngejot* tradition was not only implemented by Hindus in Jembrana, but also by Muslims. This process is the second phase in the framework of social learning theory, that is the warning/retention phase relating to the storage and recall of what is observed, that is, after the followers of both religious communities observe and notice that *Ngejot* is a powerful tradition in creating good socio-cultural , they then make *Ngejot* as social capital in interacting with each other, so that the process of recalling memory is embedded in the souls and minds of each individual who observes the tradition while analyzing that the *Ngejot* tradition which in fact can create harmony between the two religious communities .

After the second phase is passed, the food increases to the next phase, the imitation phase. The experience gained from the *Ngejot* tradition which was originally carried out by Hindus as a form of filial piety to God and all of his creations, both human and natural, was gradually moved by Muslims to carry out similar traditions. In the framework of thinking social learning theory, this stage is called Beyond Reinforcement. According to Bandura, every behavior does not always use reinforcement in its formation. Reinforcement is important in determining whether a behavior will continue to occur or not, but not as the sole forming of behavior. Because for him people can learn to do something only by observing and then repeating what they observed. (Bandura, 1971, p. 21)

Ngejot for the Muslim community is a form of brotherhood and humanity to Hindus in Jembrana which is usually done during the Eid al-Fitr, Eid al-Adha, or when Muslims have a celebration and or other religious events. Taufikurrahman, said, he told me that he always *Ngejot* with his Hindu friends when there were celebrations at his house, such as salvation, marriage, circumcision and so forth. He added that through this tradition, the relationship between Muslims and Hindus was getting stronger and intimate. (Interview with Taufikurrahman, 9 August 2019) The same thing was said by I Komang Arsana, (Chair of Parisada Hindu Dharma Indonesia) of Jembrana Regency, he said that "often when I am celebrating Galungan or Kuningan and other celebrations, I always think to jostle or send food to my brothers who are Muslim, of course the type of food that I will give is not contrary to Islamic law ". He also added that the positive impact of the *Ngejot* tradition was extraordinary in maintaining harmony and strengthening the sense of brotherhood among fellow religious communities and this tradition would not never lost, because the introduction and practice of this tradition has been instilled early on, especially in the family environment. (Interview with I Komang Arsana, 7 April 2019) From this phenomenon, what will be termed by Albert Bandura as reciprocal deterministic is an approach that explains that human behavior in the form of continuous reciprocal interaction between cognitive, behavioral, and environmental determinants. This reciprocal determinant is the basis of Bandura's social learning theory in understanding behavior. (Bandura, 1971, p. 39)

Ali Rahman, is a *Kelian Dinas* (Head of the Environment), in Pengambengan Village, also elaborates on this *Negjot* tradition.

"When I was an employee at a fish canning factory (sardines) at PT. Bali Maya Permai, and my position is supervisor (chief production supervisor) of sardine production, out of 100 of my men, 67 is Hindus, and the rest are Muslims and Buddhists. Now when the Galungan holiday, my subordinates who are Hindu will surely send food to me while *silaturrahim*, so am I, as a Muslim, I will do the same thing to them when Eid al-Fitr and other holidays. This is truly a tradition in Jembrana that is able to create harmony among religious communities. "

According to him, this *Ngejot* tradition is as a means of strengthening *ukhuwah insaniyah* (brotherhood among human beings), and *ukhuwah wathaniyyah* (brotherhood of fellow countrymen). (Interview with Ali Rahman, 10 April 2019) Deterministic Reciprocal through this tradition has been intertwined for a long time and reflects familiarity in daily life, which indirectly has a positive impact in strengthening the harmony of religious life that has been realized so far.

From the third stages in the framework of social learning theory thinking, it naturally instills understanding and motivation in every individual in the environment to care for and preserve the *Ngejot* tradition. This stage of motivation is the last or fourth stage of social learning theory that is awakening of individuals in the environment to equally care for this tradition. With the preservation of this tradition can be used as social capital to create intimacy, peace, and strengthen the brotherhood between Hindus and Muslims in Jembrana that will lead to the formation of character. The character that is built from the *Ngejot* tradition is the awakening of a mental instinct to always strengthen the ties of brotherhood, a sense of togetherness, mutual respect, by not making differences in beliefs as a gap in interaction between the two religious communities.

Then Bandura, stated that the mastery of skills and knowledge that is complex does not only depend on the process of attention, motor reproduction and motivation that has been mentioned above, but is also strongly influenced by elements based on oneself that is the sense of self-efficacy and self-regulatory system. Sense of self efficacy is the learner/individual's belief that he can master knowledge and skills according to what is applicable. (Bandura, 1971, p. 31) While in self-regulatory learning will determine the goal setting and self-evaluation of learners/individuals and is an encouragement to achieve high learning achievements or vice versa. According to Bandura, to succeed, learners must be able to provide models that have a strong influence on learners, and subsequently develop self-mastery, self-efficacy, and reinforcement for learners.

Muslims in Bali, make the element of humanity as a basic foundation in communicating and interacting with other people of different religions. *Ngejot* tradition inspires the soul of the culprit to protect each other (self-regulatory). This can be seen from the process of mutual delivery or delivery. If there is someone who sends food to others, then the person who receives food is motivated to send food back to the sender earlier. Delivering food, is a sense of self-efficacy and sending food back to the sender is called a self-regulatory system. And the goal setting is the creation of a character education model based on habits that are determined by two main laws, regency (environment) and frequency (habits).

Character education in Islamic view, formulates the values that must be owned by individuals / students after completing the learning process. Values or characters that must be possessed by individuals do not conflict with the basis or source of Islamic education, they are the Koran, Al-Sunnah and Ijtihad. (Hilda Ainissyifa, 2014, pp. 1–26) Characters in Islam include: 1) Helping, QS. [5]: 2, QS [31]: 8-9; 2)

Amar Makruf Nahi Mungkar, QS [3]: 114, QS [22]: 41; 3) Social Solidarity, QS [49]: 103, QS [49]: 10, QS [29]: 45, QS [107]: 1-7; 4) Brotherhood, QS [4]: 1, QS [9]; 103. (Saihu, 2020, pp. 127–148) Even, the Indonesian Heritage foundation, detailing the Islamic character includes: love for God and the universe and its contents, disciplinary and independent responsibilities, honesty, respect and courtesy, affection, care, and cooperation, self-confidence, creative, hard work, and never give up, justice and leadership, kind and humble, tolerance, peace, and unity. Or what is determined by Character Counts in America such as trustworthiness, respect and attention, responsibility, fineness, caring, citizenship, honesty, courage, diligence, and integrity

Values or characters that must be possessed by students are in line with the goals of the Indonesian people stated in the Law of the Republic of Indonesia No 20 of 2003, which is to develop capabilities and form the character and civilization of a dignified nation in order to develop the life of the nation, aims for the development of the potential of students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible". Same with the formulation of the objectives of Islamic education as a result of the world congress states that education must be aimed at creating a balanced growth of the human personality as a whole, by training the soul, mind, feelings, and physical human. Thus, education must strive for the growth of all human potential, spiritual, intellectual, imaginative, physical, scientific, and linguistic, both individually and in groups, and encourage the growth of all these aspects in order to achieve goodness and perfection. The ultimate goal of education lies in the implementation of full devotion to God and all His manifestations, both at the level of individuals, groups, and humanity in the broadest sense. (Nata, 2010, p. 62) It is clear, that Islamic education leading to the formation of characters that can be created through social learning theory in the *Ngejot* tradition in Bali.

Furthermore, Islam sees the character as referring to the notion of *Ta'dib* used to be translated in Indonesian with "Training" or "Habituation", which is derived from the basic meanings and words of *aduba-ya'dubu*, means to train and discipline oneself to behave well, throw a party or amusement, act and behave politely. (Yunus, 2010, p. 37) *Adab* (character) is one of the terms used for education based on the hadith of the Prophet Muhammad "Addabani Rabbi fa ahsana ta'dibi" (My Lord has educated me and thus became my best education). In this hadith the term of *Ta'dib* explicitly (means education) is used from the word *addaba* means to educate. When this word is used for education, it means that God educated His Prophet in his own way and certainly contained the concept of perfect education. (Manzhūr, 2003, p. 202)

According to Al-Attas, that hadith understanding is "My Lord has made me recognize and acknowledge with *adab* (character) which has been gradually instilled into me, the right places of everything in creation, so that things it leads me to the recognition and recognition of His right place in the order of being and personality and as a result, He has made my best education ". Thus there is no need to doubt that the concept and process of education has been included in the term *Ta'dib* and that the exact term to indicate "education" in Islam is sufficiently revealed by him. (Al-Attas, 1996, p. 56)

The term *Ta'dib* implies knowledge, teaching *(Ta'lim)* and good nurture *(Tarbiyah)*. There was no element of mastery of ownership of objects or students, besides it also did not cause interpretations to educate creatures other than humans, such as animals and plants. Because, according to the Islamic concept, only humans *(al-hayawan al-natiq)* can and must be educated. Next, al-Attas, defines education, including the educational process, as the recognition and recognition of the exact places of everything in the regularity of creation in such a way that it leads to the recognition and recognition of the proper places of God in the order of the form of personality. (Al-Attas, 1996, p. 61) Therefore, *Ta'dib*, is the most appropriate and accurate term to indicate Islamic education, especially relating to character.

The terminology of *Ta'dib* is in accordance with the culture of the Jembrana community in family life. Generally they instill the concept of *Ta'dib* in the form of ideas and values, as well as a worldview based on the philosophy of life of the Jembrana people themselves, that is *Tri Hita Karana* (three causes of welfare) including; *Parahyangan* (good relations with God), *Pawongan* (good relations with fellow humans), and *Palemahan* (good relations with nature). Views of life this is embedded in the soul of every community. One of the means to embody this philosophical concept is through the *Ngejot* tradition. This tradition can indirectly develop all the elements of individual personal potential in that environment.

The potential elements that are built are spirituality, morality, sociality, rationality, and a high sense of solidarity to create a conducive environment and situation, which by Ahmad Tafsir, these mental elements are components of character education. (Tafsir, 2005, p. 37) Being agitated can form an Islamic character in the Jembrana-Bali community, through a process of reciprocal Determinism. According to Bandura Reciprocal Determinism can be interpreted as a reciprocal relationship between 3 inseparable components, they are: person, environment and behavior. Bandura summarizes the three component interactions in a figure below:
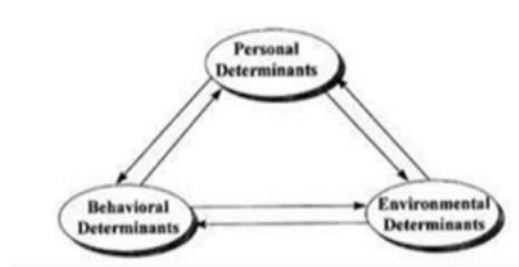
This figure explains the relationship between reciprocal rather than one-way factors. (John Santrok, 2009, p. 163) These factors can interact with each other in the learning process. Environmental factors influence behavior, behavior influences the environment, person/ cognitive factors influence behavior. Personal factor (cognitive) is meant is self-efficacy or self-efficacy which means as a belief in one's own ability to deal with and solve problems effectively. A conducive environment also influences one's mental development. If the environment is peaceful, beautiful, cool, and pleasant, as seen in the *Ngejot* tradition, it will have an impact on the formation of psychology that is able to behave in accordance with what is observed in their environment. *Ngejot* stimulates the psychology of someone who will eventually make the person respond to these activities to do the same thing. So from this, the Jembrana community's framework is embedded, that one of them is to form a humanist, pluralist, and tolerant character, through the tradition of *Ngejot*.

More broadly, character education is not really a building construction, composed of a framework and materials that support one another, but character education is the building of living beings that embody and facilitate the development of their potentials, as for growing flowers or trees, for example by fertilizing the soil so that all its potential can develop. But with regard to human education, there are specificities very different from plants. One can develop certain potentials in plants through fertilization, fertilization, and irrigation, however, in humans such things can indeed occur, but some of their potential can develop and some freeze. (Muthahhari, 2011, p. 68) Because of that, inner teachings are needed that can break the freezing potential of every human being, one of which is through local wisdom, which in this paper is striving.

Besides being an inner teaching, local wisdom is a human effort by using his intellect (cognitive) to act and behave towards an object or event that occurs in a particular space. (Saihu, 2019, pp. 69–90) As a term, wisdom is often interpreted as wisdom or wisdom. Wisdom is also understood as a person's ability to use their minds to act or behave as a result of evaluating objects or events that occur in their environment. Local specifically refers to the space of limited interaction with a limited value system. As a space of interaction, local wisdom involves patterns of the relationship between humans and God, humans and fellow humans with their physical environment. (Ridwan, 2017, p. 17)

Every community in their lives has their own wisdom which is used as a guide for interacting with one another, or in responding to their environment. The social wisdom will then play a role as social capital for the community to foster mutual trust between them. (Dwija, 2006, p. 81) As social capital, local wisdom can be seen from the dimensions of institutions or values and the dimensions of social networks. Social wisdom in the order of institutions is generally expressed in relations (relations) that occur between people regardless of religion or ethnicity as reflected in the philosophy of the Jembrana people, that is *Tat Twam Asi* (you are me and I am you). This is also related to the concept of values that

govern the harmonious relationship between humans and God, humans and humans and humans and nature as contained in the philosophy of *Tri Hita Karana*. (Interview with Ida Bagus Ketut Dharma Santika Putra, 5 May 2019)

When viewed in the Islamic world, the conception of *Tri Hita Karana* is also the core of Islamic teachings, that is moral guidance. Islam emphasizes the teachings of ihsan or goodness and does the best for all parties by not discriminating between tribes, religions, races, and groups. It starts with God, intelligent beings, and even intelligent beings. The presence of the Prophet Muhammad, carrying teachings whose main purpose is to invite people to do the best (moral) to fellow creatures created by God, in accordance with his words:

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاقِ

In fact, I am sent none other than to perfect noble character

This fact shows that he was tasked with perfecting various areas of morality based on character and morals. Conduct in interacting - as taught by the Prophet - not only to fellow Muslims, but to all humans regardless of religion, race, ethnicity, and class, even to all of God's creations. The Prophet Muhammad Saw, also reminded Muslims through his word:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

There is no faith in one of you until he likes his brother, what he likes for himself.

Once the importance of learning and the application of morals in interacting with the surrounding community, so that if humans want to be said that he has faith and fear Allah, then it is obligatory to maintain brotherhood and maintain harmony in society. This is based on the words of the Prophet Muhammad Saw:

وَاللهِ لَايُؤْمِنُ وَاللهِ لَايُؤْمِنُ وَاللهِ لَايُؤْمِنُ قِيلَ مَنْ يَارَسُولُ اللهِ قَالَ مَنْ لَايَأْ مَنْ جَارُهُ بِوَائِقَهُ

For the sake of Allah. He does not believe. By Allah, he has no faith. By Allah, he has no faith. "Someone asked:" Who, O Messenger? "he replied: "the neighbors are not safe from their crimes and interference.

From the hadith, it is clearly stated that Muhammad Saw-as the last prophet of the message of treatise-strongly advocates the application of good character to the people wherever he is. Faith and morals, if applied perfectly, then give birth to shame. The shame referred to here is shame to carry out actions which are not condoned by God. Actions that are not condemned by God, are generally said to be actions that do not maintain good relations with God, do not maintain good relations with humans, and do not maintain good relations with the surrounding environment, which the Jembrana people say are *parahyangan*, *pawongna*, and *palemahan*.

Strictly speaking the Prophet Muhammad Saw, linked the relationship between faith and shame and by always paying respect to guests and so forth through his words:

اَلْحَيَاءُ وَالْإِيمَانُ قَرِنَا جَمِيعًا، فَإِذَارُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ

Embarrassment and faith go hand in hand together. If one does not, then the other (also) does not exist.

Faith and shame, both encourage their owners to do good and noble morals, and prevent them from evil and depravity. Embarrassment meant is, shame to do ugliness, shame cannot help others, shame to act arbitrarily to others, shame to be unfair, and other things that are associated with negative social behavior in the community. Islam, is a religion that is not only a guideline for humans in matters relating to God or supernatural *(hablum min Allah),* but also is a guideline in regulating relations with fellow humans *(hablum min annas)* as well as providing guidelines in behaving towards the environment nature

(hablum min al-'alam). If seen in the Koran - as a religious guideline for Muslims - it has become a national agreement of the Indonesian nation, that there are two important targets to be achieved through the development of the religious field, that is the role of religion in the process of national development and the role of religion as fostering religious harmony. These two objectives are interrelated to the interests of implementing sustainable national development. The development of the religious sector as part of national development, is a caring attitude of the government together with the Indonesian people towards the development of spiritual aspects, contained in the 1945 Constitution article 29 paragraph 1 and 2 as an operational reference for national development that aims to increase the faith and piety of the Indonesian people while providing guarantees or legal umbrella for religious activities.

The meaning in establishing good relations with God *(hablum min Allah)*, establishing good relations with humans *(hablum min annas)*, and establishing good relations with nature *(hablum min al-'alam)*, which in Balinese terminology is known as *Tri Hita Karana* - necessitating humans to always yearn for the pinnacle of greatness in all their existential dimensions. Creating harmony between these three elements is an "ideal way" of spirituality that solidifies the soul and directs life so that it is not ambiguous, mortal, let alone paradoxical. Values that manifest in the character that exist in one area can be explored through the education process by involving family members and all members of the community. Because in essence, education is the responsibility of every member of the family, community, nation and state, in the context of forming a new generation for the better survival of humanity. There are three important characteristics of education, they are; First, education contains values and gives value judgments; Second, education is directed at life in society; Third, the implementation of education is influenced and supported by the community environment. From this third nature, then this was born the term education based on local wisdom or ethnopedagogy. (Sukmadinata, 2007, p. 70)

The tradition of *Ngejot* is not only as a transfer of knowledge, but also extends as a culture (enculturation), that is the formation of the character and character of the Jembrana community which subsequently develops to a broader level, nationally so as to be able to create a more developed and civilized Indonesian nation. Education as a process of socializing values, knowledge, attitudes, and skills, which at the next level, these values are passed on to children in the family. The values in question are of course values that are in harmony with the interests of the community, nation, and the Unitary State of the Republic of Indonesia. (Gunawan, 2010, p. 19)

Looking at the portrait of the Jembrana community's *Ngejot* tradition, there is a learning progressivity that has an impact on character formation. If it is related to the Jembrana context, then the characters that are built are humanist, pluralist and pluralist characters. So that a model of peaceful education based on local wisdom is built that makes every individual in it democratic. Because, for both religious communities, *Ngejot* is a form of brotherly and humanitarian love, an amplifier of *ukhuwah insaniyah* (brotherhood between human beings), and *ukhuwah wathaniyyah* (brotherhood of fellow countrymen of water) between Hindus and Muslims in Jembrana.

IV. CONCLUSION

The research concludes several things as follows. First, even though the *Ngejot* Tradition was initially a tradition of sending food originating from Hindus, but the social impact as a result of this tradition was also felt by the Islamic community, which then the Muslims were also happy to do *Ngejot* tradition to Hindus as a form of the process of complementation between the two religious; Secondly, there is a process of character education based on local wisdom which can be found in the *Ngejot* tradition; Third, the existence of Albert Bandura's social learning theory on character formation through *Ngejot* traditions. The result of this activity is the creation of the individual character of the Jembrana community which is humanist, pluralist and tolerant. As this *Ngejot* tradition continues to grow, the Jembrana community feels no difference in social interaction. The only difference between them is religion. But through this activity religious differences between them not be a gap in interacting and living together in the midst of society.

Research recommends the importance of rethinking a model of character education based on local wisdom (ethnopedagoy), at least related to the relationship between Muslims and non-Muslims by using

learning theories that are considered relevant, even for religious communities in Indonesia as a whole. Because, in fact, the root cause of social conflict, it could be due to the ignorance of every individual in the community of the importance of the benefits of learning models based on local wisdom (ethnopedagoy). The benefits that can be drawn from social learning theory in the *Ngejot* tradition are that in addition to re-instilling or sharpening the outlook on the life of one community, through this learning theory, a strong process of association, integration, complementation, and sublimation will also be created in the midst of a multicultural society.

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