

## Unity in Diversity

This book is a collection of several author journals published in national and international journals. The substance of this collection of journals is to talk about the context of social education especially in Indonesia by making God the primary goal, developing human potential as a general goal, and preserving culture as a special goal. The integration of God, humans, and nature in the goal of social education, becomes a new approach that seeks to give birth to intelligent human beings, namely humans who can do good deeds with their knowledge and be knowledgeable with their deeds. If it refers to the opening of the 1945 Constitution which reads: "then from then on, to form an Indonesian state government that protects all people and to advance public welfare, educate the life of the nation, and participate in carrying out world order based on freedom, peace eternal and justice.

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UNITY IN DIVERSITY



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## Unity in Diversity

Humanism-Theocentric Paradigm of Social  
Education in Indonesia

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# **UNITY IN DIVERSITY**

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Indonesia**

**Author:  
Made Saihu**

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## Preface

The Indonesian nation views religion as a *weltanschauung* and as an ideology of its citizens. As a world view (*weltanschauung*) of humans and Indonesian society, religion is used as a fundamental value that underlies and directs all life. Moreover, religion is a human response to the reality that is regarded as sacred (the holy) as well as understanding, disclosure, and the celebration of the "holy" is important in understanding human existence. So it is not surprising that the Pancasila as the basic ideology of nation and the Indonesian state makes the belief in God Almighty as the precepts, first and main to illuminate the whole of the five precepts contained in the Pancasila. One of the means to foster this universal-religious insight transformative is through an educational model that not only develops nature human, but more importantly is what results from the development of humanity is a means to draw closer to God.

The character of the contents of social education in Islam is first seen in the criteria selection, they are; faith, science, morals, and social. With these criteria, then social education in an Islamic perspective is education that leads to the faith, scientific, practical, moral and social. All the criteria in education Islamic are gathered in the words of Allah in the Qur'an. The process of education is centered on humans as targets *taklif* (Sharia burden); that is; creating individuals or groups that are moral, as well as a social process that requires cooperation in society in various fields of life. As an objective *taklif* education, humans have two elements that can be used as the basis for success in the education process. The two elements are; 1) The element of actor (organic), such as; educators, students, or other implementers; 2) Other non-organic elements in the

form of hardware or software, such as; goals, philosophy, facilities and the environment.

The universality of this educational value does not seem well implemented, so the expected results are still far from perfect. In social phenomena, for example, education has not been able to be a solution of various problems related to morality so that it becomes a thought and concern common. Many moral crises are characterized by increasing crime, such as; acts of violence, drug abuse, pornography, promiscuity, have become pathologies in society, because education is felt to be unable to overcome social phenomena.

This phenomenon is becoming increasingly complex because it is motivated by several factors, including: 1) The direction and purpose of education has lost its objectivity. Educational institutions seem to no longer be a place for students to train themselves to do good, virtuous, virtuous, moral, and noble character; 2) The process of self-maturity does not take place well in educational institutions that are actually tasked with preparing students to be able to improve their abilities, respond, and solve problems themselves and others responsibly. Generally problem solving is done in an irresponsible way, such as; brawl and violence; 3) The process of education in schools is very fettering students and educators. This is caused by school formalism and curriculum burden very heavy (overloaded). As a result, there is almost no room for students to develop their imagination and creativity in cognition, affection, and psychomotor. Such dynamics are exacerbated by social interactions in schools that have almost lost their *human* and *personal touch*, because most are completely "mechanistic" and "robotics"; 4) The weight of the curriculum burden is almost completely oriented towards the development of cognitive domains,



with the delivery of material through the pattern delivery system. Meanwhile, the realm of affection and psiomotorik is hardly given attention well, even though the development of these two realms is very important in the formation of good character, morals, character or character and character; 5) Even if there is material that can foster a sense of affection, such as religious subjects, it is generally delivered in the form of verbalism which is also accompanied by rote-memorizing. As a result, religious subjects tend not to be internalized and practiced; 6) At the same time, students are confronted with a contradictory set of values. On the one hand, they are taught to behave well, but at the same time, many people in the school environment do not do it, including sometimes in their own schools; 7) Students find it difficult to find examples of good examples (*uswah hasanah*/living moral exemplary) in their environment.

Another moral crisis that is real and has happened is; corrupt behavior that is increasingly worrying, and the phenomenon of intolerance that has been in the midst of society. This demoralization can be caused by a learning process that tends to teach moral education and character only as textual or inadequately preparing students to be able to respond to the contradictory life that occurs in their immediate surroundings. In fact, teachers should prepare students to be able to recognize and respond to the diversity of the complexities of situations "real life". In addition, in order to reduce demoralization, educators can reflect on subject matter, one of which is through the tools of educational philosophy which are then combined with learning theory.

Answering this problem, the implementation of social education with the paradigm of humanism-theocentric that leads to the formation character or of human morals, becomes a necessity. Humanism-

theocentric as a paradigm of social education is intended that all the substance is implemented in the practice of life and is flexible and flexible as long as the substance of education is maintained, is upholding human values because the nature of religious teachings is indeed to meet human needs, not for the benefit of God. But human dignity and glory will be realized when humans are able to approach God.

If viewed from the process, education has two objectives, namely to guide students or students to have intelligence as well as behave well (noble). To be able to give birth to the goals of education, it is necessary to develop a socialist-theocentric social education, because in addition to being a process of transfer of knowledge, a humanist-theocentric social education can also shape the character of students in accordance with Indonesia's conditions multicultural. The abilities that need to be developed in students are; the ability to be himself, the ability to live in harmony with humans and other creatures-even though different ethnicities, religions, races and groups-and the ability to make this world a vehicle for prosperity and common prosperity without discrimination.

This is also reinforced by the assumption that education is a process of mentoring students to change behavior, change attitudes, and maintain culture, which will ultimately create a civilized community. It is believed that the implementation of education is strongly influenced by the educational environment which subsequent in shaping the personality of students must start from: *First*, understanding of deep religion; *Second*, knowledge and be able to implement culture and local wisdom well. So if these two things are done, it is not impossible that the-scaled students with character and humanity and insight divinity will be formed by themselves.

This book is a collection of several author journals published in national and international journals. The substance of this collection of journals is to talk about the context of social education especially in Indonesia by making God the primary goal, developing human potential as a general goal, and preserving culture as a special goal. The integration of God, humans, and nature in the goal of social education, becomes a new approach that seeks to give birth to intelligent human beings, namely humans who can do good deeds with their knowledge and be knowledgeable with their deeds. If it refers to the opening of the 1945 Constitution which reads: "then from then on, to form an Indonesian state government that protects all people and to advance public welfare, educate the life of the nation, and participate in carrying out world order based on freedom, peace eternal and justice.

Social, the national independence of Indonesia was compiled in a Constitution of the Republic of Indonesia, which was formed in the composition of the Republic of Indonesia which sovereignty of the people based on; almighty divinity, fair and civilized humanity, the unity of Indonesia, and people led by wisdom in consultation/representation, and by realizing a social justice for all Indonesian people ", it can be concluded that what is stated in the preamble of the Constitution 1945 contains the intent: 1) The basis of community life must be based on Pancasila values; 2) That one of the objectives of forming an Indonesian state is to educate the life of the nation and realize justice social for all its people. Then the question is, what is the meaning of life intelligent nation? This was answered by the 1945 Constitution article 31 paragraph 3 which is "the government strives and organizes a national education system, which enhances faith and piety and noble character in order to educate the nation's life which is regulated by law".

The formulation of national education clearly states that the life of an intelligent nation is a life marked by faith and piety and noble character. From this it can be seen, that what becomes the target of national education is to create a person who has faith and piety and has good character or behavior which the writer calls the paradigm of humanism-Theocentricity. Thus, social education in Islam not only aims to develop cognitive aspects, but also creates individuals who believe, have piety, and are open to social phenomena.

Jakarta, August 2020

Made Saihu

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# CHAPTER 1

## EXPLORING THE VALUES OF SOCIAL EDUCATION IN THE QUR'AN

### Introduction

Education cannot be separated in human social life, both in family life, and in the life of the nation and state (Harmadi, 2016). This is because education is the foundation in building the nation's civilization. Therefore, educational values are expected to be able to deliver human functions in civilization (Masdub, 2015) From this it can be understood that the values of social education are important elements in realizing the civilization of the social life of society.

The existence of education as a process of humanization in the context of life can be found in the Islamic education system that is built on the basis of humanistic values. This is due to Islam making the human dimension as its educational orientation (S. Saihu, 2019) In Islam itself, the existence of humanistic social education is an urgent matter in fostering pluralistic and heterogeneous community life (Masdub, 2015) This is as an implicit explanation in letter of *Al-Hujurat* verse: 13 which commands humans to be able to present the values of goodness among human beings in the context of a pluralistic and heterogeneous social life. Therefore, the process of humanistic social education is important in the context of social life (Halid Hanafi, La Adu, 2018). From this it can be understood that in Islam, the existence of humanistic social education values becomes the concept or model of education that can be found its theological basis in the Qur'an.



Considering the Qur'an as the main theological foundation that guides the life of Muslims, in this study, the author is interested in exploring the values of humanistic social education in the Qur'an. In this case, the main object of the verse that will be the focus of research is the letter at-Taubah verses 71-72.

According to Zakaria, there are three things that cause a person to experience mental confusion. *First*, a weak personality; *Second*, social conflicts and cultural conflicts that affect him; *Third*, internalization of false experiences (U. Zakaria, 2018). Thus the phenomenon of deviation above concluded by the constituent cause is a bad personality that exists in each individual from the disharmony of social life in society. The lack of public understanding of social education thus further aggravating the social conditions of the community. Therefore the important role of education in each individual. Without educational process, human beings become creatures that are completely overwhelmed by the impulses of evil lust, denial and infidelity towards their Lord.

In the Islamic view, human beings are creatures whom created by Allah, which are provided with psychological and physical attributes that have a tendency towards good and bad (Hanafi, 2018). Because of the important role of education, as Muslims in undergoing this education, it must be based on the Koran, because Qur'an is a source of education. The Qur'an is the main source of Islamic teachings and guidelines for every Muslim. The Qur'an does not merely contain instructions on human relations with God, but rather regulates human relations with each other (*hablum min Allah wa hablum min an-nas*), as well as humans with their natural surroundings (Chuzaimah, 2018).

Mana Khalil al-Qattan in *Mabahis fi 'Ulum Al-Qur'an*, the word Qur'an is a *Masdar* (infinitive) form of the word *qara'a-yaqra'u-qur'anan*, used in the reading sense. The Qur'an as a guide, as found in the Qur'an:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

*Indeed, the Koran gives directions to the straightest (path) and gives good news to the believers who work on the virtue that they will get a great reward. (QS. al-Isra [17]: 9).*

The Qur'an also functions as *al-Rahmah* as (spreader of affection), meaning that good fortune is given by Allah, in the form of His affection. In the Qur'an many verses which highly uphold social values. Islam is very concerned about the importance of helping behavior-helping in the truth, advising each other in rights and patience, solidarity, egalitarianism (equality), tolerance, tolerance (*tasamuh*), mutual respect and togetherness. For the sake of safeguarding things Islam does not look at a person's social status or even background, skin color, gender, and other things that are racist. As He said in *Ali 'Imran* [3]: 103;

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

*And hold fast all of you on the ropes (religion) of God, and do not divorce you, and remember the favor of Allah to you when you were (ignorant) was hostile, then God united your heart, so that with His gift you became brothers, while (at that time) You are on the edge of the abyss of hell, then Allah saved you from there. Thus, Allah explains His verses to you so that you can be guided. (QS. Ali 'Imran [3]: 103).*

In the modern and globalization era, the onslaught of western culture is so devastating that it hits the younger generation. The impact is not only in the metropolitan area, but has reached remote corners of the archipelago (Indonesia), which can no longer be dammed by the government. So that changes are fundamental to the order of national and social life. Foreign culture that entered due to the era of globalization (the expansion of social ways between continents), helped change the behavior and culture of this country, both national and pure cultures that exist in each region. Thus, it is often seen the inability of humans to adapt well to foreign cultures so as to give birth to behaviors that tend to be westernized.

Various issues of Indonesian human social character are still in the limelight from various circles. Various facts of negative character have been shown by Indonesian people with certain pretexts that seem right to do. There are so many current issues that we see and seem to never stop, such as drugs that are rife even though many perpetrators are sentenced to death, corruption is increasingly rampant among officials, robbing accompanied by violence, bullying in schools, sexual crimes against students, sexual transactions online students, domestic violence, etc. Of the various negative social characters, how social education becomes very important to really be implemented properly and correctly. Not only is it important, but social education is absolutely necessary and cannot be ignored.

Along with the development of technology and information, the purpose of education is not enough to just make this nation smart and smart, but it is also necessary to make this nation a good and moral society. However, that does not mean easy to realize both. It might be

easy to make this nation smart and smart, but we also feel how difficult it is to make this nation a good and moral society based on religion. Therefore, moral issues can be categorized as chronic problems for Indonesian people who accompany humans wherever they are. So the wise words are true, knowledge without blind religion, and religion without paralysis.

In addition, education has a dual task, in addition to developing individual human personalities, as well as preparing humans as full members of their family, community, nation, state and world environment. Islamic teachings do not allow despicable deeds. The Prophet Muhammad himself was sent in an effort to perfect human morals. A believer is the one who has the best character. In a language dictionary that approaches the meaning of morals is character. The truth is that in Indonesia the nation's character is still a problem, until character is raised. Law on National Education System No. 20 of 2003 has paid attention by including noble character as an important goal of the national education system. But the rise of negative character behavior carried out by educated people makes us sad and concerned. Worse, the act was carried out by many people who claim to be religious.

Social interactions are keywords that need attention. Soekanto views that social interaction is the key to all social life. Without social interaction there would be no life together. While social interaction itself as a process, is not always harmonious. Sometimes what happens is a process of dissociation and conflict. Social interaction is a dynamic social relationship, both concerning individuals and groups. The form can be in the form of cooperation, competition, and also conflict. This then encourages the growth of thoughts that rely on social reality that is always developing. The process of community development itself in

several theories one of which is Hagerman's theory of social transformation that enables the learning process through evolution and revolution (Soekanto, n.d.).

Social transformation, according to Habermas, takes place through the community learning process (social learning process) which requires the possibility for individuals to be able to talk communicatively. Through this learning process, institutional structures of rationality can be achieved. These institutionalized rationality structures will in turn become a frame of reference that enables learning processes at a higher level (Danim, 2012). The results of the learning process carried out by the community will be cognitive and normative that can be actualized when the community faces problems that can no longer be solved within the framework of existing social integration (F. M. Suseno, 1992). Thus the community can carry out its development towards evolutionary progress, especially if all of its life activities are based on what is contained in the Qur'an.

Thus various phenomena of deviations that occur in society, namely egoistic, individualistic and indifferent nature and do not want to care anymore about what is happening around them, be it neighbors, close friends, including their own families, and this causes a moral and spiritual crisis that very dangerous if our young generation has the nature and personality like this. So to form individuals, high tolerance people, helping, advising each other in rights and patience, solidarity, egalitarian (equality), tolerance, tolerance (*tasamuh*), mutual respect, and togetherness, therefore the importance of social education the good so as to create a harmonious, peaceful and mutual help.

Social problems (*muamalah* affairs) get so much attention in Islam (verses of the Qur'an and Hadith) (Dede Ahmad Ghazali, 2015).

The Qur'an provides a wealth of knowledge and explains education well to all people. In the Qur'an *at-Taubah* verse 71, in that verse a lot explains the value of education one of which is social education:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ  
عَزِيزٌ حَكِيمٌ

*And those who believe, men and women, some of them (are) helping others. They order (do) those who are good, prevent from being upright, establish prayers, perform zakat and they obey Allah and His Messenger. They will be given mercy by Allah: Allah is Mighty, Most Wise.*

In the *At-Taubah* verse 71 contains social education and many give messages of Islamic educational values that are very useful and can be practiced in everyday life as please help. However, the reality is that there are many people in the financial community who are financially capable, for example, but they are reluctant to help others even a lot of people who are arrogant to others because of differences in social status. Sometimes differences in social status make people wrong in behaving. Like someone who has abundant wealth, one can do as he pleases. By wasting wealth, even though in view of the surroundings there are still many who need it. It's more useful if the property is given to people who are deficient.

This kind of thing should be kept away, because it contradicts Islamic values and social education in society. The values of social education need to be instilled, because social values serve as a reference for action, thinking, and guidance for each of its citizens to adapt and uphold the social values that exist in the community. Value Social

education as a way of life for people to live in harmony, discipline, democracy and responsibility. Conversely, without the social values of a society will not be able to live in harmony, discipline, and democratic. Thus social values are very important in people's lives.

### **History of the Surah At-Taubah**

Each letter is usually preceded by opening the *basmallah*, but in contrast to the other letters, the letter that the authors will interpret does not use the beginning of *basmallah*, and this is the only letter that does not begin with the opening. The scholars try to uncover the secrets contained in the letter that does not begin with this *basmallah*. Then different opinions emerged, some scholars argued that usually the Prophet Muhammad determined the beginning of a letter, but he did not specify the beginning of this letter. "Not so, because the Messenger of Allah, Muhammad determines the place of a verse in each letter. It said: "Another hundred thirteen begins with *basmallah*." (Sya'rawi, 2006a, p. 423)

The letter of *at-Taubah* does not begin with *basmallah*, so that we know that not always the beginning of the letter begins with *basmallah* and the names of each letter are the provisions of Allah, which was conveyed by Gabriel to the Prophet Muhammad. So Gabriel delivered everything related to the Qur'an. Noted that every year in the month of Ramadan, the Prophet Muhammad, along with Gabriel repeats the contents of the Qur'an together and at the end of the year, the Prophet repeats the Qur'an twice (Sya'rawi, 2006b)

This letter is famous with two names; they are *Bara'ah*, and *At-Taubah*. *Bara'ah* means the original release, or does not want to be bound again by a promise that was made, then states that from now on

one party is free from the promise. *At-Taubah* means, a request for forgiveness from God, repent of mistakes. The reason for this letter is more popularly called the *At-Taubah* not *Al-Bara'ah*, because *bara'ah* means Allah has lost hands and does not care about the infidels and hypocrites. But because Allah is the Most High, is the Most Merciful God, He still leaves the door to repentance for His servants who want to return to Him. Therefore this letter is called *At-Taubah*.

Because over and over the sentence *taubah* (repent) is contained in this letter. He is mentioned at the very beginning in verse 3, which states that repenting is better for you. In verse 5, that those who repent then establish prayer and give alms, so that they are left. In verse 11, which has repented, then established the prayer to pay *zakat*, is that they are your friends of the same religion. So are in verse 27 that after Allah Almighty, will give repentance to who he wants. In verse 74, if they repent, that is better for them. In verse 117 twice, that Allah Most High, gave repentance to the Prophet and the Muhajirin and Ansar who followed the times of hardship. In verse 104, Allah receives repentance from his servant who receives all kinds of *sadaqah*, and it is said that Allah, *Tawwab* and *Rahim*, which is very fond of giving repentance. In verse 112 which explains who will get the glory and victory that is, those who repent, worship, praise the Almighty, wander to add experience, who bow, and who prostrate, who always like the rage of *marahi nahi munkar*, again keep the boundaries of Allah, which must not be exceeded and violated (Hamka, 2005).

This letter came down in Medina, in addition to a number of verses that were excluded by some scholars, among others verse 113. There are also those that exclude verses 128-129. But the majority of scholars hold that all the verses descended at the same time as *Al-An'am*.



## **Discourse of Social Education**

There is an explanation of the terminology of educational leaders in explaining what is meant by education. John Dewey states that education is the process of forming fundamental skills, emotional toward nature, and fellow human beings. Then M.J. Langeveld argues that education is an effort, influence, protection and assistance given to children in order to aim at maturity. Frederick J. McDonald also explained that education is a process or activity that is directed at changing human behavior (Neolaka, 2017). From these various explanations it can be understood that education is a process of forming mental human systematically (SAIHU, 2019).

Then what is meant by social education. In this case there are also explanations from the figures. According to S. Hamidjoyo, social education is a process for educating, fostering, guiding, developing individuals in their social and natural environment so that they can be responsible and become a driver towards change and progress (Joesoef, 1992). Furthermore, Nasih Ulwan explained social education as education in forming good social ethics based on theological foundation (Ulwan, 2002). According to Muhammad Rifa'i, the purpose of social education is to analyze the process of socialization of children, both in the context of the family, school and community.

Rifa'i added that the influence of the environment and culture of the community on the personal development of children is something that must be considered (Rifa'i, 2011) In its application, Fraenkel as quoted by Fardus explained that there are several ways to construct social values in a person, among others as follows. *First*, strive for someone to recognize and accept values as their own and be responsible for the decisions they make; *Second*, emphasizing that someone can use

the ability to think logically and scientifically in analyzing social problems related to certain values; *Third*, raise awareness and develop one's ability to be able to identify their own values and the values of others. Fourth, develop one's ability to do social activities.

Based on the description above, it can be understood that social education is a conscious, deliberate and systematic effort in shaping individuals in order to develop and practice social attitudes and behavior in a good and noble manner within the community in accordance with their rights and obligations in social life.

### **The Values of Social Education in *Surah At-Taubah* verses 71-72**

In its application, the education process is an activity or process of transforming values from educators to students that is carried out in a structured and programmed manner and is ongoing, both carried out in formal and non-formal educational institutions. It must be realized that educational activities have an orientation in order to shape the personality traits of individual students who are good for their lives, both for personal life, society and the natural surroundings. Education is also a process that has the aim to create certain patterns of behavior in certain people. From this it can be understood that educational activities are structured, programmed and systematic activities or activities in which there are responsibilities and orientations in the framework of building, fostering and developing the quality of character of human personality who are knowledgeable and virtuous.

Before the author elaborates on the values of social education that can be extracted from the at-Taubah verses 71-72, here the writer will present the Arabic text editor and the translation of the at-Taubah

verses 71-72 which is the focus of the verse object in the discussion of this study, as follows:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

*And those who believe, men and women, some of them (are) helping others. they command (do) those who are ma'rif, prevent from evil, establish prayers, perform alms and they obey Allah and His Messenger. they will be given mercy by God; Truly Allah is Mighty, Wise. Allah promises believers, men and women, (will get) heaven beneath which rivers flow, eternal them in it, and (gets) good places in heaven 'Adn . and Allah's wisdom is greater; that is great luck."*

The surah at-Taubah verses 71-72 were revealed without precedence because in other words it does not have *asbabunnuzul*. But overall the letter *At-Taubah* was revealed after the Tabuk war, the final war that was followed by the Messenger of Allah, in which the war was fought during the summer and was difficult. At that time there were signs of the hypocrisy of the previous hypocrites. Therefore, the author does not describe comprehensively historicity related to the chronology of the letter's descent

There are at least four values of social education that can be extracted from the letter at-taubah verses 71-72. In this case the writer will explain through the foothold of explanation by several commentators. Further explanation, as follows.

## ***Ta'awun***

*Ta'awun* is one of the important needs in life. This is because no one can bear the burden of living alone without the help of others. With a spirit of help, welfare and benefit can be evenly distributed among the community. In this case, Allah Almighty commands his servants to help one another in good, and forbids mutual help in evil as in Surah al-Maidah verse 2 as follows.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

*And please help you in doing righteousness and piety, and do not help in committing sins and transgressions, And fear you Allah. Indeed, Allah is severely tortured. "(QS Al-Maidah: 2).*

Al-Qurtubi, declare verse 2 of *Al-Maidah* is God's command to all beings to help one another over virtue and piety, or to respect some with others. However, according to this verse not every form of help is good, but some are not good. Good help is when it leads to goodness and piety according to religious instructions. Whereas help with regard to sin and enmity includes matters that are prohibited by religion. Free help is carried out with anyone (including non-Muslims), as long as it does not involve matters of faith and worship. In the creed and worship there is no compromise between religions with one another. This mutual assistance helps people to realize people as social beings. From this it can be understood that the attitude of helping is part of the values of social education. Not only that, the attitude of helping is inclusive, open to anyone, not only to fellow Muslims.

### ***Amar Makruf Nahi Mungkar***

Amar ma'ruf means to order people to believe in Allah, His Messenger and carry out His Shari'a. Nahi munkar means to prevent polytheism, to deny the Prophet, and to prevent from what is forbidden by Him. The role of *amar makruf nahi munkar* is very important and becomes the main pillar of Islamic society. The important role of *amar makruf nahi munkar* is increasingly clear in several verses, including: 1) QS. [3]: 104, which speaks of the gate of fortune; 2) QS. [3]: 110 who spoke about the characteristics of the best people; 3) QS. [3]: 114, who spoke of the building of commendable morals; 4) QS. [7]: 157, which speaks of the noble duties of the prophets; 5) QS. [9]: 71, which speaks of the cause of the fall of grace; 6) QS. [22]: 41, which speaks of the qualities of a believer. While the way to do the good deeds of mungkar nahi munkar, Muslims can refer to paragraph: 1) QS. [32]: 17; 2) QS. [33]: 21; 3) QS. [68]: 4; 4) QS. [3]: 159; 5) QS. [16]: 125.

Understanding the meaning of *amar ma'ruf nahi munkar* is the best way to unite in the truth under the auspices of the Koran and His Sunnah, namely by becoming a people who call for all forms of the goodness of the world and the hereafter according to the message contained in the verse Qur'an, and calls for the obligation of encouraging people to do right and prevent wrong doing. In this case Muhammad Asad as quoted by Kusnadi and Zuhilmi states that al-ma'ruf are all the commands of Allah that lead to the truth in accordance with the Shari'a, and al-munkar are all acts that are forbidden by Allah which lead to the wrong path contrary to the Shari'a. Because all things related to good in the form of actions that lead to the right path and all actions that lead to evil are mistakes. Those who practice that principle are the ones who get perfect luck. The existence of amar makruf nahi munkar can be part of

the values of social education in order to realize the spirit of humanism and liberation in the context of social life.

### **Social Solidarity**

Social solidarity is an emotional and moral feeling that is formed in relationships between individuals or groups based on mutual trust, common goals and ideals, solidarity and a sense of struggle. The existence of an attitude of solidarity between humans can unite hearts and eliminate the malice between them. This point is implied in the word of God in verse *Al-Imran* verse 103 as follows.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

*And hold fast all of you to the rope (religion) of Allah Most High, and don't divorce you.*

In addition to surah *al-Imron* verse 103 above, there are also other verses which emphasize the existence of an attitude of solidarity for fellow believers (believers), namely surah *al-Hujarat* verse 10, as follows.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

*"Truly believers are brothers.*

Given the teachings of Islam there are many commands and suggestions that ask people to do good to others, improve relations with others, love and love others, are prohibited from deciding solidarity, even Islam teaches people to love others as they love themselves. Besides these commands, the teachings of Islam also instructed his people to carry out certain rituals or worship as proof of devotion to

God. Among the rituals it is associated with social action. All the commands of the above rituals if done repeatedly, will make Muslims often gather, interact with each other, understand each other. With frequent gatherings to perform religious rituals it will cause vibrations of the soul among fellow members of worship groups, happy and sad together, have the same goals and ideals, the same beliefs, and feel the same *senentungan*. Then finally it will bring feelings, feelings of sympathy, identification, a feeling of belonging, a sense of love between people. From the description above it can be understood that the attitude of solidarity is an important element that can be used as values and spirit in social life.(Abd Aziz, 2019, pp. 300–314).

### **Brotherhood**

One of the most important concepts in the Islamic social system is the concept of *ukhuwwah* (brotherhood), both brotherhood and brethren of the same faith, and fellow human beings. Brotherhood is a deep psychiatric bond of affection, love, and respect for everyone who is bound by Islamic covenant creeds, faith and piety. This true brotherhood gives birth to noble feelings in the Muslim soul, such as mutual help, putting others first, loving one another, and giving forgiveness. Examples of brotherhood in Islam can be through zakat worship. Through zakat instruments can maintain the balance of society from poverty and hedonist life on the other hand. In other words zakat is a form of social concern for individuals, a collective brotherhood towards the proletariat, and reflects the attention of all components of society towards the act of dividing and divorcing.

The perfection of Islamic teachings is able to provide a positive response to all problems in aspects of human life and society. Every

human who lives in a society wants to live peacefully, safely, peacefully, full of happiness and prosperity. Many of the suggestions contained in the Qur'an require that humans unite in togetherness and deliberation that is based on togetherness, justice and truth, helping one another, helping one another, advising one another and so on. Based on this, the Qur'an regulates this problem in a verse that shows ukhuwah Islamiyah. This brotherhood in Islam connects bonds in terms of creed, equality of trust which is also strengthened by the same spirit and spirit of obedience to the creator of this universe.

## **Conclusion**

Based on the analysis conducted by researchers, it can be drawn to a conclusion that the letter *At-Taubah* verse 71 and 72 contains the values of social education as follows: *First*, mutual help is the value of social education that will build empathy, caring so that there can be a bond of brotherhood, togetherness, and peace; *Second*, inviting goodness and preventing evil, has the value of social education because of the effort to become a caring person, as well as the awareness of every member of the community paying attention to himself and then protecting his surroundings, so that peace can be realized; *Third*, Social Solidarity can be formed through prayer. Gathering in neat and neat congregational prayers is not just a means to get to know one another among Muslims. But it is also effective in uniting the heart and eliminating malice; *Fourth*. Brotherhood is one of the values of social education that can be maintained in harmony through zakat worship. Zakat is a form of social concern for individuals, tithe describes our authenticity as a social creature and reflects the attention of all components of society towards the act of dividing and divorcing.



## CHAPTER 2

# QUR'ANIC PERSPECTIVE ON TOTAL QUALITY MANAGEMENT (TQM) AND ITS IMPLEMENTATION IN THE INSTITUTION OF ISLAMIC EDUCATION

### Introduction

This paper discusses about Total Quality Management (TQM) in the perspective of the Koran as a reference in managing educational institutions, both public and religious institutions. Moreover, Islamic educational institutions are required to design educational models that are in accordance with the needs of current developments (Saihu, 2019a). This matter becomes important to be discussed which function to optimize management function in every educational institution. The times are marked by the development of science and technology, increasingly demanding an increase in the quality of education in various aspects. The increase is not only in one aspect, but includes all aspects related to the education process starting from input, process and output. One measure of improvement is on improving aspects of good management. If management has been implemented well, any institution including educational institutions will be able to produce quality performance and work.

According to Fattah, management has a very good role and helps explain organizational behavior related to motivation, productivity, and satisfaction (Fatah, 2001). In this case it shows that management has an important role to deliver the progress of the organization. Reality shows that quality educational institutions are increasingly in demand by the

community, although to be able to access them the community must pay more than usual. In various cities in Indonesia, there are many emerging private quality schools with various names and programs offered. There are integrated schools, excellent schools, etc. all of which are increasingly in demand by the community. All of that actually has shown that the quality of education in Indonesia is quite impressive. However, the strategic significance of quality to improve competitiveness apparently still cannot be realized optimally and evenly in the administration of educational institutions in Indonesia.

Integrated Quality Management in the context of education is a methodological philosophy of continuous improvement, which can provide a set of practical tools to every educational institution in meeting the needs, desires, and expectations of customers, now and in the future (Sallis, 2002). While Ross in William Mantja said that TQM as an integration of all functions and processes of the organization to obtain and achieve improvements and improve the quality of goods as sustainable products and services. The main goal is customer satisfaction (Sallis, 2002).

Therefore, efforts to improve quality, in fact must be carried out comprehensively and synergistically by involving all domains in an integrated manner. Besides being carried out through a managerial approach through the establishment of a quality system, it must also touch on the psycho-philosophical realm in the development of quality culture in all elements of the organization or institution. The culture in question is a culture that is not a material phenomenon, because it does not stand on objects, humans, behavior, or emotions (M. Saihu, 2019). In short, quality improvement cannot be done partially. It requires an integrated and comprehensive system approach. This also happened in

Islamic educational institutions. Islamic educational institutions in Indonesia, such as madrassas, pesantren and so on must be better and must not be left behind in seeking Total Quality Management (TQM). Besides striving for this, academics of Islamic education management must also consider whether the Total Quality Management has been mentioned in the Qur'an and the hadith or not, or maybe Islam has given a signal about the existence of the TQM. Therefore, in the discussion below I will describe the TQM perspective of the Qur'an and Hadith.

### **Definition of Total Quality Management (TQM)**

Total Quality Management (TQM) consists of three words, they are totaling (overall/ integrated), and quality and Total Quality Management (integrated quality management). The word total (integrated) in TQM emphasizes that everyone in the organization must be involved in efforts to continuously improve (Sallis, 2002). While terms of quality become often used to describe such symbols; beauty, kindness, expensiveness, freshness and above all, luxury. Therefore, quality becomes a concept that is difficult to understand and almost impossible to handle. How is it possible to handle something that is not clear and has so much meaning? (Sallis, 2002) Quality is often equated with quality. Quality actually becomes a part of everyday life. But, until now, in the industrial world, there has not been the same definition of quality. Goetsch and Davis likened that quality to pornography, which is difficult to define, but the phenomenon or signs can be seen and felt in real life (Malcolm, 2002).

Next management is a process or framework, which involves the guidance or direction of a group of people towards organizational goals or tangible goals. Management is an activity; its implementation is

managing, while the executor is called a manager (Terry, 2000). Management is also a science or an art. Said as art is knowledge of how to achieve the desired results or in other words art is a skill obtained from experiences and lessons and the ability to use management knowledge.

Ramayulis stated that the same understanding with the nature of management was *al-Tadbir* (arrangement) (Ramayulis, 2008). This word is a derivation of the word *dabbara* (regulate) which is widely found in *Surah Al-Sajadah* verse 5:

يدبر الامر من السماء الى الارض ثم يعرج

*He regulates all affairs from heaven to earth, then the (business) it ascend to Him in a day whose levels (duration) is a thousand years according to your calculations.*

From the contents of the above verse it can be seen that Allah is the regulator of nature (manager). The regularity of the universe is proof of the greatness of Allah SWT in managing this nature. However, because humans created by Allah SWT have been made as caliphs on earth, then he must govern and manage the earth as well as possible as Allah SWT governs this universe. (Saihu, 2019b)

In the view of Islamic teachings, everything must be done neatly, correctly, in an orderly, and orderly manner. The processes must be followed properly and may be done carelessly. Starting from the smallest affairs such as to the largest affairs such as managing the affairs of an educational institution, it requires good, precise and directed arrangements in the frame of a management so that the goals to be

achieved can be achieved and can be completed efficiently and effectively.

Total Quality Management (TQM) was originally put forward by Nancy Warren, a Behavioral scientist at the United State Navy. Which means every process, every job, and every person. Fandy Tjiptono and Anastasia Diana in their book said that Total Quality Management (TQM) implies an approach in running a business that tries to maximize organizational competitiveness through continuous improvement of products, services, people, processes, and organizational environments (Dian, 2001).

Mulyadi, explained that Total Quality Management (TQM) is a management system that focuses on people who aim to sustainably increase customer satisfaction at a continuous and ongoing true cost (Mulyadi, 1998). Meanwhile, according to Hadari Nawawi Total Quality Management (TQM) is a functional management with an approach that is continuously focused on improving quality, so that its products are in accordance with the quality standards of the people served in the implementation of public service and community development tasks (Nawawi, 2005). Gregs Bound explained that Total Quality Management (TQM) is a management system that is focused on people and aims to continually increase customer satisfaction at true costs that are continuously hereditary (Mulyadi, 1998). Meanwhile, according to Kaoru Ishikawa also defines that Total Quality Management (TQM) is integrating all functions of a holistic philosophy company that is built based on the concept of team work quality, productivity, and customer understanding and satisfaction.

Thus, TQM has several characteristics, including: 1) Focus on customers, both internal and external customers; 2) Having a high

obsession with quality; 3) Using a scientific approach in decision making and problem solving; 4) Have a long-term commitment; 5) Requires teamwork; 6) Improve the process on an ongoing basis; 7) Organizing education and training; 8) Provides controlled freedom; 9) Having controlled unity; 10) The involvement and empowerment of employees (Nawawi, 2005).

From the various meanings above, the main understanding can be taken that what is meant by TQM is an approach in running a business that seeks to maximize competitiveness through continuous improvement of products, services, people, processes and organizational environment or a management system that focuses on the quality of education or the quality of education carried out by continuous improvement aimed at continuously increasing customer satisfaction.

### **Differences in TQM with Other Management Methods**

There are four main differences between TQM and other management methods. *First*, the intellectual origin, because most of the theories and management techniques come from the social sciences. Microeconomics is the basis of most financial management techniques, psychology underpins marketing techniques and sociology provides a conceptual basis for organizational design. Meanwhile the theoretical basis of TQM is statistics; *Second*, the source of innovation. If most of the ideas and management techniques are sourced from business schools and leading management consulting firms, then TQM innovation is largely produced by pioneers who are generally industrial engineers and physicists working in the industrial sector; *Third* is the origin of the birth country. Most of the concepts and techniques of financial management, marketing, strategic management, and organizational design come from

the United States and then spread throughout the world. Instead TQM originally originated in the United States, then more developed in Japan and then expanded to North America and Europe; *Fourth*, the process of elimination or dissemination. The spread of most modern management is hierarchical and *top-down* spearheaded by giant companies such as general electric and IBM. While the quality improvement movement is a process of bottom-up, this is pioneered by small companies. In implementing TQM, the prime mover is not always the CEO, but often the department manager or division manager (Tjiptono, 2003).

To optimize its role, TQM has the principles, among others: *First*, Customer Satisfaction, quality does not only mean compliance with certain specifications, but the quality is determined by the customer (internal or external). Customer satisfaction must be met in all aspects, including price, security and timeliness; *Second*, Respect for everyone, the meaning is that employees are seen as individuals who have their own unique talents and creativity. In this way, each employee is seen as the organization's most valuable resource. Therefore, every employee in the organization is treated well and given the opportunity to develop themselves, participate in decision-making teams (Tjiptono, 2003); *Third*, fact-based management. This means that every organizational decision must be based on data, not on feelings. Two main concepts are related to facts; 1) prioritization that is the concept that improvements cannot be done in all aspects at the same time, given the limited resources available. Thus, by using data, management and the team can focus their efforts on certain vital situations. 2) Variation or variability in human performance. Data can provide an overview of the variability which is a reasonable part of every organizational system. Thus management can predict the results of each decision and action taken;

*Fourth, Continuous improvement* Continuous improvement is important for every institution.

The concept that applies here is the PDCA cycle (plan, do, check, act), which consists of the steps of planning, implementing the plan, checking the results of the plan implementation, and corrective action on the results obtained. In principle, TQM is an approach in running a business that tries to maximize the competitiveness of an organization through continuous improvement of its products, services, people, processes and environment. Therefore, TQM has several elements: 1) Focus on customers, both internal and external customers; 2) Having a high obsession with quality; 3) Using a scientific approach in decision making and problem solving; 4) Have a long-term commitment; 5) Requires teamwork; 5) Improve the process continuously; 6) Organizing education and training; 7) Controlled freedom; 8) Unity of purpose; 9) The involvement and empowerment of employees (Tjiptono, 2003).

### **Total Quality Management in Islamic Education Institutions Education**

Must be modernized, making it capable of supporting Islamic intellectual productivity by raising its intellectual standards.(Saihu, 2020a) Especially with the development of an increasingly competitive society, educational organizations are demanded to be able to provide or produce quality products. Products in educational organizations are primarily in the form of services. In this context, services as service products in educational organizations that meet quality can be seen from several aspects, including: 1) Communication, it means communication between service recipients and service providers; 2) The credibility, that is the belief of the recipient of the service providers; 3)



Security, that is the security of the services offered; 4) Customer's knowledge, which is the understanding of the service provider at the service recipient or service provider understanding of the needs and expectations of service users; 5) Standards (*tangibles*), that in providing services to customers it must be measurable or standardized; 6) Reliability, the consistency of work providers and service providers the ability to fulfill the promise of the recipients of services; 7) Responses (responsiveness), that is the response of service providers to the needs and expectations of service recipients; 8) Competence, the service provider's ability or skill required everyone in the organization to provide services to service recipients; 9) Access , which is the convenience of the service provider to be contacted by the service recipient; 10) Courtesy, is a courtesy, concern, attention, and equality in personnel relations (Ariani, 1999).

According to Sallis, products in the form of services differ from goods. Service products have several requirements, among others (Sallis, 2002). 1) Direct contact between service providers and recipients. Services are usually given directly from person to person. The quality of service is also determined by the person sending and receiving the service; 2) Time is an element of service quality. Services must be on time. Because services are always used at the time the service is provided, then quality control by supervision is always considered late. In this context, personal interaction is what allows an opportunity to provide feedback and direct evaluation. This is the main tool for assessing whether consumers are satisfied or not; 3) If there is a "defect" it cannot be repaired, because the service is received directly by the customer; 4) Invisible (intangible), both in shape and quality. In the fulfillment of services, the process is considered more important than

the product. Services are usually provided directly by junior workers (beginners) to customers. Therefore, the quality of services is largely determined by the quality of the junior workforce. This is where the urgency of development and training as an important factor for maintaining quality; 5) Difficult to measure by success (output and productivity); 6) Satisfaction that can be an indicator; 7) Therefore, the services provided by educational institutions are teaching (tuition), assessment or testing guidance and guidance (*guidance*) provided to students, parents, the community, sponsors and others.

Meanwhile, in Educational Institutions can move this through?

a. Optimizing the Role of Leadership

In optimizing the role of leadership can be done by:

- 1) The principal must be able to formulate and disseminate the vision and mission of the school to all staff and teachers, and develop a quality philosophy.
- 2) The principal should be able to move and direct all components in achieving school goals.
- 3) Develop democratic and participatory leadership patterns by giving members active participation in organizational planning and decisions.

b. Cultural Change

Related to the cultural change in TQM there are three steps to be considered, they are: freezing, moving, and refreezing. This means that if the headmaster is about to make cultural changes (quality) in the school organization to do is "melt" the status quo, which is then moved towards a new culture.

c. Focusing Community Needs About the Education Quality

Referred to focus on the needs of the public about the quality of education is focus on:

- 1) Strategic positioning needs of the community in determining the orientation and educational purposes
  - 2) Society consists of customer and supplier education is a service user education will indirectly determine the progress of the institution.
  - 3) Focusing on the Process and realizing the goals of the educational organization that aims to a) Every member must have a *sense of belonging, a sense of responsibility* and know each other's functions; b) Focusing on the PBM process; maximum infrastructure is sought; c) There are effective relationships internally, externally, between customers and suppliers; d) Creating a conducive climate and creating a good communication network.
- d. Continuous Innovation on Quality Continuous innovation on quality is carried out by:
- 1) Improving the function of educational resources
  - 2) Making continuous improvements
  - 3) Proactive to changes (reasonability parties), that is teachers, parents, administrators, all responsible.
  - 4) Leaders are able to create a culture of improvement, want to delegate decisions at the appropriate level.
- e. Professionalism and customer focus

Bringing together the best elements of professionalism with total quality is an important asset in achieving the goals of Islamic education institutions. The focus of professionalism is to meet the desires and satisfaction of customers (students, parents of students and the community) in the long run, with the implications of

customer opinion on the education service system in madrasas or schools to be well formed.

f. Colleagues as customers of

Focuses TQM in educational institutions not only meet outside customers but also colleagues in educational institutions as well as customers. Balance in meeting all internal and external customers must be done professionally.

g. The quality of learning

TQM in Islamic Education Institutions required quality of the learning experience service system. Students have different characteristics, and good learning is learning that suits their needs and trends. Therefore schools that implement TQM should anticipate the learning system seriously, so as to get a good strategy to serve each individual who has a learning difference.

h. Internal Marketing Internal

Marketing is a tool for communicating various information to staff to be sure about what is happening at school, so that staff have the opportunity to provide feedback (Ma'arif, 2004).

### **Total Quality Management (TQM) in the Qur'an**

Providing the best service to humanity is a very noble job and is a door of goodness for people who want to do it. Verses of the Koran and traditions that encourage humanity to provide the best service to others with certain restrictions. Allah in *Surat al-Maidah* verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

*"... and help you in doing good and piety, and do not help in committing sins and transgressions. And fear Allah, Verily, Allah is with severe punishment.*

The verse commands to help one another in the corridor to do virtue and piety and Allah forbids the contrary. The old thing is life becomes peaceful, peace is loving one another and the disappearance of deviations.(Saihu, 2020b) If it violates the provisions of Allah then the punishment will be given and "Verily, Allah is very severe in torment". So the interaction can be done at any time and with anyone as long as it does not violate the limits set. Prophet Muhammad SAW ordered that striving to be a human being that is beneficial to others, even making "useful for others" as a good parameter of the quality of one's faith. This was conveyed in a hadith narrated by a friend of Jabir bin Abdillah:

خير الناس أنفعهم للناس

*The best is that humans are the most beneficial to others.*

In the Sahih Muslim's book, Abu Hurairah's friend, narrated a hadith which reads: "Whoever removes (gives a solution) the hardships of a believer in the world then one day Allah will eliminate his difficulties on the Day of Judgment. Whoever makes it easy for people who are experiencing difficulties, then Allah will facilitate worldly affairs and the hereafter. And whoever conceals (a disgrace) a Muslim, Allah will cover (his ugliness) in the world and the hereafter, and Allah will always help His servants as long as he wants to help his brother. "

This Hadith explains the virtues that a person gets if he is willing to provide help and service to others in order to meet their needs. Good

help in the material field, sharing knowledge, working together to do something, giving advice and much more. This Hadith forbids mankind to spit "genitals" of others, because the consequences of spit "genitals" of others is that God will open the "genitals" of man before his creatures.

The next Hadith is about service standards that "must" be given to others. Prophet Muhammad SAW said in the hadith narrated by a friend of Anas bin Malik ra:

لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

*Not perfect one's faith until he loves his brother as he loves himself.*(Narrated by Bukhori).

The essence of this hadith is "Treat your brother as you treat yourself". Every human being would want to be treated well, humans also would want to be served well, so would definitely want to be served quickly, and then apply your desires when you serve others.

The next Hadith is about the importance of smiling. A smile is the warmest welcome compared to anything, even smiles often make interactions more intimate. Prophet Muhammad (PBUH) taught this to Muslims in one of the hadith narrated by Abu Dharr al-Ghifari's:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ

*Smiling in front of your brother is alms.*

If explored further, in Islamic teachings there are many values of social interaction that are currently being promoted in various government and private agencies. This is not something that is difficult to implement, what is needed is a love for Allah and His Messenger so

that the values of social interaction can be applied as a whole. It is important to know that:

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ...

*Do thou good (to others) as God has done good, to you ". (Surat al-Qasas: 77)*

So the conclusion is "if" Muslims want to apply the teachings above, then we can be sure that Muslims are the people who uphold the highest professionalism of work and excellent service. Understanding that to do something of this quality should not be done casually, and must be earnest. An education practitioner must not work arbitrarily and indifferently, because it would mean demeaning the sake of Allah's pleasure or demeaning Allah. In *Surah Kahf* verse 110, it says:

قل إنما أنا بشر مثلكم يوحى إلي أنما

*Say: 'I am only a man like you, who revealed to me: "That verily your Lord is the One God ". Whoever expects an encounter with his Lord then he should do righteous deeds and let no one associate partners in worshipping his Lord".*

The purpose of the word "doing good deeds" in the above verse is to work well (quality and quality), while the word "do not associate anyone in worshipping their Lord" means not diverting work goals other than to God (*al-Haqq*) which is the source intrinsic value of human work. In the context, the management of Islamic education, it means to achieve the quality of an educational institution, then should focus on the process and customers. From the understanding of the verse, the process is in terms of doing charity *Shaleh*, while the customer is God.

Allah is an Allâh to a customer, because it is what determines whether this human being is good or not. The hadith below also strengthens so that the quality can be realized well, then the process that is done should also be quality:

إن الله عز وجل يحب إذا عمل أحدكم عملاً أن يتقنه

*Indeed, Allah loves people who are doing a job done in a "precise, directed, and complete manner.*

The intention is if the process when done regularly and directed, then the result will also be good. So to achieve quality, the process should also be done in a directional and orderly or *Itqan*. The Hadith is strengthened by the hadith below:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ...

*Indeed, God requires (to us) to do the optimal in all things...*

Optimally process and commitment to work in accordance with the teachings of Ihsan. The following verses strengthen the hadith in *Surah An-Nahl* verse 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يِعْظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

*Indeed, Allah is righteous and committed, giving to relatives, and Allah forbids from evil, evil and hostility. He gave you instruction so that you could take heed.*



Of course, optimization in implementing the process must be accompanied by a commitment in implementing the process. Without a good commitment from members of an organization or institution of Islamic education, it is unlikely that a quality process will be formed. Therefore, the motivation to all members of the Islamic institution to make the appropriate process is an urgent thing. Apparently, the following verses explain the motivation to a person to have value. One must work efficiently and effectively or have a highest of usability, as explained in the Qur'an *Surah al-Sajadah* verse 7:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

*That made everything he created the most and who began the creation of Man from the Earth.*

One has to do things fervently and thoroughly (*Itqan*), not half-hearted or half-half, so neat, beautiful, orderly, and compatible with each other. It is explained in *Surah Al-Naml* verses 88:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْتَفَنَ كُلَّ شَيْءٍ إِنَّهُ  
خَبِيرٌ بِمَا تَفْعَلُونَ

*And you see the mountains, you thought he remained in his place, when he walked as the way of the clouds. (So) the deeds of God that make it firmly in everything; Indeed, Allah knows what you do.*

A person is required to have a high dynamic, a commitment to the future, to have sensitivity to the development of society as well as science and technology, and to be *Istiqomah*, as described in the following verses:

فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَبْ (8)

*So when you are finished (from something in business), work with the other, and only the Lord should you hope. (al-Insyirah/94:7-8)*

فَلِذَلِكَ فَادِّعْ وَاسْتَقِمْ كَمَا أُمِرْتَ ...

*So be so (they are to the religion) and remain as instructed you. (Sal-Syuura/42:15)*

A quality process can be done if the institution member's work optimally, have a commitment and *istiqomah* in their work. Without the commitment and *istiqomah* of the workers, in the context of the institution, the academic civitas, then the institution is not possible to do the quality process. Therefore, to perform a quality process also required high quality and dedicated personnel also. So doing the optimal or quality of it must be done in all levels, all lines in the educational institution. If all the educational civitas are able to realize it, then the quality of the institution will be created.

## **Conclusion**

Total Quality Management (TQM) is an approach in running a business that seeks to maximize competitiveness through continuous improvement of product, service, human, process and environment of organization or a system of management that focuses on quality of education or quality of education that is done by continuous improvement that aims to improve continuously customer satisfaction. The quality of the institution will be able to be realized when all the systems in the institution is oriented to the quality, so formed a culture of organization that is oriented to the quality and implementation of TQM.

Qur'anic verses and various hadith of the Prophet Muhammad SAW have pointed out and hinted that the quality culture will be formed and awakened from the system when done by *Istiqomah*.

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## CHAPTER 3

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

#### **Introduction**

This chapter 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).

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 forming 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)

*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). 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.

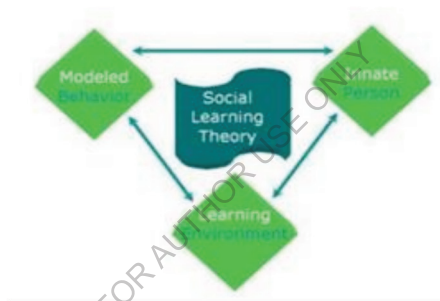
If related to Islamic education, Albert Bandura's framework of thinking is in line with the understanding of Islamic education as described by Azyumardi Azra. According to him, Islamic education is

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).

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). 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, 2002b)

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). 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).



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).

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).

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).

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.

### **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). 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). 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.

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  $\pm$  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 Pengambangan, 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).

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 escapee 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 *linun* alias pirates (A. Damanhuri, 1995). 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-Qadri, later known as the Old Syarif, became a spiritual leader, accompanied by Mahbubah (prince), Abdul Hamid (*khatib*), Amsyik (*Perbikel*), 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.

Together with 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*, *Mekepong*, *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 Jembrana-Bali. Social interaction (*Ngejot*) between Hindu-Muslim residents in Jembrana is called *metetlung*, 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 *metetlung* will also be done by kampung residents who have a fraternal relationship with the residents of Kampung. *Metetlung*, 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.

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 *Anersangsy*, 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). *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 months, 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).

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).

*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. 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. 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).

Ali Rahman, is a *Kelian Dinas* (Head of the Environment), in Pengambangan Village, also elaborates on this *Ngejot* 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). 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). 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). 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, 2020b, 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). 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). *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).

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).

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.

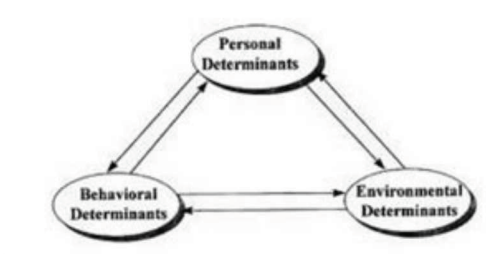
Because, according to the Islamic concept, only humans (*al-hayawan al-natiq*) can and must be educated. Next, al-Attas, defines education, including the educational process, as the recognition and recognition of the exact places of everything in the regularity of creation in such a way that it leads to the recognition and recognition of the proper places of God in the order of the form of personality (Al-Attas, 1996). 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). 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). 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*.

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). 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, 2019b). 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 (A. R. Halim, 2005).

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 (Dwijia, 2006). 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*.

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 لِأَتَمِّمَ 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:

وَاللّٰهُ لَا يُؤْمِنُ وَاللّٰهُ لَا يُؤْمِنُ وَاللّٰهُ لَا يُؤْمِنُ قِيلَ مَنْ يَا رَسُولَ اللّٰهِ قَالَ مَنْ لَا يَأْمَنُ جَارُهُ بِوَائِقِهِ

*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:

الْحَيَاءُ وَالْإِيمَانُ قَرْنَانِ جَمِيعًا، فَإِذَا رُفِعَ 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 ethno-pedagogy (Sukmadinata, 2007).

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 (A. H. Gunawan, 2010).

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.

## **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 (ethno-pedagogy), 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 (ethno-pedagogy). 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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## CHAPTER 4

### RELIGIOUS PLURALISM EDUCATION IN BALI INDONESIA: STUDY ON CULTURAL AND RELIGIOUS INTEGRATION IN COMPLETING CONTEMPORARY SOCIAL CONFLICTS

#### Introduction

Michalinos Zembylas and Zvi Bekerman, in their journal *Peace Education in the Present: dismantling and reconstructing some fundamental theoretical premises*, states that religion cannot resolve social conflicts (Michalinos Zembylas & Zvi Bekerman, 2013). According to him, only culture can resolve all conflicts and practices of violence and other social friction that occurs in the community. Moreover, this is also related to global phenomena, namely the existence of violence and acts of terror in the name of religion. For example, the case of the bomb attack on the WTC building on September 11, 2011, which was triggered by religious sentiment seemed to reinforce the assumption that religion is a source of conflict. For both, tolerance and positive social construction seen from history and its implications only stem from the maintenance and understanding of culture that is understood deeply by individuals in society through the educational process without involving religious elements. In fact, according to Roger M Keesing, culture is only a piece of a sharp, specific, and theoretical concept from religion (Keesing, 2012).

Thomas L Friedman, in his theory “the world is flat”, indicates that culture and religion are one even between culture and religion compared to two pieces of currency into one (Friedman, 2006). The

same thing was conveyed by Aleksander Kobylarek, according to him, religion and culture stood on equal footing and together formed an individual attitude (Kobylarek, 2014). The religion and culture have a great influence in shaping one's character and behavior, because indeed at first all the prophets sent by God were to convey religion as a mercy as well as a bearer of Good News offering goodness, truth, and peace of life for humans. Religion is also a force to liberate people from ignorance, oppression, and misery (Hidayat, 2009).

So, to prevent people from ignorance, oppression, and dissension, one of the ways that can be used is through a good, competitive and equitable educational process. The education referred to here is education in a broad sense, not just to obtain a degree of scholarship, but education that aims to instill religious values, encourage the emergence of superior culture and civilization and be proud of citizens, not only comes from local culture, but also comes from divine elements that seem eroded in contemporary era. Responding this phenomena, Amin Abdullah, stated that an educational model was needed that could accommodate local culture, while maintaining religious traditions and identities (Abdullah, 2005).

As it is known, that the main problem faced by educators and social-religious activists in the era of plural-multicultural advancement, is how the masses of religious traditions can still preserve, keep it, perpetuate, to generalize, and pass down beliefs and traditions that are believed to be absolute truth, but at the same time, fully aware of the existence of other religious tradition groups that do the same. So, we need a new concept of religious education that can embrace, maintain togetherness, create good social cohesion, and with integrity, and be able to integrate between religion and culture, especially in Indonesia which

subsequently forms a hemispheric culture.

The antithesis of the above statement, according to Abduh, is by practicing modern Islamic religious education, which is an educational concept that eliminates the educational dichotomy held by some Muslims today, or by serving as a melancholy, institution, and curriculum. The development of educational institutions and curriculum development can be started from elementary, secondary and vocational schools, as well as curriculum development at the university level, development of teaching methods, and can integrate religious education (substantial and contextual) with general education (Husin, 2014). Same with Abduh, Amin Abdullah, stated that when speaking of modernity it is certainly related to the dimension of pluralism. According to him, pluralism-based education is one manifestation of modern education, because the pluralism education model turns out to be able to create peace and good social cohesion, and be able to be a solution of contemporary social problems (Abdullah, 2005).

According to Bhikhu Parekh, what is meant by pluralism education is education in freedom, free from all kinds of prejudices, free to explore and learn from other cultures and perspectives in a multicultural society (Parekh, n.d.). and same with Parekh, Amin Abdullah, believes that religious pluralism education is education that promotes changes in behavior, attitudes, and quality of one's character, with a learning approach model that does not merely transfer knowledge or knowledge, but also must touch the heart, so that it encourages students to be able to make the best decisions for themselves and the surrounding environment (Abdullah, 2005). religious pluralism education beside aiming to strengthen the religious beliefs of students, this education also orientates to instill a sense of empathy, sympathy and solidarity with

others, both Muslims and non-Muslims.

Related to the above issue, this phenomenon becomes very interesting to be investigated. So for that, the author raised a title that is relevant to the issue, namely "Religious Pluralism Education in Bali (Case Study in Jembrana, Bali, Indonesia)". Furthermore, to anticipate the emergence of the question why Jembrana Regency was made as the object of research, even though Bali Province has eight districts and one municipality. The author has established several reasons, namely: First, the historical and sociological factors of the relationship between Hindus and Muslims in Jembrana who in the process of interaction continue to be guided by their respective religion and culture, even in subsequent developments have resulted in a number of acculturations in various forms of community life; Second, the diversity of the population, or in other words multicultural and multi-religious; Third, the life of the community is harmonious and unpretentious, even though Jembrana Regency had experienced the impact of the conflict in this case the Bali Bombing in 2002 and 2005.

Furthermore, the problems in this study have several characters, contribute significantly, and can be supported by empirical data, and in accordance with the abilities and desires of researchers.

### **Modern Religious Education: Pluralism Education**

When viewed from the ideas of thought, the idea of religious pluralism education is actually born or sourced from the respect for each individual's basic rights to their respective beliefs and beliefs. Religious pluralism education, besides being the principles of universalism, freedom, equality, rationalism, transnational humanism, global values, civilizations, compassion and beauty, religious pluralism is also God's

prerogative, even *sunnatullah* (Hakim, 2006). But religious pluralism today is still seen as an understanding that does not originate in Islam. Mutual so that slander and disharmony occur between religious communities, such as; accusations of liberal, secular, and Westernization.

Furthermore, actually, the attitude of anti-religious pluralism is influenced by several aspects that surround it. Some of these aspects include; aspects of epistemology, soteriology, and orthopraxis. In response to this phenomenon, the role of educators and religious leaders is decisive in interpreting the meanings and intentions of the understanding of religious pluralism, furthermore whether the meanings and intentions of pluralism can create tolerance among religious people (Axer, 2015).

In the Islamic tradition, as explained by Abdulaziz Sachedina , pluralism clearly explains: *First*, pluralism inspires civilization in which there are pluralistic ideas that teach moral values and procedures for interacting; *Second*, pluralism is contextual in nature, so that Muslims can eliminate the cultural, national and universal boundaries based on wisdom and morals "live and let live" (live and let live); *Third*, as a religion of revelation, Islam teaches not to force others to be Muslim, but is ordered to dialogue among religious communities (Sachedina, 2015).

In understanding and interpreting religious pluralism, there are two dimensions that need attention, namely the exoteric dimension and the esoteric dimension. The exoteric dimension is limited, because the limitation is determined by adherents of their own religion. Does not affect the validity intrinsically exoteric esoteric dimension which has properties outward and inward (Schuon, 1998). To avoid exoteric knowledge that can obscure the meaning of the exoteric, intellectual

change and life-changing actions need to be made. Someone who is not able to understand the plurality of religion exoterically, then understanding the universality of his religion is not useful for salvation; it can even lead to autocracy and indifference to religious obligations and prohibitions.

Flow of universality religion must be based on "perfect truth" and "impartial" so that adherents of religion can be grouped, both symbolically and metaphysically into "chosen people" and "surrender" (*al-Islam*) (Schuon, 1998). The exoteric view considers religions to differ from one another based only on human cognitive awareness. Whereas from a metaphysical review all religions are at the highest level and there is a meeting point for various revelatory religions (Abrahamic).

*Second*, the esoteric dimension, this dimension is closely related to metaphysics and mystical symbolism in religion. Nevertheless, metaphysics and mystical symbolism are in no way in conflict with religion, because in esoteric truth there is no superior truth. The plenary truth that is at the core of all religions is supported by the Koran, as well as metaphysical religious messages which can only be obtained with faith. This can be found in the Koran in terms of *al-Din* (submission, obedience, obedience) which in the Qur'an contains not only certain religious laws, but also relates to the unchanging plenary spiritual truths in the terminology of Nurcholis Madjid, this is called "Perennial truth" (human primordial truth), because in relation to belief, each religion has its own way of relating to God (Schuon, 1990). Esotericism of this religion Need to be socialized and realized, especially if it is hidden, because if religion is still bound by its exoteric Dimension, then actually a follower of religion will only hold fast to the outside of religion not the core of religion itself (Nasr, 2003).



Thus, the main idea contained in the esoteric-perennial of the explanation of all religions essentially has the same goal, namely to worship one God, but in different ways each.

### **Analysis of the Religious Pluralism Construction**

Construction of religious pluralism is getting stronger especially after the development of the concept of civil society that develops in academic discourses. The nature of the civil society character is the maximum active reclamation community is not bound by their differences, so that people have full access to every public activity (Fergusen, 2007).

The community has the right to conduct independent activities in expressing opinions, associating, gathering and publishing information to the public. Besides “free public sphere”, Another characteristic of civil society is democratization, which is able to apply democratic principles so as to create a democratic and open society In order to foster democratization, it requires the readiness of every member of society in the form of personal awareness, equality, and independence, as well as having the intention and effort to behave democratically towards others. Civil society is also tolerant, pluralist, socially equitable, and has high social participation community participation that is absolutely free from engineering, intimidation, or interventionism from other parties, so that civil society has the maturity and independence of responsible politics, while providing guarantees for the creation of social justice and harmony in the midst of social life (Mas’oed, 2000).

Civil society, in fact is an impact by the phenomenon of modernity which turned out to be accompanied by the emergence of the phenomenon of the revival of world religions (the desire to re-deepen

religion), which at the same time also smells of primordialism, sectarianism, and radicalism (Tibi, 2012). Religious educators and socio-religious missionaries ask questions, Why does the program of "transmission" and "conservation" of religious values that are so noble and valuable in various religious traditions turn into "intolerance" and "confrontation"? Why are scientists increasingly predicting the existence of *clash of civilization*? Isn't the modern era claimed to be the most civilized era in human history? This prediction may be true, but why violence in the name of religion appears everywhere. Like in Ireland, Palestine, Ambon, Poso, Karachi, Chechnya, Southern Thailand, Madrid, Casablanca, Nigeria, Riyadh, or Afghanistan. Why is every turn towards the transition of political leadership, such as in Indonesia in 1996-1998, riots (riots) that are really worrying for life together? (Mas'oeud, 2000). Why Bombs have been detonated in various places? In Indonesia bombings occurred in Bali (Legian Kuta), Jakarta (Marriot Hotel, Kuningan) and in several other places such as Poso, Ambon and others.

The dynamics of modern civil society and the activities of national disintegration, in fact, cannot be separated from the world of education as a path of learning, training, transfer of experience, which aims to strengthen the understanding and practice of education in the current era of religious and cultural plurality (Wain, 2011). Education as a process of humanization focuses on the formation of social beings who have moral autonomy, psychological sensitivity, and cultural sovereignty, so they are able to manage conflict, respect diversity, and understand and find solutions to cross cultural problems.

### **Cultural and Religious Tolerance in Jembrana Regency-Bali**

Cultural and religious tolerance in educational institutions can be

pursued through learning activities in schools. In teaching subject matter, educators must be able to use certain approaches, strategies, methods and learning models that transform culture and religion slowly and not make it a forced revolution especially in Muslim minority areas such as Bali (Sapendi, 2AD). Islamic education in Bali must be able to capture the uniqueness and culture of the local community, so that the process of religious education (Islam) does not increase the distance between the minority and the majority, as well as the religion and culture of the two communities.

The existence of Balinese people in preserving the uniqueness and nobility of culture, is a creation of cultural treasures that have certainly existed since hundreds of years ago and arguably is not something that is just growing. The daily life of the Balinese people who always display the colors of the local culture, shows that the journey of Bali has passed through a long historical path with the discovery of various archeology in various regions in Bali, proving that the long journey of the island of Bali together with other regions and islands in the archipelago (Wahib, 2011).

Then what is the element that makes Bali have *Taksu* (into the magical power that is able to captivate many people) that lulls others to make Bali a reality that is different from various other realities around the world? Indeed, at first the local culture of ancient Bali clashed with Javanese Hindu culture from Majapahit who migrated to Bali because it was pressured by the development of Islam from the Sultanate of Demak around the 14<sup>th</sup> century.

The rejection of the Balinese population further led to various resistances in various regions in Bali. Slowly but surely and with the efforts of acculturation and adaptation from both parties, Bali managed

to find and create a cultural model in accordance with the mindset of its people based on the Balinese philosophy where the philosophy is always related to the natural conditions of Bali. This adaptation and acculturation model subsequently shaped Balinese society and culture to be unique and distinctive, which is able to absorb the elements of "Agung" culture (Hindu and Javanese Majapahit), but thick with local Balinese colors (Mashad, 2014). Even Clifford Geertz, states, that what was in the past era is still limited to philosophical concepts in the Javanese landscape, has finally become a cultural practice at the level of community life in Bali (Burhanuddin, 2012).

While the existence of Muslims in Bali, began in the 13<sup>th</sup> century AD in the era of the Gelgel Kingdom in the era of Dalem Ketut Ngelesir's leadership (1380-1460) (Aizid, 2016, p. 252). Another case in the Gelgel Kingdom, the existence of Muslims in Jembrana, had begun to exist after the collapse of the Majapahit Kingdom due to the attack of the Demak Islamic Kingdom around 1518 (Mashad, 2014). Along with the incident, slowly but surely, many of the vassal kingdoms of Majapahit declared themselves adherents of Islam. As a result of this reality, religious leaders (Hindu and Buddhist), royal authorities (state officials), and or princes who do not want to accept Islam as a new religion and civilization, choose to migrate to various other regions in Java and including Bali.

In Jembrana and Bali generally, there is a known literary stanza which is essentially used as the slogan of the symbol of the State of Indonesia, namely: *Bhineka Tunggal Ika Tan Hana Dharma Manggrua*, means "Although different but still unparalleled (God-Truth)". It can be understood, that the Jembrana community can coexist with followers of other religions, such as; Islam, Christianity, Buddhism, and others, by

not making a difference as a barrier that prevents them from interacting. In the Jembrana community also known as the philosophy of "Menyama-Braya", is a brotherhood which is really applied in the life of religious people in Jembrana (Dewa Agung Gede Agung, Sanggar Kanto, Darsono Wisadirana, 2017).

The pattern of Jembrana cultural development in the following periods, from the colonial era to the era of independence, naturally continued to follow the same path, which was to accept cultural influences from outside which were melted down and "formalized" into the colors of local culture. For example, in terms of home architecture, migrants may design houses in accordance with architectural culture brought from their native land but typical Balinese colors are included. Provisions must not build houses higher than coconut trees must also be considered. Of the 231,707 Jembrana residents, it can be compared, 72.18% of the population are Hindus, followed by Muslims with a population of 81,329 people or 25.34%, then Christians totaling 4,090 people or 1.27%, then Catholics totaling 2,786 people or 0.87% Buddhists 1,069 people, or 0.33% , Confucius 15 souls, or 0.00% and the flow of beliefs 12 souls or 0.00%.

Each of these religions develops over time. However, reality still shows that Hinduism is the majority religion, so this has an impact on every side of life in Jembrana. Like every building or building, whether it is government-owned or private, school buildings and offices have almost entirely Hindu-cultural colors, such as small temples, gates and roofs. Likewise with the names of the streets all also nuanced Hinduism, such as Nakula street, Sadewa street, Arjuna street, Majapahit street, Melati street, Mahendradata street, and others. Also followed by worship buildings such as large temples include the Majapahit Temple and Jagat

Nata Temple which is one of the largest temples in Jembrana, that means, that Hinduism has taken root in this region (Sulistyowati, 2017).

The "intimate and harmonious religious conditions of life so far can be realized on the Island of the Gods especially in Jembrana, aiming to support and maintain a safe, comfortable and peaceful situation, while providing coolness in the hearts of those who live in Jembrana. The Jembrana people, consider the immigrants (Muslims) to their area as brothers. They (Hindus) refer to Muslims as *Nyama-Selam* as a tribute to the citizens of Jembrana to Muslims on the Island of the Gods. *Nyama* means brother, while *Selam* means Islam

Although in general there are no crucial eruptions that appear on the surface related to Hindu and Muslim relations in Bali, it does not mean that the relations between these religions (Hindus and Muslims) have no problems at all. A big problem that seems simple, for example, is the difficulty of Muslims building mosques. If the mosque is also standing, then certain "moments" are not permitted to use loudspeakers. Likewise with some time after Megawati lost to Gus Dur (Abdurrahman Wahid) in the presidential election voting there were several mosques stoned.

Two bombings in Bali by the Amrozi group and their friends also caused a counter-reaction among the Balinese Hindu community including Jembrana. In effect, Muslims who actually had no connection with Amrozi et al, received less favorable treatment as a result of the Bombing, in the form of difficulties in carrying out religious activities that they had never experienced before. The bomb blast carved wounds, even severe trauma for all people who settled on the Island of Bali.

After the Bali Bombing I was followed by the Bali Bombing II, scratches from wounds that had not healed seemed to be more "gaping",

so that the consequences of the incident were increasingly felt for Muslims in Bali. Shortly after the Second Bomb explosion, the issue of expulsion of Muslims intensified. This issue spreads from mobile to mobile or through other social media. Veiled women's bags are checked one by one if you want to enter the supermarket or mall and various other unpleasant treatments. The issue spread among Muslims as a warning that Muslims are truly prepared mentally if they have to leave Bali. The same situation also occurs in formal educational institutions, educators (Islamic Religious Teachers) in schools face challenges and difficulties that are no less complicated. The educators were pouted, mocked and "held accountable" for mistakes they did not make, even they understood. Educators who teach Islam must answer various questions from the Hindus and even Muslims at the same time.

Ethnic conflict, racial and inter-group religion is actually one type of conflict that is not easy to be elaborated on, moreover religious conflict, but that does not mean that conflict cannot be managed properly. George Weige, giving a balanced assessment of religion, according to him, religion can be a source of conflict, at the same time also has creative potential that can serve as a strong guarantee to create tolerance, pluralism, democracy, and become a resolution of non-violent conflict (Weige, 1992). This can be realized, if there is willingness from the followers of religion to live and practice the teachings of their religion in depth, mature, tolerant, and pluralis (Appleby, 2000). In addition, the involvement of the values of local wisdom is very much needed as a supporting tool in the effort to create social solidarity, preserve, and change the culture so that it can minimize social conflict (Jati, 2013).

Khaled Abou el-Fadl, argues, that the tolerant and pluralist spirit of

religious adherents will determine the pattern of understanding of the sacred texts of the religion in a tolerant manner as well (El-Fadl, 2002). Thus, the significance or role of religious leaders in providing religious understanding to adherents of religion becomes very significant, whether the understanding given is exclusive or inclusive. Furthermore, various views on the importance of tolerance are well implemented in Jembrana, so that tensions are reduced, and the role of the provincial government of Bali in this case the Jembrana District Government is also intends to socialize and provide understanding of the importance of mutual respect and respect for diversity through the use of institutions social institutions, such as; culture, educational institutions, traditional institutions, and other social organizations, especially when viewed from its history, Hindus and Muslims in Jembrana strongly uphold religious and community tolerance.

In an education field, the government has facilitated the diversity found in Indonesia through the National Education System Law No. 20 of 2003, namely providing religious education in accordance with the religion embraced by students is for students as well as being an obligation of the school in the hope that there is no discrimination in religious activities, so as to create a strong tolerance relationship between religious communities (Schweitzer, 2013). So as to knit the diversity that exists in Jembrana, we need a peaceful education model based on religion by not eliminating the culture and local wisdom in it. This is important to do, local wisdom or tradition beside one part of national education, the important one that is the plurality and diversity within the Jembrana and Balinese communities in general is to be maintained forever.

Although Islamic Religious Education is a concern of various



parties, but for the case of Jembrana and Bali in general, Islamic Religious Education is still something exotic. Its exotic position lies in the fact that Islam is a minority religion which in practicing the teachings of its religion is overshadowed by the majority (Hindu) who "bind" local cultural diversity with Hinduism itself. So that many differences are found in each element in it. Therefore, Islamic religious education in Bali, as far as possible must be in line with the culture and nobility of Balinese culture by not "eliminating" the monotheism that has been determined by religion.

According to Frans Magnez Suseno, religious education and pluralism are closely related, because all religions certainly teach mutual respect and respect. In his opinion, pluralism education is an education that presupposes every individual to open his vision to an increasingly broad horizon, able to cross the boundaries of cultural and religious traditions so that we are able to see "humanity" as a family that has differences (Franz Magnis Suseno, 1993).

In order to implement the teachings of the Prophet Muhammad, social life in Jembrana was very inclusive. This can be seen from how they collaborate in activities of daily life with groups of different religions, including; mutual cooperation to build mosques, build temples, schools and so do the commemoration of religious holidays. Each religion adheres to one another in the security and devotion of worship, such as guarding each other's houses, if the Islamic religion performs Eid or Eid al-Adha worship. Hindus who are guarding or guarding the process of the implementation of the holiday by assigning *Pecalang* who have almost the same duty as the police, namely securing the process of worship. Vice versa, when Hindus celebrate Galungan and Kuningan, Nyepi and so on, Muslims assign *Nahdlatul Ulama* (NU) Multipurpose

Bars (NU) to oversee the process of worship devotion and so do customary activities. They help each other in physical and financial forms, such as weddings, salvation and so forth. All that can work well, because it is bound by the motto, which has been explained above, namely "matching" between *Nyama-Bali* and *Nyama-Selam* (Atmadja, 2010).

## **Conclusion**

The importance of this study, is to prove the refutation of the Journal written by Michalinos Zembylas and Zvi Bekerman, through educational reform, especially in Jembrana, namely through the application of religious pluralism education models, is expected to embrace all the diversity that exists in Jembrana. With the implementation of religious education practices that are integrated with local culture and local wisdom, which in turn will produce a religious education that not only produces pious students individually, but also creates pious students publicly?

When adherents of religion productively place local wisdom and Islam together with culture, it can actually push towards unity to place religion as a sacred. While local wisdom becomes a means to bridge existing beliefs. This happens in management practices that prioritize the linkage between tradition and religion, resulting in productivity in social form. With the cultivation of good religious morals, it will definitely be followed by the building of good traditions as well.

Islamic Religious Education with pluralism colors is seen as an appreciative model of education. Because in addition to deepening religious values, at the same time while maintaining local wisdom. In religious education, educators and preachers must be concerned in

addressing diversity in their regions, because this is their moral responsibility. Likewise with parents, the responsibility of parents in providing religious education to their children is something that should not be practiced, because of the good and bad character of children due to the interference of parents in it.

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## CHAPTER 5

### DERADICALIZATION OF RELIGION THROUGH PLURALISM EDUCATION METHODS IN ISLAMIC RELIGIOUS EDUCATION IN BALI INDONESIA

#### Introduction

The chapter discusses the method of pluralism education in optimizing the substance of Islamic education in two formal education channels in Jembrana Regency, Bali Province. The importance of choosing a method in teaching Islam in Bali, because Islamic Religious Education in the perspective of pluralism, is seen as a method of education that is appreciative of a plural society, especially for the context of Bali which is thick in the culture and religiosity of its people. In religious education (Islam), educators and preachers must be concerned in responding to diversity in their area, because this is their moral responsibility. Especially when it comes to religious de-radicalization, it is not only the responsibility of the state but also religious leaders and the community and this can be applied in the education sector, formal, and informal (Ghafar, 2019).

Although Islamic Religious Education is a concern of various parties, in the case of Jembrana and Bali in general, Islamic Religious Education remains something exotic. The exotic position lies in the fact that Islam is a minority religion which in manifesting its diverse activities is always overshadowed by the majority (Hindus) who "bind" their local cultural diversity with the teachings contained in Hinduism. Therefore, Islamic religious education in Bali must, as far as possible, be

in line with the culture and nobility of Balinese culture by not "eliminating" monotheism and the concept of faith that has been determined by religion. According to Frans Magnez Suseno, religious education and the concept of pluralism are positively correlated, because of all religious teachings, naturally inviting religious adherents to be able to be respectful and respectful.

Suseno added that, religious education by promoting the concept of pluralism is an educational model that seeks to open up the views and horizons of each individual to become more extensive, so that they can cross the boundaries of tradition, culture, and religion groups, and with each individual try to be able to see "humanity "As a family that has differences (Franz Magnis Suseno, 1993). In other words, pluralism can be used as a means of communicating emotionally (psychologically) so as to reduce the religious and cultural exclusivity of each individual, especially students(Ćosić, Srbljinović, & and Siniša Popović, 2018).

In a plural society, religious education (religious activities) is faced with great challenges, because of its inability to free students out of religious and cultured exclusivity. Problems arising from differences in religion, culture, language, discourse of infidels, Muslims-non-Muslims, heaven-hell, often become learning material that is widely planted in schools, this could be due to educators who are of an exclusive character or it could also be caused by the inability of educators to describe problems or discuss the substance of the subject matter in the classroom (Acar-Ciftci, 2019). This phenomenon is compounded by the large number of political actors using religious arguments in their efforts to appeal to certain groups, religions, cultures while "vilifying" religion, different cultures, so what happens is that many "pro" political parties are found in certain religions even though

there is also political parties that are open to all religions. Many theological lessons are taught simply to strengthen his faith and attainment to "heaven" without being accompanied by an awareness of dialogue with other religions. This condition makes religious education very exclusive and intolerant.

Educational institutions, is the second educational environment for children after the family environment. Schools have become very important social institutions that function as a means of formal socialization through educational activities in the form of systematic transmission of knowledge, skills, values and all formalities in them. In addition, schools are also a vehicle for children to interact socially with members of the community with different social backgrounds, both peers and adults (educators and education personnel). In fact, according to Robertson, interactions between school members (educators, education personnel, students, security guards, etc.) are the main learning processes in the school system (Robertson, 1977).

Educators in schools actually play a very important role in fostering the child's personality, this can be seen from: *First*, educators can touch or discuss issues surrounding the child's personal, religious, or ethnic identity; *Second*, educators focus on activities in school on the development of children's character; *Third*, besides directing to the cognitive realm, educators also have a very large function in the affective domain development; *Fourth*, all educators can help to recognize involvement associated with activities outside of school (Holly F. Young, Magda Rooze, 2015).

Besides as a means to interact, schools can also serve as a means of social integration, which brings together students from a variety of diverse cultures, as well as to develop the values of society are

"relatively" homogeneous. This is certainly very important in multicultural societies, where different cultures may even conflict with one another, and are expected to live in harmony and coexist in the same environment. So they can stimulate and respond to each other which can then be mutually reinforcing, structure, norms, common goals. School culture or the social system that exists in such schools can influence student learning outcomes. From this it is clear that the school is an educational environment that can provide facilities for children's social development (Robinson, 1986).

As one of the educational environments, school is a social system that functions as a forum to develop attitudes, values, and norms that children have in a particular social climate (Banks, 1976). Because of the school's social climate, it has a great influence on children's psychology, including: attitudes, beliefs, values, and norms related to relationships between community groups. If the social environment of education owned by children is different, then the effect on behavior and values will also be different.

The interplay of interaction and dialogue between individuals becomes important factors that can stimulate the development of students' character, the main is how the students' attitudes, whether positive or negative, depends on and to whom the students associate (Raquel da Silva, Pablo Fernández-Navarro, Miguel M. Gonçalves & Silva, 2018). The influence of the educational environment will improve social relations between groups; this is due to the intensity of relationships and interactions of individuals in a group, influencing feelings, intellectual, and emotional between them. So, the higher the intensity of the interaction, the higher the chance for the development of the character of each individual in it (Bubolz & Simi, 2015).

## **Humans and Education**

Humans and education are two things that cannot be separated substantially. Both can only be separated theoretically and analysis because humans throughout their lives always carry out education (Suparta, 2009). Even the proverb is often heard that says, "Education goes from the swing to the grave". Along with the development of human civilization, education is carried out more systematically and organized in the form of formal education, non-formal education, and informal education. In this context, humans are basically both subject and object of education (Christian Zwingmann, M. Wirtz, 2012). As an educational subject, humans play an active role in the process and its implementation. Humans are also responsible as planners, managers and parties who must evaluate and oversee the ongoing process of education. Where an object of education, humans are targets that must be worked on and addressed by education (Y. Suryana & A. Rusdiana, 2015).

This analogy is in accordance with what Syafii Ma'arif said. According to him, education can be likened to a compass, it only shows the direction that should be headed, then human beings must move in the direction the compass has shown (Mukhrizal Arif, 2014). The question relating to this is, How do you go in the direction set by the compass? Amin Abdullah, explained, there are three religious areas that are directly related to education, namely; absolute, relative, absolute and absolute. If distinguished first-although the three cannot be separated-between the concepts of human religiosity, religious diversity, and the process of becoming better, perfect, complete, unrelenting, and continually ongoing for contained in the body being (being religious), these three religious territories, which are considered



absolute; which one is considered relative; and which ones are considered relative absolute, in the activities of daily life the three are often mixed together, making it difficult for religious people to find solutions to socio-religious problems. So it is not uncommon for the confusion to lead to strife, animosity, and conflict between religious communities (Abdullah, 2005).

Everyday socio-religious life is often confused between something called absolute and something called relative. Unconsciously the statement of the adherents of the religion, especially the religious leaders and leaders, often say that the nature is relatively particular as if that is the absolute-universal. This is done solely for the purpose of asserting, strengthening, and strengthening the identity of themselves and their groups in the presence of various rivals of other socio-religious groups. So to respond to situations like this, a comprehensive, inclusive and pluralist education model is needed, which is then applied to every educational institution, be it formal, non-formal, and informal education institutions.

The development paradigm with the necessity of uniformity for 32 years under the New Order regime, pluralism was only introduced through symbols alone without touching its essence. Unity in Diversity is only a symbol that is gripped by Garuda birds without being associated with daily life. In fact, according to Azyumardi Azra, the custom of the New Order government often took the policy of "hiding something under the carpet", for reasons of *sara* and such. It was only when the New Order collapsed and the taps of openness had begun, the grip of freedom as if apart from a large bondage (Azra, 2002a). Cultural diversity and diversity, customs, social life began to be displayed, so that the result of excessive euphoria has an impact on social friction which is

a superior seed in giving birth to social conflict or in other words the explosion of social discontent that has been buried.

Some events arose and were turbulent because of conflict with bringing *sara* issues (ethnicity, religion, race, and among groups), so that they quickly spread into tense and disturbing social conflicts. Religion often becomes a very sensitive issue in a pluralistic society. In addition, M. Amin Abdullah, as quoted by Abdul Munir Mul Khan, explained that the exclusivism of Islamic education was seen from a classical-scholastic perspective. While in Abdul Munir Mul Khan's view, the exclusivism of the Islamic education system in Indonesia is related to the specific and exclusive meaning of the field of monotheism or creed. According to him, until now monotheism or creed is understood specifically and exclusively, because of that for multicultural societies, monotheism should be interpreted as substantive, universal, inclusive and pluralistic (Mul Khan, 2000).

In the study of the Ministry of Religion of the Republic of Indonesia (R&D Agency), it was stated that the various social conflicts that occurred initially were not religious conflicts, but many social factors were often related (Mudzhar, 2004). Religion is then brought as a factor of legitimacy as well as to cover up the real roots of conflict. Therefore, the issue of religion becomes sensitive to defend oneself from other groups. When attacks on certain religions or religious groups occur, people who attack usually argue that they are attacking it in order to defend their religion.

The results of Balitbang research, consider 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 a less attractive attitude of sympathy for some people followed by the emergence of mutual distrust community groups; *Second*, the impact of the globalization of information flow worldwide, the religious understanding that develops increasingly creates exclusivity and sensitivity to group interests; *Third*, there are social, economic, and political inequalities, making it easier for religious followers to be involved in the flow of competition, opposition, and furthermore hostility between groups (Mudzhar, 2004).

Educational pluralism that leads to humanist and peaceful education in a pluralistic society was originally a typical education of western societies that sought to place individuals or communities as the main subjects and objects in the education process. Includes; recognition of basic rights, diversity, and potential possessed, by involving the community or active students in the education process that aims to realize positive values in themselves as a result of social and cultural interaction (Riyanto, 2002).

Educational pluralism emphasizes humanist education, namely; how to establish communication and personal relationships between individuals and between individuals with groups in the community. This educational model aims not only to hone intellectuals, but also to harmonize emotional, social and spiritual intelligence, so as to give balance to each individual from the aspect of individuality to aspects of sociality that give birth to sensitivity in a shared life as a system of school community or society in general. In addition, education is more than just teaching, but education is a process in which a nation or country fosters and develops self-awareness among individuals. Thus, pluralism education is basically an effort to increase the ability of

human resources so that they can become independent human beings and can contribute to their society and nation.

If humans are able to develop spiritual values (cultural values) include; the value of knowledge, religion, art, economics, society and politics, then it can be said as a human being, truly human, because the basic human instinct is actually that he wants to be treated humanely. This obligation can be realized in the humanitarian commitment to the embodiment of culture without violence, a culture that respects life, a culture of solidarity, and fair economic procedures, as well as accustoming a culture of tolerance, a righteous life, and a culture of equality of rights and commitment of men and women (Ngeljaratan, 2004).

In addition to aiming at humanist education, pluralism education also leads to "peaceful" education. According to Mundzier Suparta (Suparta, 2008) peaceful education is actually another term for multicultural education. According to him, multiculturalism presupposes the existence of awareness for each community with a particular cultural identity and position as part of the harmony of life. Multiculturalism requires diversity and plurality with its emphasis on awareness of diversity. If pluralism implies awareness is built on individuals with the ideal of personal right that leads to liberalism and communicative society, then multiculturalism is built on the basis of collective awareness, which is a community that leads to the formation of multi-ethnic civil society, religious diversity and social identity others, so that between understanding pluralism will inevitably lead to an understanding of multiculturalism.

Multiculturalism can also be interpreted as cultural plurality and religious plurality. If culture is plural, then humans are required to

maintain plurality so that a friendly and peaceful life will occur. Cultural plurality is social and political interaction between people of different ways of living and thinking in a society. Ideally, cultural pluralism means rejection of bigotry, prejudice, racism, tribalism. By accepting diversity in an inclusive manner, social integration in a plural society can be achieved. M. Atho Mudzhar, interpreting social integration as a process or potentiality that leads to a process in which the components of two or more social groups become integrated so as to provide unity and unity between the existing groups (Mudzhar, 2007).

Approaches that can be taken to embody peace education include: First, a functional understanding of religion and changing the learning approach, from a mystery approach to a a rational and functional approach so that the nuances of religion are integrated with life, including the transformation of religious values, interpretations, and re-actualization in accordance with the development of society so that religion will continue to benefit and function in life; Second, the noble values of the nation, awareness of pluralism, and the need for an inclusive attitude in religion are fundamental values that must be built systematically, schematically through the openness or intelligence of humanist education and learning that prioritizes the plurality of society (Muhammedi, 2016). So if this can be implemented well, conflicts that occur in the community can be avoided.

## **Research Methods**

Type of research is a field Research, explorative, aiming to obtain a description of the implementation of religious education in the perspective of pluralism, that is how the dimensions of pluralism actualized well in the material Islamic Education so as to be reflected in

everyday life by participant's students. Specifically, this paper focuses its discussion on how the dimensions of pluralism are actualized in learning methods, school curricula, implementation of learning, and the effectiveness of learning pluralism in Public Secondary School No. 4 Negara and Public Senior High School No. 1 Negara, Jembrana-Bali.

This study uses a qualitative approach, because through qualitative research, it allows researchers to examine the discussion in settings natural and interpret phenomena related to meaning. Qualitative research as explained by Sharan B. Merriam, has several main characteristics, including: 1) emphasizing the process; 2) the researcher functions as the main instrument in data collection and analysis; 3) the research process is inductive; 4) So the results are rich and meaningful descriptions (Merriam, 2009). Next, the method used in this research is the case study method. This method will provide a comprehensive description and explanation of a setting particular, document, or event.<sup>10</sup> advantages of this method allow researchers to get a comprehensive view of the actualization of the religious pluralism education methods of the two schools (Knopp, 1998).

Furthermore, in view of the phenomenon of religious pluralism education at two educational institutions, this paper uses the theory of peace education (peace education). Peace education is an educational theory based on the flow of progressivism education philosophy pioneered by John Dewey (1859-1952). According to him, learning is a real experience from the field. Dewey, argued that education is a transaction between person and the environment. In other words, learning is centered on students who have a variety of processes and learning experiences in each educational institution (Egan, 2002).

Dewey, sees students to be something integral in social life.

Students in the view of philosophy of progressivism are organisms that experience a process of experience from their environment. Because students are an integral part of their environment, including events that occur in society, social interactions, feelings, thoughts, and objects around them. If the learning environment is peaceful, Enjoyable, full of tolerance, these conditions have an impact on students' learning experiences and mental conditions. Because according to Dewey, education is the reconstruction or reorganization of experience and increasing the ability to determine direction for the next experience departs from previous experience. In actualization, peace education connects several intelligences, including: "supra-rational" intellectual intelligence and "supra-religious" spiritual awareness so that it leads to the peaks of students' creativity. Creativity of learners, including appetite and instinct. From the passions and instincts that lead to the prevention aspects (to Prevent) conflict and violence; finish (to resolve) conflict peacefully; and create (to create) conditions conducive. peace education in John's perspective, based on morality, democratic values, religious ethics, respect for culture and traditions that bind individual activities in their social interactions in the midst of society (Chaer, 2016).

The theory of peace education, as said by Dewey, can be a strategy, technique, and tactic of learning in the context of the process of DE-radicalization of religious communities. Because in peace education, providing views, insights and openness to students related to the reality of plurality and multiculturalism of humanity both ethnicity, religion, culture, race, language, and so forth. Peace education emphasizes the understanding that diversity does not have to be denied, but must be managed and grateful for as wealth and potential and the blessings of

human life. Therefore, for Dewey, aspects that must be developed and taught in education is peace and non-violence, human rights, democracy, tolerance, understanding between nation and intercultural understanding, as well as understanding cultural and linguistic differences (Machali, 2013).

This theory provides students with an understanding and awareness of the importance of an "active tolerance" attitude in the life of a plural society. "Active tolerance" in this context does not mean just letting others exist, but also how to develop an attitude of togetherness, mutual understanding, and mutual respect. In this way, tolerance becomes a minimum means or basic capital for the realization of relations between religious people who respect and realize each other (Dolgon, CoreyRoth, 2016).

Data sources from this paper are observations, in-depth interviews from two communities (Hinduism and Islam) in the world of education. The informants are: 1) Hj. Atikah, S.Pd.I (Islamic Religious Teacher) at Public Senior High School No. 1 Negara ; 2) Hj. Sri Mulyatin, S.Pd.I (Islamic Religious Teacher) at Public Secondary School No. 4 Negara ; 3) Drs. Parta Arya, M.Pd (Principal of Public Senior High School No. 1 Negara School); 4) I Made Sunariana, M.Pd (Principal of Public Secondary School No. 4 Negara ) 5) I Made Mardika, S.Ag, (Hindu Religious Teacher) at Public Senior High School No. 1 Negara ; 5) Muhammad Fatih 9 (student of Public Secondary School No. 4 Negara );

In qualitative research where the researcher itself is a key instrument, both in data collection and data analysis, the process of collecting data writing is based on educational activities in two institutions, namely Public Secondary School No. 4 Negara and Public Senior High School No. 1 Negara . Data collection techniques carried out



by: National observation and in-depth interview. Observation, that is directly observing the educational process and interaction between religions and various other activities between Hindu and Muslim students in the Jembrana region. This observation is directed to understand the setting of education and social conditions, as well as to understand the possibilities of social conflicts that may be caused by different theological understandings and their implications in the context of religious pluralism education in Jembrana society.

The next technique is in-depth interviews (interviews) unstructured is the interview technique chosen in this study. Data collection techniques with unstructured interviews, according to Deddy Mulyana, are relevant to this research, because it allows informants to define themselves and their environment using their own terms of course based on the culture and traditions they profess. After the data is collected, data analysis is performed. In this paper, data analysis refers to the Milles and Huberman data analysis procedure, which starts from data collection, data reduction, data presentation, and drawing conclusions or verification (Deddy Mulyana, 2002).

### **Multicultural Learning Methods**

Based on the results of research in 2 (two) formal education institutions in Jembrana, namely Public Secondary School No. 4 Negara , and Public Senior High School No. 1 Negara . In implementing Islamic religious education with the color of pluralism, the two institutions use the pluralistic learning method proposed by Allison Cumming-McCann, namely the method of contribution, enrichment, decision making and social action.

## **Method of Contribution**

This method aims to invite students to explore the beliefs (religion) they embrace and can participate in understanding and appreciating different cultures and religions from them. In learning activities at SMPN 4 as described by Hj. Sri Mahayatin, learning processes of Islamic Religious Education and Pekerti, all of them still refer to the basic competencies set in the curriculum. Among others; First, applying honest behavior in everyday life which is an implementation of understanding QS.3: 77, QS.33: 70; Second, applying respectful and obedient behavior to parents and teachers as an implementation of the understanding of QS.17: 23; Third, apply behaviors that reflect religious conduct, courtesy, and shame as an implementation of the understanding of QS.2: 83; Fourth, implement tolerant behavior and respect differences in relationships in schools and communities as an implementation of the understanding of QS.49: 13.

Indicators of achievement of the use of this learning method are; First, it is for maintaining and modeling an honest attitude in speaking and interacting with others; Second, showing mutual respect, obedience to both parents and teachers; Third, showing polite attitude in contracting, starting from the family environment, school environment, and community environment; Fourth, develop a culture of tolerance and "tepo selero" based on or sourced from religious principles, traditions, and regional culture; Fifth, can work together and can contribute (positively) to people of different religions, ethnicities, races and groups.

In the context of a plural-multicultural community life such as Jembrana, the embodiment of honesty, mutual respect, courtesy, tolerance, and being able to work together with individuals or different

groups (religion, ethnicity and race), becomes a necessity to put forward. Furthermore, in teaching and learning activities at Public Secondary School No. 4 Negara, as explained by Hj, Sri Mahayatin, educators are more dominant using the discussion method. According to him, the substance of Islamic Religious Education material, many besides discussing the problem of monotheism and faith, also discussed a lot of social issues. This of course will lead to the character of students who are not only pious in monotheism, but also godly in social praxis. This understanding becomes important to be instilled in students, because as Muhammad Fatih acknowledges, students of class IX (nine), there are some students whose level of respect for Muslim teachers and non-Muslim teachers is slightly different, whereas anyone he, is our teacher too.

The description of the above phenomenon is justified by Hj. Sri Mahayatin, according to him, he had found that there were some students who behaved that way. So at the end of the learning process, he always confirms or concludes that: First, honesty is not carried out only to fellow Muslims, moreover if it is related to the Balinese context, Islam is a minority religion in Bali, therefore to care for and preaching Islam as a religion that *rahmatan lil alamin*, honest attitude in association becomes an obligation; Second, teachers are parents at school, so whoever they are, where they are from, what their religion is, and from what group they are, must be respected without distinguishing one from the other; Third, to be a good Muslim, then the attitude of courtesy, tolerance must be put forward, because this is a religious commandment. If this is done, it will create a harmonious community - even though there are differences and moral crises that occur in society - can be avoided.

In addition, in order to introduce Islam to non-Muslims in schools, Sri Mahayatin activated many religious activities with a social dimension. One of them is the activity of the Birthday of the Prophet Muhammad. During the celebration of the birthday of the Prophet Muhammad SAW, the school ordered all school residents ranging from teachers to students, both Christians, Buddhists, moreover those who were Muslim and Hindu to come together to celebrate the activity. It is worth noting that in the Maulid activities of the Prophet Muhammad SAW in Jembrana always followed by the tradition of *male* (eggs stabbed with bamboo and then embedded in a banana tree trunk), the maulid with the tradition of *male* always includes all religious people in its making.

There are many benefits that can be taken from event this religious. Among others; First, showing models and examples of tolerance among fellow school members and religious communities, this can be seen from the passionate of all school members who have different religious backgrounds, together to work together in preparing for a maulid event, even together working to make *male*; Secondly, it becomes a medium to instill religious values which was not only inclusive-humanist, Pancasila, this activity was also can be a means of embodying religious education based on pluralism, because what is built in this tradition is nobility, emotional growth for mutual respect, help, active involvement, a deep understanding of the values of different religions, and is a vehicle for implementation from the philosophy of Jembrana culture itself, namely: *agawe suka ning len* (trying to always make others happy).

Through educational methods based on religious pluralism such as this, it has a positive effect on the character of students to be able to

mutually enhance relations between religious communities, especially between Hindus and Muslims in Jembrana. This learning method becomes important, because it can be used as a foothold (provision of provisions) before they enter the community that will be faced with various more complex life phenomena.

### **Enrichment Method**

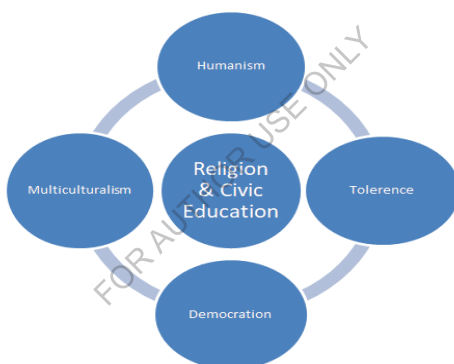
Enriching the curriculum with literature from or different cultural, ethnic, and religious communities is the direction and purpose of the enrichment method. In its implementation, students are invited to assess or test and then appreciate the views of the school community on their respective religious and cultural traditions. Azyumardi Azra, argues that for a plural-multicultural condition of Indonesia, an educational curriculum is needed, especially religious education which includes themes of tolerance, themes about ethno cultural differences, religion, the danger of discrimination, conflict resolution or resolution, mediation, human rights human (HAM), democracy, plurality, universal humanity, and other themes that are relevant to multicultural contexts that must be carried out comprehensively in every subject (Azra, 2005).

In the 2013 curriculum (*KURTILAS*), subjects of religion and conscience that used to stand alone, were merged into one, namely to become subjects of religion and manners. This is done because of seeing the phenomenon of individuals today, where many of them who if the level of religious understanding is high tend to forget the nobility of regional culture. In fact, there are many sublime regional cultures that do not conflict with religious norms[35]. This indicates that the government wishes that students in understanding their religious understanding do not necessarily forget the nobility of regional culture

and traditions. From here, of course, the character of students who have faith and piety, virtuous, inclusive and pluralist will be built, always striving to create peace by not forgetting local wisdom, which of course is rooted in the culture and the results of the civilization of its people.

In the context of a plural-multicultural Indonesia, subjects of Islamic Religious Education and Characteristics must be implemented and developed with due regard to the values of *Islam rahmatan lilalamin*, prioritizing Islamic principles that are humanist, pluralist, tolerant, democratic, and multicultural, such as the chart in below:

Figure 1 Form of *PAI* and Culture Curriculum



Humanist Islam or pluralist Islam, views human unity as a creature of Allah, has the same origins, enlivens humanity, and aspires for a better social life, such as: always having good prejudice, discipline, honesty, doing good to fellow human beings, and be fair. Whereas tolerant Islam means being respectful of opinions, views, beliefs, or habits that are different from someone's standpoint, also do not force, remain good, gentle, and forgive one another.

From the understanding of humanism, pluralism, tolerance, it will create students who are democratic in getting from their daily

experiences. Democratic means prioritizing equal rights and obligations and equal treatment for others by prioritizing freedom of expression, association, and expressing opinions in accordance with applicable norms and laws. Democratic Islamic values that can be implemented in daily life for students, including; self-control, discipline, responsibility, compete in goodness, think critically, and maintain unity.

From the definition above, Hj. Atikah, Islamic Education Educator at Public Senior High School No. 1 Negara, explained that in teaching and learning activities on Islamic Religious Education and Characteristics in her school, the emphasis was on the process of learning construction guided by inclusive religious principles and rejecting exclusivist understanding. Giving Islamic and Budi Pekerti Islamic Education materials, developed by him with a plural-multicultural nuance that is adapted to the context of Jembrana and Bali in general. The development of the substance of the subject matter includes:

*First*, in addition to providing material on monotheism and faith, Hj. Atikah also instills humanist understanding and attitude when interacting with people of different religions, especially Hinduism as the majority religion of Jembrana population. As early as possible this is done so that tolerant and inclusive attitudes are embedded in students. Examples of material that he normally gives to students is material related to the recognition of the Koran about the existence of plurality. He gave a lot or take "hujjah" about pluralism in the main source of Islamic law (al-Qur'an) and from the aspect of plurality, there is a suggestion to always compete in goodness. (QS.2: 148), also material relating to the recognition of peaceful coexistence in relations between

religious communities (QS.60: 8-9), and material that deals with issues of justice and equality (QS.4: 135). From here he planted concept *Kalimatun Sawa*, which is an element of humanity as a benchmark in interacting.

*Second*, expanding the *fiqh* material, not only discusses the substance of religious *fiqh*, but also discusses the issue of *fiqh muamalat* (social). From this social jurisprudence contained sociological concepts that have been exemplified by the Prophet Muhammad, especially in the process of preparing the charter of Medina (*shohifat al-Madinah*), a best friend. *Tabiin*, to the Caliphs of the Bani Umayyah and especially the Bani Abbasids who were famous for their diverse tolerance, especially during the reign of Caliph Harun al-Rasyid and al-Ma'mun, who in building and developing educational institutions at that time involved many Christians and Jews. During the time of the Prophet Muhammad SAW for example, it was explained how the Prophet Muhammad (PBUH) managed and led the people of Medina whose situation and condition of the community At that time it was not much different from the situation and conditions of a pluralistic and multicultural Indonesian society.

*Third*, focusing on moral material on the attitude of how to relate well to God, to fellow human beings, and to the environment in Bali's terminology these three relationships are called *Tri Hita Karana* (three causes of happiness). This material is the basis for interacting in the nation and state, because the survival of a nation depends on the morals or ethics of its citizens. If a nation is degrading, then that nation will be destroyed. Much is told in the Qur'an about the destruction of a nation that is not moral, for example the people of Lut were destroyed by God because it negates ethics or morals in the activities of life.



Presenting morals, ethics, and morals in interacting, can be accustomed through religious pluralism education. In order for this religious pluralism education to be effective, the role of Islamic religion teachers is indeed crucial. This is the role of the religious teacher as said by Hj. Atikah to always develop learning methods that are varied, comprehensive, not monotonous, and more importantly, are required by Islamic teachers to set an example.

The exemplary giving comes from the facts and historical realities of the social interaction practices that were applied by the Prophet Muhammad when building the community of Medina. From the historical side for example, it can be seen from how the process of community development in Medina was carried out by the Prophet Muhammad. Facts have been found about the recognition and appreciation of the values of pluralism and tolerance. So that understanding of pluralism and tolerance can be well embedded in students, it is necessary to add a description of the process of Madinah community development in the material "The State of Medina after Hijrah" by making the Medina Charter as the main reference in the material of Islamic Cultural History (SKI). As one of the historical products of Muslims, the Medina Charter is evidence that the Prophet Muhammad (PBUH) succeeded in applying the values of justice, the principles of equality, tolerance, fair enforcement, guaranteeing the welfare of all citizens, and protecting minorities (Syafrudin Muhtamar, Muhammad Asri, M. Arifin Hamid, 2019).

One of the contents of the Medina Charter is obliging residents of Medina to prioritize tolerance in interacting with anyone. Tolerance is a basic principle of democracy that helps civil society cope with the increasing level of diversity that could be caused by increased

immigration and individualism. One way to foster tolerance can be done by forming an association or organization in educational institutions that serves to provide insight as well as invite each individual to understand the nature of that togetherness (Caroline Rapp, 2015) According to Nurcholish Madjid, tolerance results in "good" social relations between different groups, and will be "wisdom" or "benefit" for the culprit when implementing a true teaching. Wisdom or benefit is secondary in value, while the primary is the true teaching itself. As something primary, tolerance must be implemented and realized in society, although for certain groups can be found, the consistent implementation of tolerance may not always produce something. The delicious one". This is due to differences in views about the concept of tolerance. And if explored deeper, in fact, contemporary policies adopted by many countries in the United Nations especially related to respect, justice, equality, peace and respect for humans, all these principles have been practiced by him the Prophet Muhammad SAW centuries before the contemporary world try to govern politics in the same way. Thus, it can be said that many western countries have borrowed the basic principles of government from the first Islamic Welfare State in Medina (Muhammad Ahmed Qadri, SUwaibah Qadri, 2016).

Giving and planting material with the theme of tolerance, as recognized by Hj. Atikah, in no way is contrary to the curriculum of Islamic Religious Education and Human Rights. Giving this material becomes even more interesting and has a very good pretension in building noble character among the students. The phenomenon of learning development as explained earlier, is a separate science or knowledge for educators (teachers). Knowledge of the foundation of

Indonesian education by educators will make learning more meaningful. This becomes meaningful, because the educator knows for what, why, and because of what he is doing the education process. Likewise with students, where they will feel more comfortable to learn, because they know the reasons and goals why he invests his youth time to learn in class.

The practice of enrichment methods can increase understanding and broad understanding among students. In Jonathan T. Cope's view, the enrichment method functions similarly to the method Critical Literature Information (CIL), which is to analyze deeply the material and curriculum that will be provided to students. Is the material in accordance with the religious and cultural principles of an area, or even vice versa, because there are many found as the explanation, that a lot of material or substance in a subject, contains materials that only concern the group itself, contrary to culture, and what's worse is just for business (Cope, 2017).

### **Decision Making Methods and Social Action**

This educational method is actually an integration of the contribution method and the enrichment method with the actual activities of school members which in turn can have an impact on social interaction in the community in general. Here, students are not only required to understand social issues, but also do something important related to these issues. That is, students not only stop at the deepening and mastery of the material, but are also directed to engage directly in the midst of society in order to apply the theories they have acquired in the classroom. The above definition is similar to the education process that occurs in Public Secondary School No. 4 Negara and Public Senior

High School No. 1 Negara . In Public Senior High School No. 1 Negara, for example, in implementing the concept of pluralism, The Principal of Public Senior High School No. 1 Negara first made a program that aims to treat the diversity that exists in his school. According to Prapta Arya, in caring for diversity in schools, he has a program or set of policies which he termed "suka-duka" (in the Jembrana dialect it says *suke-duke*).

The purpose of this program is to provide services to all school members, (educators, and education staff, and students, employees, without discriminating between ethnicities, racial religions, and groups). When there are deaths, marriages, and religious holidays in schools and/or experienced by school residents both Hindu and Muslim, the school will always provide financial assistance. Although the assistance is not fully adequate, at least this activity is a model of fraternity (equalization) among the school community. So that the nuances of intimacy in the school are neatly intertwined, maintained, and run beautifully.

Likewise in the process of practicing Islamic Religious Education, explained by Hj, Atikah, that there was no impression from the school or school members of different religions, not to value Islamic religious activities, even though there were only 4 Islamic employees out of 70 employees who work at Public Senior High School No. 1 Negara, as well as Muslim students, amounted to only 102 out of 1127 students. He explained:

"As long as I teach here there has never been intolerance that can make the atmosphere of teaching and learning not conducive even though we are here in the minority. This is due to the maturity of the attitude instilled by the teachers to students especially with the motto that I often convey to them, that is, the more you deepen

your religion, the more you love and appreciate what your Lord has created."

Here it is seen that education is a humanization process that emphasizes the formation of social beings that have moral autonomy and sensitivity to cultural sovereignty, namely creating humans who can manage conflict, respect for diversity, and understand cross cultural issues. If this phenomenon does not get enough attention, then what will happen is the emergence of "ruthless" humans who try to suppress individuals who are different from them (Koehler, 2017). Cultural tolerance in educational institutions can be pursued through association in schools by enriching material on subjects. Cultural transformation through education in the perspective of pluralism, must be guided slowly, not forced, let alone made as a revolution.

Learning activities in schools can be a minimum grid in order to provide an understanding of the diversity of humanity while aiming to foster a positive attitude in interacting with individuals from different backgrounds. Although there are still not many religious books specifically speaking about pluralism, re-writing of religious books by including and developing a pluralism-based curriculum must be done as early as possible. This can be started from the planning and curriculum design, methods, also through the process of enrichment and/or strengthening of various competencies.

Existing ones which can then be included in the textbook material or material that will be a guide for educators (Rosyada, 2017). This is important to apply, bearing in mind that every religion in the world, in addition to having typical values that only exist in each religion, also has universal values. The plurality discourse does not

pretend to eliminate the particular values of each religion, but in the face of adherents of other religions, each individual must be guided by universal values, such as; equality, fairness, honesty, trying to do good to others, and so on.

Made Mardika (Hindu religion teacher), explained that between Muslims and Hindus at Public Senior High School No. 1 Negara, it was very upholding tolerance, both teachers, students, and all school residents. According to him:

"There has never been any religious friction or conflict between Muslims and Hindus. If there are religious nuances conflicts in other regions in Indonesia, then I and other religious teachers, act directly, explaining the case that occurred in the area. And in general, our school members do not really respond to things that smell like conflict, they stick to their obligations, namely good learning".

Hj. Atikah and Made Mardika, added, that in every event religious both from Hinduism and Islam, always involving all students regardless of ethnicity, religion, race, and class. On Saraswati Day for example, students who are Muslim, participate in preparing the facilities and infrastructure needed by Hindus, such as making penjor, cleaning temples, making plaits, and others. Vice versa, when Muslim students hold the Prophet's Birthday, or Ramadan Islamic Boarding School, students who are Hindu, actively participate in welcoming these activities, such as making pamphlets, banners, preparing for competitions and others. Even to respect Muslims, every religious celebration that is usually held at Public Senior High School No. 1 Negara has never used pigs as material in these religious activities. This is done as a form of religious tolerance that takes place at this school.

Because as is known that pork is one of the meat that is forbidden by Islam.

Islamic Students in Public Senior High School No. 1 Negara, as said by Hj. Atikah, also represented the province of Bali in a camp at Cibubur in 2016. In every appearance, the students she fostered always displayed Hindu-Balinese culture, even though it was in the context of Islamic activities, such as using traditional Balinese clothes, Balinese jewelry, and all accessories that surround it. The difference is if the use of traditional clothes does not use a veil and seems open when used by Hindus in Bali, but if those who use Muslims, then continue to use the veil or clothes that can cover their nakedness by not eliminating elements of Balinese culture.

In the view of winter and Feixas, the method of learning the contribution, enrichment, and taking of social decisions and actions, are part of the model of religious de-radicalization based on theory personal construct (character building). This deradicalization model identifies general features of the radicalization and de-radicalization models that exist in general. This model seeks to transition individual character from uncertainty towards certainty with provision of knowledge and real experience from the environment. In a deeper sense, the model construct personal, identifies, that: 1) Organized individuals have a narrow interpretation of religious texts; 2) The existence of rigidity in the individual's thinking system so that the validation of the results of individualized thinking; 3) Their radical beliefs, usually referring to emotional pride (high exclusivities)(David. A Winter and Guillem Feixas, 2019).

According to the author, this model is in line with John Dewey's theory of education, where students are invited to see firsthand the

phenomenon of plurality through a learning process that is centered on real experiences or activities in the environment, thus allowing students to be able to see diversity and be able to learn and recognize and interact in these differences. The result is that students will be positive in a pluralistic society that can appreciate all the differences they face in the real world.

## **Conclusion**

Religious education which should be directed to be a medium for awareness rising, in fact up to now still maintains an exclusive impression. So in society there is an understanding that is not inclusive so that the harmonization of religions in the midst of community life cannot be realized. The inculcation of such awareness has finally produced a pattern of religious paradigms rigid and intolerant. For this reason, efforts are needed to change the educational paradigm that is exclusive to the paradigm of religious education that is tolerant, inclusive, and leads to an educational process that emphasizes aspects of democracy. Religious teaching methods that only emphasize the truth of their own religion must be "dismantled" because an exclusive and intolerant way of understanding theology can in turn undermine the harmonization of religions and negate mutual respect. Especially considering that one religion is better than another religion is an offensive attitude, and narrow view.

The results of the application of religious pluralism education through the methods of contribution, questioning, decision making and social action are, the stronger harmony between religious communities in Public Senior High School No. 1 Negara and Public Secondary School No. 4 Negara . School residents in each of these educational institutions,



see pluralism as not only an effort to build normative theological awareness, but most importantly is the creation of social awareness as a reality that humans live in a plural-multicultural society, ranging from religion, culture, ethnicity, and various other social diversity. Therefore pluralism is not merely a theological concept, but also a sociological concept that functions to minimize social conflict.

This is where the importance of pluralism as a bridge to minimize and end conflict, so every individual needs to change the mindset (frame of mind) that is still wrong by creating harmony between religious communities in a country that has a plurality of cultures and religions into an urgent need. The community must learn to sit together, listen to one another, and exchange ideas, both with fellow Muslims or non-Muslim. Efforts to break the freezing of pluralism discourse can also be accelerated by intensifying the education of pluralism and multiculturalism in schools followed by curriculum designs that provide students with an understanding and answers about the importance of the meaning of pluralism in religious and community life.

## CHAPTER 6

### RELIGIOUS ARGUMENTATION OF HATE SPEECH (Critical Race and Racism in Hate Speech Phenomena in Indonesia)

#### Introduction

Indonesia is one of the countries that do not restrict its people to express their opinions. However, the phenomenon of freedom of opinion also raises many problems, one of the many cases of hate speech, which generally wrapped with religious jargon that provokes public emotions (Arofah, 2018). Indonesia is a plural state that used social capital in creating social harmony in various contexts and actions (Hauser-Schaublin & Harnish, 2014). A hate speech refers to the history of human rights, which is a word that contains elements of danger and violates the basic rights of others. These words contribute to militant hatred, violence, marginalization, and the weakening of various sectors in a community.

Hate speech is a communication that aims to underestimate a person or group that has different characteristics from him, skin colour, ethnicity, gender, sexual orientation, nationality, religion, or other features (Nockleby, 2000). Hate speech also means a crime related to curse-words, insults to different groups so that it creates an atmosphere of hostility, intimidation, and is part of the act of pollution (Audah, 2011). Thus, the expression of hatred is an act of humiliation and curse that has an impact on human dignity and humiliation. Interestingly, the percentage of hate speech is done more on social media than in the social environment. Generally speaking, hate speech is increasing ahead of the General Election and events other political, such as the case of the

2017 elections in Jakarta and the 2019 Presidential Election.

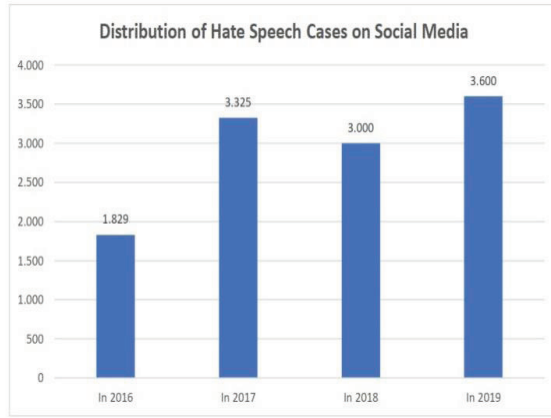
Some examples of hate comments against beliefs or beliefs directed to Ahok as one of the candidate of the governor who are Christians



Figure 1: an example of hate speech

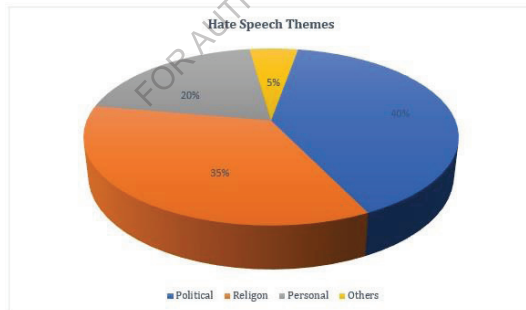
That mean: “how bad a Muslim leader is better than a non-Muslim leader and his blood is halal to eaten” (Juditha, 2017) Besides Ahok, the utterance of hatred was also addressed to Joko Widodo as one of the presidential candidates in the 2019 elections. According to Ferdinand Eskol Tiar Sirait, negative campaign or rather campaign black in the form of hate speech and news the lie has attacked all the candidate pairs who contest in the 2019 Presidential Election using mainstream media, campaigns negative is done by using the media social. Jokowi-Amin in general more get negative campaigns in comparison the challenger, Prabowo-Uno.

Attack on Jokowi-Amin is happening well on social media and in online news (Sirait, 2019). Based on the results of research conducted by Mark Woodward, social media has a big influence in spreading hoaxes and hate speech (Woodward, 2019). Below are some cases of hate speech between 2016 and 2019. Diagram 1: The Case of Hate Speech in Social Media 2016-2019 Research Center for Compass 2019 (D. Halim, 2019)



Ironically, besides having a political theme, hate speeches are also mostly religious themes, as illustrated in the diagram below:

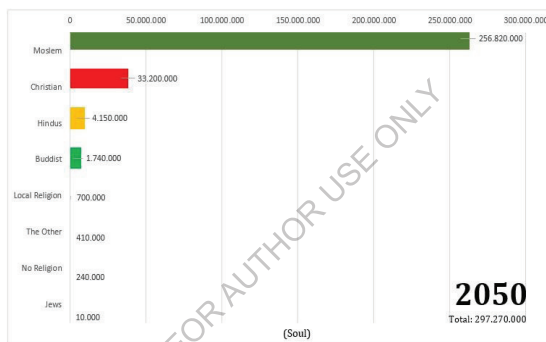
Diagram 2: The theme of hate speech on Social Media Tirto ID, 2018 (Rahadian, 2018)



Religious information that carries the message of peace tends to turn into a message of hostility. It is entirely possible; this phenomenon is an excess of the era of information disclosure because, at this time, "anyone" is very easy and free to convey "anything" on social media, including information or messages that contain religious and cultural content (Sila, 2017).

This study focuses on how religious views of lively hate speech practices in the State of Indonesia are "said" to make religion a way of life (*weltanschauung*) in interacting amid society (M. Saihu, 2019). Still, the fact, religiosity becomes an entry point for the practice of hate speech. Even though religion in Indonesia is not only Islamic, the majorities of Indonesian citizens are Muslim and could reach 297,270,000 by 2020.

Number of Indonesians according to Religion 2010-2050 (Global religious futures, 2019)



Then it becomes logical if the argument about hate speech in the view of the Islamic religion becomes feasible in this study. Hate speech does not mean alienating the existence of other faiths. Studying religious relationships and social interactions in Indonesia provides an opportunity to explore how religiosity controls a communication that promotes good desires, harmony, and better social life or, in other words, how individual piety breeds social piety. Besides, religious doctrines are ideal and require their adherents to practice the tradition in the best form. However, sometimes the practice is far from the perfect way desired by the religion. Religion and religious life are elements that

cannot separate from human experience and cultural systems. Thus, social culture, religion, and spiritual life have become separate phenomena in colouring the patterns and forms of all human cultural behaviour to form an integrated integration between the practice of religion and culture in the process of interaction in society (Saihu, Kidup Supriyadi, Karmawan, 2020)

This phenomenological study used a critical theory approach to race and racism (TCRR) from De Bois, to see firsthand the phenomenon of hate speech in the name of religion and how religious arguments against the activities. This theory sees that harmonization in society can be created through a deep understanding to each other. Therefore, the differences in society are not become obstacles in social interaction, and racism can be avoided. The intersectinolity must be based on humanity (Bois, 1995).

Indonesian citizens are mostly Muslim. It should be in the social interaction of the community, must be used morality or ethics which there are two main principles of Islamic teachings, they are *Takwa* and *Tauhid*. *Takwa* and *Tauhid* are one of the terms of key religiosity that can measure the level of morality or ethics and the consistency of a Muslim's faith in his teachings. The significance of the concept of *Takwa* is how the Qur'an relates *Takwa* to social interaction and solidarity to others. In the Qur'an it is explained that the commitment to God's creatures (God's creation) is integral to God's commitment. Because in addition to influential individuals, *Takwa* is also related to social practice. A man who is firm with his unrighteous commitment, he will have a sense of belonging towards others and also to an unfair reality (Arifin, 2015)

The author conducted a phenomenological research step using the system approach *maqásid sharia*, which is a system of openness

*(infítáhiyyah)*, which functions to broaden the reach of 'Urf (customs) and methods of multi-dimensionality (*taadud al-Ad*). Through a combination of approaches between CTRR and *maqásid sharia* is expected, it can offer a solution to the dilemmas of propositions that seem contradictory (Auda, 2015).

Study of religious arguments about hate speech that shows disharmony in social interaction, it is important to discuss to show that in religious doctrine, the practice of hate speech under any pretext "even though religion" is very not justified. Especially amid the post-2019 presidential election and during the outbreak of the COVID-19 virus, there are still many utterances of hate discrimination nuanced of ethnicity, religion, race, and class (Anugrahadi, 2020).

In the midst of the mushrooming of studies on hate speech in various social-humanities perspectives, such as sociology, arts, religious rituals, social organizations, politics, law to child care, studies on religious arguments about hate speech have been studied quite a lot by scholars. Generally, scholars' reviews focus on aspects of Islamic legal studies (Amin, 2020), *lingua franca* or linguistics (Schmidt, 2017), social media (Budi, 2019), a radicalization of ethnic migrants and different religions (Wulansari, Ibrahim Dini, 2018), and majority-minority ethnicities (Lindsey, 2019). Some recent scholars have also explained religious arguments about hate speech in Indonesia (Hasse J, 7AD).

However, many cases address hate speech from a critical perspective on race and racism (CTRR) to sustain harmony in society. In addition to using an essential approach to race and racism (CTRR), so that religious texts can be contextualized with existing phenomena, this study also uses the system approach *maqásid sharia* to explain the importance of theological arguments about verbal hate speech in social

media. Another way of looking at the phenomenon of hate speech in a multi-cultural area is dominated by the appreciation of religion and high culture.

### **Critical Race and Racism in the Phenomenon Hate Speech in Indonesia**

In the study of phenomenology, a critical theoretical perspective on race and racism (TCRR) explained a relationship of social injustice and focus to the intersectionality a sociological study about encounter the relationship between all systems including oppression, domination or discrimination. Du Bois, a prominent American sociologist, explained that TCRR was sensitive and involved in various latest issues such as relations between race and racism, agency structure, economics, politics, and globalization (Ritzer, 2014). The intended globalization is related to the phenomenon of injustice in one country based on racial differences so as to produce acts of racism. Some factors that influence this phenomenon are sense of nationalism, ethno-nationalism, transnationalism, transnationalism, colonialism, neocolonialism, decolonization, imperialism, and so on. Then where is the position of hate speech in this study? Of course, this study enters into the problem of globalization, as already mentioned, the various issues associated with it. Moreover, hate speech is part of racism, which has become a phenomenon in Indonesia in the past 15 years.

According to Du Bois, as explained by Bonilla-Silva, that the use of TCRR initially focused on the study of American society, which is a critical study of racism that distinguishes skin color in America, moreover racism today is not only related to history. Instead, he sees the attitude of not differentiating the color of the skin as a smokescreen,



which allows Americans not to continue the ongoing racial discrimination. He concluded that racism that did not distinguish between skin colors provided a "sterile" way of referring to blacks as *Niggers*, Spic (Latin American descent), or *Chink* (yellow race), so that cultural civilization did not collapse (Bonilla-Silva, 2003). The depiction of this interaction is a phenomenon of life in America, which is by considering history and context. Using this contextual foundation, racism can be minimised (Kaschak, 2015).

Du Bois focused his studies on issues concerning race. Therefore, he included these materials in the syllabus of courses, for example, introductory courses in sociology, the history of sociological thought, or classical sociology. In contrast to the dominant discourse of adherents of eugenics and Darwinism at that time, which reproduced that the black race was in an inferior position physically and culturally, according to Du Bois, the inferiority was a product of social construction (Morris, 2015). This including the reproduction of the slavery system, racial segregation, including those manifested in American national policy at that time. To construct this alternative discourse, Du Bois, conducted an empirical study with mixed methods in the black community of Philadelphia. Furthermore, it is the first empirical study of sociological studies in the American tradition (Morris, 2015).

Wahyudi and Wahid stated that the problem of multiculturalism, which ended in hate speech (social speech or verbal) in the last few decades, became a serious problem for the Indonesian people. However, the Indonesian nation was born from a pluralistic womb so that caring and preserving the multiculturalism tree must continually echo manifestation of the heterogeneity and diversity of the society (M. Saihu, 2019). In recent years, the Indonesian state found difficulties with the

issue of ethnicity, religion, race, and class differences, which lead to acts of violence by majority groups who feel theologically correct. This phenomenon indicates the absence of intersectionality at the level of practical life in society (Johan Wahyudi, 2015).

Although most of the TCRR's focus is on race in the United States, other discussions associated with this orientation try to show that the various problems of contemporary life. Thus, TCRR is not only about the study of race and racism but also about social inequality and promoting social justice (inherent and multidisciplinary) (Shah, 2017). Same phenomenon also can be found at some areas in Indonesia, one of them is about hate speech on behalf of religion and how the religious argument to the reality will be presented in this study.

### **Islam is a Religion of Love**

In this phenomenological study, the author starts from the definition of Islam itself about the importance of love for others. According to Abu al-Husein Ahmad, etymologically, Islam means "al-inqyád," which means submission (A. al-H. A. I. F. I. Zakaria, 1997). This word, as explained by Al-Asfahány, is "tsalásy mazíd" from the name "salam/as-Salámathu" means "al-Ta'ry min al ifasu al záhirathu wa al báthinathu" (free from plague/blemish, both physically and mentally) (Al-Ashfahány, n.d.). Thus, implicitly in the Koran *Surah Al-Baqarah* verse 114 illustrates that the word "Islam" comes from the phrase *salima*, which means salvation, peace, love, and love dearly. From that word, then formed the word *aslama*, which means surrender, submissive and obedient, from the phrase *aslama* that formed the word Islam and its adherents are called Muslims.

In line with Abu al-Husein Ahmad, Thosihiko Isutz, explained,

that the meaning of "Islam" recorded in the revelations revealed to the Prophet Muhammad, implies "the way of surrender." In religious life today, Islam is understood as an institutionalized creed and universal religion (Kamali, 2009). These two points of view certainly have different meanings. If Islam is as an institution (prophet name of faith), then very naturally, pluralism becomes a discourse full of debates in searching for truth (Schuon, 1998). Conversely, if viewed as a universal religion (*universal religion*) and representation of all religions, then no religion is the most special because each religion has a different way to worship God.

The universality of Islam is so real that the Koran also guarantees freedom of religion by referring to verses of the Koran that state that there is no compulsion in religion, as explained in *Surah Al-Baqarah* verse 256. Talbi said that between the texts other revelation texts, only the Koran emphasizes religious freedom (Talbi, 1998). The Texts related to religious liberty, according to Talbi, are foundational texts that underlie all relationships between Muslims and other religious communities to bring love and affection to others. Talbi said to be a foundational text because God "considers" humans are capable and must be given the freedom to distinguish and choose for themselves, what is right and what is wrong (Talbi, 1998). In other words, adults determine their proper and mature way of life (Madjid, 2008).

Even in the Koran *Surah Yunus* verses 99-100, described, that God could have made all humanity come into one faith and that is very easy for God, but the priority in Islam is morality to bring love, then it is not done by God (Dirks, 2004). If this is related to the context of a multi-cultural society, then it becomes an obligation for all Muslims to have to put love to anyone, both Muslim and non-Muslim. Individual differences

that cause hatred and antipathy between one another should function as stimuli or gestures to explore between individuals, with the aim, understanding, and knowing each other.

### **Islamic Argumentation as a Religion of love**

In Islam, hate speech is a reprehensible character (*al-akhlaq al-madzumah*) means an action that is contrary to the commands of Allah, and the culprit is guilty of sin (Nurcholis, 2017). Hate happens because of repressed anger that is usually accompanied by feelings of envy, revenge, and results in the severance of friendly relations with people who are hated.

It is not uncommon for hatred to be acted out by slandering, vilifying, exposing the ugliness of those who are hated, and even expressing their hatred openly by cursing and physically attacking people (Tebba, 2004).

Liver Disease, in the Islamic perspective, is often identified with some bad qualities or behavior despicable (*al-akhlaq al-mazmumah*), such as envy, jealousy, arrogant, emotional, showing off (*Riya'*), anger (*al-ghadhab*), neglect and neglect and forget (*al-ghaflah wan nisyah*), misgivings (*al-waswasah*), frustration (*al-Qa's*), greedy (*Tama'*), deluded (*al-guru*), arrogant (*al-ujub*), spiteful and envy jealousy (*al-hasd wal hiqd*) (As-Syarqawi, 1979). Ironically, many preachers are either aware or do not take action; on the other hand, they invite people always to increase piety (Suwartini, 2018). In the perspective of *sharia maqasid*, especially if using an openness approach system (*infitâhiyyah*), and multi-dimensionality system (*taadud al-Ad*), can offer solutions to life problems. So that personal benefits can be expanded to include more general areas.

*Maqasid Syariah* approach can be expanded, from individual

territory to the territory of society or humanity at all levels. From protection of heredity (*hifz an-nasl*) to family protection (*hifz al-usrah*), from the protection of reason (*hifz al-aql*) to the realization of scientific thought or the embodiment of the spirit of seeking knowledge; from the protection of the soul (*hifz an-nafs*) to protection of individual honor (*hifz al-karamah al-insaniyah*) or protection of human rights (*hifz huquqal-insaniyah*), from the protection of religion (*hifz ad-din*) to protection of freedom of belief (*hurriyah al-I'tiqad*), from the protection of assets (*hifz al-mal*) to the realization of social solidarity (Auda, 2008). Thus, the significance of the concept of loyalty here is how the Qur'an relates piety to social interaction and solidarity with others. Therefore, commitment to God's creatures (God's creation) is an integral part of the obligation to God (M. Saihu, 2019). Because besides affecting oneself, loyalty also related to social practice (A. M. Ghazali, 2009). Someone who is steadfast with his religious commitment will have a sense of belonging to others and also to the unjust reality (Suparta, 2008).

Furthermore *Tauhid* is an ontological basis for the world view of the Koran which influences the structure of knowledge and other praxis actions which have implications for social activities since the beginning of its prophetic mission (Arifin, 2015). From the beginning, *Tauhid* was always covered by two dimensions, they are the normative size of faith and the size of social praxis. The Koran expression that "faith" must always be accompanied by "righteous deeds" is the authenticity of the teachings of the Koran. Salat, for example, is always associated with social dimensions. The upholding of prayer is to protect oneself from evil and bad deeds. So that the teachings of monotheism, according to the Qur'an, are closely related to social problems, namely idealizing a peaceful social order based on humanity by not exploiting differences

(Esack, 1997).

Related to hate speech, which results in insults, hatred, and intolerance, Islam strongly prohibits such actions. There are several verses in the Qur'an that explain the prohibition of spreading hate. Among other things in *Surah al-Hujurat* verse 11:

"O believers, let no people mock other people, because they may be mocked better than those who mock. And don't women make fun of other women, because it may be that the mockers are better than the women who make fun. And don't criticize yourself, and don't call with a bad title. The worst call is a bad (call) after faith and whoever does not repent, they are the wrongdoers".

In the same *Surah* verse 12, Allah says,

"O you, who believe, stay away from most prejudices (suspicions) because some of these prejudices are sinful. And do not look for the ugliness of people and do not gossip with one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then surely you feel disgusted with him. And fear Allah. Indeed Allah is the recipient of repentance, the Most Merciful".

In this verse, God gives a very important reason to prohibit the act of hate, disparaging, ridicule others and God has his own calculations on the deeds of every creature. Moreover, sometimes someone who spreads hatred is not better than being hated by the Lord. Therefore, God commanded mankind to spread sincerity and piety and to avoid hatred against others.

Therefore, God commands humans to spread sincerity and loyalty and avoid hatred towards others, not vice versa. Not only Islam, but other religions also prohibit the expression of contempt. In Buddhism, for example, utterances of hatred violate religious orders. The Buddha's words read, "Ekam dhammam atitassa, Musavadissa jantuno, Vitinnaparalokassa, Natthi papam akariyam." It means that people who

violate one of the dhammas (the fourth rule of Buddhist/Pancasila morality, which is always telling lies), who do not care about the future world, then there is no crime they do not commit. The *Dhamma* in the wrong verse includes violating the 4<sup>th</sup> precepts, namely *musavada* (lying), *Pisunavaca* (defaming), *Pharusavaca* (harsh), and words *Samphapalapa* (gossiping) (*Dhammapada Sabda-Sabda Buddha Gotama*, 2015).

According to the poem above, it should not violate the fourth Sila, that is say lying. If one has always said a lie then he will continue to do other evils such as insulting, saying filthy, defamatory, shouted, immoral, blasphemy, and other evil deeds that could hurt others without caring for the future.

As with Buddhism, in Hinduism, ten kinds of self-control (*Dasa Yama Brata*) are including:

- Anresangsya or Arimbawa which means selflessness;
- Ksama implies the forgiveness of others and to endure the test of life;
- Satya means explains the faithfulness to speech so that everyone can be pleased;
- Ahimsa teaches that we are not allowed to hurt or kill other creatures;
- Dama means being able to advise oneself;
- Arjawa means that humans need to be honest by telling the truth;
- Seventh, Priti means love for fellow beings;
- Eighth, Prasada means to think and be pure and selfless;
- Ninth, Madurya means hospitality, gentleness and good manners;
- Tenth, Mardhawa means humble, not arrogant, and thinking

delicate (Suparta, 2009).

Anyone who violates the ten teachings, according to Hinduism, is said to be the same as hurting God, because by hurting humans means the same as hurting God. That implies the universality of values in all religions prohibits actions aimed at hurting and hurting others. Viewed from the perspective of the critical theory of race and racism (TCRR), the occurrence of hate speech shows that the low relationism of Intentionalism in Indonesian society.

The zero intersexsionalism of the multicultural social interaction in Indonesia and free from all interests, generally caused by a lack of understanding of the importance of caring for the difference for national unity. Moreover, many of them look at the problems of life by wearing horse goggles and at the same time many of them suffer from myopia. One policy, for example, must be related to politics. In contrast, politics is related to the economy; the economy is similar to natural resources, natural resources are related to human resources, and human resources are associated with the existing religion and culture. So in the TCRR, it is not possible to solve a problem by using one field of human knowledge, it's need collaboration between related fields.

In the last 15 years, the utterance of hatred in Indonesia included political and religious considerations. The defeat of Prabowo Subianto in the 2019 Presidential Election, still has not made his supporters accept this fact, so there are still many utterances of hatred for the elected president, Joko Widodo (Abbas, 2019). Moreover, cases of hate speech when President Jokowi's mother died, many found on social media and even verbal hate speech related to the sad news. The Indonesian people should have grieved over the death of the mother of a president (Dany Garjito, 2020).



Hate speech is not only done by people who are unfamiliar with the religion. Some incidents of hate speech are also carried out by people who are "experts" in the field of religion. As in the case of Bahar Bin Smith and Tengku Zulkarnain, even though they are considered religious leaders who naturally understand ethical norms, but what they have done seems far from the universality of religion (Dharmastuti, 2019). In the view of *maqàsid sharia*, especially in the openness (*infitàhiyyah*) approach and multi-dimensionality system (*taadud al-Ad*), this phenomenon is caused by blocked communication networks and literalist understanding of religion that does not involve context in manifesting religious activities. Hate speech, which is forbidden by morality, is also prohibited by tradition (*'Urf*) in Indonesia (Saihu, Abd. Aziz, Fatkhul Mubin, 2020). *Tepo Selero*, for example, is considered un-Islamic because there is no such term as *tepo selero*.

If it's connected with the system of openness, *Tepo Selero* (Javanese advice), means tolerance, so that various kinds of hatred speech even to physical action, can be minimized. This is meant by the openness system. An approach that not only uses religious reasoning but also uses cultural reasoning. Indeed, some religious figures do not want to use cultural approaches, because they think the culture does not come from Islam. In fact, if approached with a multi-dimensionality system approach (*Taadud al-Ad/multidimensionality*), the term of *Tepo Selero* is a vernacularization of the intent and purpose of the Prophet Muhammad Saw that a man is not considered a believer if his presence makes his neighbor or the surrounding citizens feel disturbed by his presence. The text of the hadith reads:

وَاللّٰهِ لَا يُؤْمِنُ وَاللّٰهِ لَا يُؤْمِنُ قِيلَ مَنْ يَّارَسُوْلَ اللّٰهِ قَالَ مَنْ لَا يَأِيْمَنْ جَارُهُ بِوَأَيْقَهُ

*For the sake of Allah. He does not believe it. By Allah, he has no faith. By Allah, he has no faith. "Someone asked:" Who, O Messenger? "he replied: "the insecure neighbor of his crime and harassment."*

That is why an open system approach and multi-dimensionality in religion must be carried out, so that the perspective of mono-dimensionality can be eliminated and the assumption of differentiations between religions and cultures can be eliminated

### **Types of the Hate Speeches and the Impacts**

There are various types of hate speech. Firstly, *Ghibah*, means mention other people with something they do not like, whether that is in the body, religion, world, soul, behavior, form, property, children, wife, helpers, property rights, clothing, how to walk, movement, happy, somber, cheerful and so on, both mentioned by speech, writing, symbols, cues, and others (Musthafa, 2007) . The impact of *Ghibah* will have an emergence of hostility that produce loss of compassion and at the same time, can damage peace. Not only does it affect the life of the world, but it also impacts life in the afterlife. The Prophet Muhammad said as narrated by Imam Ahmad that reads "From Abi Bakrah said that I had walked with the Prophet, then (we) passed through two graves and then he said: who will give me a date palm stem. Then Abi Bakrah said: I wish someone else brought him a date palm branch, then he split in two and made (stuck) on each grave one piece of branch. Then he said: hopefully with (limb dates) this can ease the torment of both of them as long as the date palm branches that are stuck on both are still wet. Then he said

again: in fact, both of them were tortured because of the problem of unfortunate and urinating". From this hadith, it can be understood that the reward of those who like to do *Ghibah* and then die before repenting is getting tortured in the hereafter.

Furthermore, lying is usually aimed at deception to bring profit to oneself or to attract people's attention (Sulaiman, 2004). Among the phenomena of lies that spreading among one another is spreading false news. People who like to spread fake news, for personal gain or the political interests of their groups or to bring down their opponents or to make others worse, the effect of which is to be condemned by God and to have a great sin. Allah Almighty says in *Surah An-Nur* verse 11, which reads, "Surely the people who bring the false news are from your group too. Do not suppose that fake news is bad for you, even it is good for you. Every one of them gets a reward for the sin they have committed. And who among those who take the greatest part in broadcasting false news for him is a great doom?".

Moreover, provocation, incitement, pitting (*namimah*) affects the perpetrators, among others:

- They will not come to heaven. Based on the Hadiths of the Prophet Muhammad Saw "Will not come to paradise who like to bring into conflict" (HR. Bukhari & Muslim from Hudzaifah);
- His grave will be filled with fire until the Day of Judgment. Also, based on the words of the Prophet Muhammad (saw), "Whoever pits between two people of Allah will send fire that will burn his grave until the Day of Judgment." (Abu Hurairah);
- They will be raised from the grave with a monkey face. Prophet Muhammad Saw, said, "People who like to bring a conflict will be

raised and herded in his *mahsyar* with the face of monkey.  
(Hadith Mu'ad);

- The spread of slander (it will certainly cause misunderstanding and will result in hostilities)
- The emergence of hatred and animosity and
- The rise of chaos in the community

Lastly, slander, which results in the onset by;

- Causing misery;
- Cause anxiety;
- Solve togetherness and silaturrahmi ties;
- Can harm others;
- Sign of a hypocrite;
- Go to hell (I. Ghazali, 1992).

In the perspective of the critical theory of race and racism (TCRR) and using the *maqàsid sharia* approach, intersectionality, becomes an alternative model to create a harmonious interaction in a multikultural community that reflects the reality of inter-ethnic relationships and religion in the context of social capital structure and spiritual capital. A power capital that creates harmony in diversity (unity in diversity) in the form of intersectionality between religion and culture in Indonesia. Thus, the harmony that awakened is essentially very determined one of them by the multi-dimensional view of society and especially for religious leaders so that the followers mindset can be enlightened. All religions do not justify hate speech on any basis. If this approaches is practiced, the nation harmony can be realized.

## Conclusion

This study shows that the weak understanding of racial criticism and racism that results in a public speech amid people's lives is due to the superficial level of knowledge of the universality of one's religion. Yet through a critical approach to race and racism (TCRR), presupposes intersectionality or meeting points of various dimensions of life. Religion forbids the hate speech. Islam categorizes hate speech (hate speech) as a despicable character (*al-akhlaq madzmumah*). Hinduism and Buddhism state that the utterance of hatred has very heavy karma and will turn to the culprit. Although religion forbids the hate speech, but many religious leaders still carry out these activities. In the view of *maqâsid syariâh*, especially in openness systems (*infîtâhiyyah*), and multi-dimensionality systems (*taadud al-Ad*), this is caused by religious reasoning that is not open (narrow wind) and the tendency to use mono-dimensionality in respond to a life phenomenon so that other dimensions are not seen. This has an impact on the absence of universal religious values (*rahmatan lil alamin*).

Likewise, if there is no critical process of race and racism, intersectionality or inter-ethnic relations, religion, class, and even political groups, it may lead to competition which generally starts from hate speech and leads to conflict, as occurs in some areas in Indonesia. Therefore, critical race and racism (intersectionality) and the *maqâsid sharia* approach, become one of the important keys in understanding society in a multi-cultural and multi-importance context. A perspective that brings together differences through an open perspective (multi-dimensional) to create a harmonious communication in a plurality of interests in Indonesia.

## CHAPTER 7

### LOCAL TRADITION AND HARMONY AMONG RELIGIOUS ADHERENTS: THE DOMINANT CULTURE OF HINDU-MUSLIM RELATION IN JEMBRANA BALI

#### Introduction

In Indonesia, religion has become an increasingly important identity marker in the 21st century. The shared history and practice of people are tested, shaped, and renegotiated in similarities and differences. It has created a variety of accepted situations, either harmony or discrimination, depending on the relationship and the context in which they act (Brigitta Hauser-Schaublin & David D. Harnish, 2014). Self and other people identification in a society based on religion produce new forms, namely majority, and minority. Even people live together without previously delineating the boundary markers among them. Bali is one area that shows various negotiations of religious identity, either similarities and differences or majority and minority. In Bali, well-known as the God Island, Hindus and Muslims live in differences with adherents of other religions. Amid the threat of radicalism and terrorism in Indonesia and Southeast Asia, Hindu-Muslim in Bali is relatively undisturbed. Even though the bomb attacks occurred there in 2002 and 2005, the two religious communities with various ethnic backgrounds (Balinese, Sasak, Javanese, Buginese, Sundanese, and others) remained unprovoked.

Both Hindus and Muslims help each other in supporting the continuity of their respective religious traditions. 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 the dominant local culture that makes religion and cultural systems as a source of values (Sila, 2017). This study focuses on several local Hindu-Muslim traditions in Jembrana, western Bali, which reflect harmony among religious communities, namely the culture of *ngejot*, *makepung*, *male*, and *rebana* (tambourine). Jembrana has stood out the history of Hindu-Muslim relations compared to other regions such as Denpasar, Klungkung, Badung, Gianyar, Buleleng, Tabanan, Karangasem, and Bangli. Because of its position bordering the coastline East Java along Bali Strait, Jembrana has a long history of contact with Muslim immigrants from Makassar Bugis with Balinese Hindus since the 17th century (Nordolt, 1996). Explaining Hindu-Muslim relations at Jembrana Bali means revealing diverse experiences on various issues such as ethnicity, religious identity, tolerance, and harmony. Therefore, studying religious relations in Bali provides an opportunity to explore how the majority with their dominant culture controls power over others in dominating spiritual life or promoting goodwill, harmony, and better social experience.

Besides, some Muslim base areas in Bali did not practice various local traditions such as *ngejot*, *makepung*, *male*, and *rebana* as Hindu-Muslim in Jembrana did. They practiced *ngejot* tradition during religious and customary ceremonies, such as feast, births, or wedding days, by exchanging food. *Makepung* tradition is a buffalo race involving Hindu-Muslim in Jembrana. *Male* culture is an egg decoration to welcome the Prophet's birthday or birth ceremony. Meanwhile, *rebana*/tambourine tradition is a Muslim tradition performed in the nuances of traditional Balinese music and clothing. This anthropology study employs Bruner's

dominant cultural theory approach to see the practice of harmony in local communities directly. This theory sees that inter-ethnic harmony and religious adherents can be created when all ethnicities and religions respect the predominant cultural system. Minority groups choose a "succumbing" attitude for the sake of creating harmony among community groups (Bruner, 1961, 1974). The ethnographic research is conducted around January-June 2019, along with a series of interviews with Hindu and Islamic religious leaders in Jembrana (Spradley, 2006).

The study of various local traditions that reflect the harmony of Hindu-Muslims in Jembrana is essential in order to show the influential role of local religion and culture in managing differences between the two communities. While getting a better security situation after the bomb attacks in 2002 and 2005, they are trying to show harmony through various local traditions. A tradition is a cooperation form as support of citizenship bonds in the form of participation in associations to succeed in local religious and cultural ceremonies (Varshney, 2002).

Amid popularity studies on Bali in various social-humanities perspectives such as mythology, art, ritual, social organization, politics, law to child care, scholars also have studied sociological- anthropological studies of Hindu-Muslim relations in Bali. Generally, they focused on historical aspects, majority-minority issues, regional autonomy, and tensions after Bali bombings (Brigitta Hauser-Schaublim, 2004; Budiwanti, 1995; Sastrodiwiryo, 1995; Vickers, 1987; Wikan, 1990). Some scholars had also recently explained the role of local traditions in maintaining Hindu-Muslim harmony in Bali (Aliffiati, 2014; Muhammad Arif, 2019; Armini, 2017; Basyir, 2016; Fahham, 2018; Jannah, 2017; Karim, 2016; Kartini, 2017; Lestawi, 2012; Maknun, 2018; Pageh, 2018;



Rusmayani, R., & Gunawan, 2018; Sabarudin dan Mahmud Arif, 2019; Suwindia, 2012).

However, only a few of the research, as mentioned above, explain the Hindu-Muslim relations in Bali from the perspective of the dominant culture as one of the supporting factors of harmony among ethnic and religious groups. This study reveals the importance of the cultural perspective of respected dominant and adorns various Hindu-Muslim traditions in Jembrana Bali. This study describes another view of local customs and Hindu-Muslim harmony in an area that is dominated by cultural expressions that are guarded and respected by all adherents of religions.

### **The Dominant Culture and Relations among Ethnicities and Religions in Indonesia**

In anthropological studies, the dominant cultural theory perspective (dominant culture) is used in explaining the diversity of ethnic groups and religions. Bruner (1915-2016), a famous American anthropologist, explained the theory in the context of the study of plurality and belief in Indonesia. According to him, dominant culture is a substantive model that reflects the reality of inter-tribal relationships in the context of local power structures. The nature relationship among local tribes and the natural connection between each of these tribes with the local power structure produce inter-tribal relations (Bruner, 1974). In addition to the elements of social demography and the existence of social forces in various tribes, the essential ingredients in determining inter-ethnic relations are the dominance of local tribal culture, the methods usually practiced by migrant tribes in dealing with local tribes, and the use of their respective cultures and articulations. The migrants

try to adjust to the local-dominant culture so that harmony among tribes can be realized.

Bruner gave an example of how the position of Sundanese people in Bandung was able to apply Sundanese cultural patterns predominantly to all people in Bandung so that other tribes adapted to the dominant culture. It is different from Medan. There is not a single dominant ethnicity in terms of social and cultural demographics. Each tribe maintains its culture and ethnicity, living in groups among tribes and religions so as to strengthen inter-ethnic competition in the power structure of Medan City. Social life in Bandung is characterized by regularity because non-Sundanese migrants adapt themselves to Sundanese culture and tend to become Sundanese. In contrast, in Medan, each tribe creates order in their internal environment. In the public sphere, each tribe competes and bargains power in the form of conflict or cooperation among tribal groups in winning the competition (Bruner, 1974).

Suparlan, one of the Indonesian Scholars, applied dominant culture theory in reading the case of community adaptation strategies in Bandung, Sambas, and Ambon. Through comparison of the three cases, Suparlan revealed the different adaptation strategies among Javanese in Bandung, Madurese in Sambas Central Kalimantan, and BBM (Buton, Bugis, Makassar) people in Ambon Maluku. Javanese from the lower classes in Bandung regard Sundanese culture as the dominant culture. They adopted the Sundanese way of behaving. Harmonious relations between migrants and Sundanese as hosts can be maintained.

In contrast, the Madurese in Sambas and BBM in Ambon imposed their roles and principles so that they dominated the indigenous population. As a result, there occurred conflicts between indigenous

people and migrants. Therefore, the dominant culture as a specific framework with rules and norms must be followed by migrants and outsiders. However, challenges to dominant culture can, of course, vary in society (Suparlan, 2014).

Thus, the dominant culture theory is critical in analyzing the relationship between ethnicities and religions in Indonesia. It can explain how harmony can maintain ethnic and religious relations by giving appreciation to the dominant culture where they live together. In addition to the conflict cases in Sambas and Ambon, several instances of violence in the name of religion in several other regions in Indonesia such as Poso, Manislor, Cikeusik, Tolikara, Sampang, Tanjungbalai and the issue of blasphemy by Ahok, showed a lack of respect for the dominant culture among tribal members and religious adherents (Vltchek, 2012).

In the case of Ahok or Basuki Tjahaja Purnama, for example, initially emerged from Ahok's statement as a Chinese Christian who was considered blasphemous to the Qur'an and Islamic teachings ahead of Jakarta Governor's election in 2017. His position as a religious adherent and descendant of minority ethnic groups in Jakarta was considered not able to maintain and respect the dominant culture prevailing in the society. His interaction with the majority of Muslims is not going well. It then led to various fatwas and responses even triggered a reaction to the Islamic Defendant Action 212 demonstration organized by GNPF-MUI (*Gerakan Nasional Pembela Fatwa-Majelis Ulama Indonesia*/National Movement to Defend Fatwa-Indonesian Ulama Council). Finally, Ahok apologized, although he was convicted by the court and given a sentence of two and a half years in prison (Hatherell, M., & Welsh, 2017; Miichi, 2019).

However, in contrast to several cases of horizontal conflict among members of tribes and religions, based on dominant culture theory, several regions in Indonesia can maintain harmony among ethnic and religious relations well. The 2017 Setara Institute survey related to the harmony index in several cities in Indonesia shows that ten cities have the highest harmony index, namely Manado, Pematangsiantar, Salatiga, Singkawang, Tual, Binjai, Kotamobagu, Palu, Tebing Tinggi and Surakarta. People in these cities can maintain and apply the value of harmony and tolerance in the diversity situation where they live. Sri Eko also found that several other regions such as Buneng Hamlet, Boro Village in Blitar, and East Java are places that have the competency of intercultural communication and respect local wisdom to maintain tolerance among ethnic and religious groups peacefully (Eko, B. S., & Putranto, 2019). These patters also occurred in several other regions in Indonesia. One of them is Hindu-Muslim relations in Jembrana Bali, which shows respect for the dominant culture prevailing in the community to maintain harmony between Hindus and Muslims, as will be examined in this article.

### **Socio-Cultural Context of Jembrana: A Research Location**

Jembrana is one of the districts in the west of Bali Province. The coastline of East Java is seen passing along the strait of Bali. The total population is around 307,804 people. This area consists of five districts, namely Negara, Mendaya, Jembrana, Melaya, and Pekutatan. As a tourist area, Jembrana has quite many studios (*seka* or a place to develop art). Those are more than 1,300 studios. Most of them are located in Negara District. Several types of Jembrana distinctive art were developed at the art studio, including Jegog (gamelan musical instruments from bamboo),

*Joged Bungbung* (dances), *Kendang Mebarung* (musical instruments from the skin) and *Bungbung Gebyog* (dances accompanied by alu instruments for pounding rice).

The population majority of Jembrana is Hindu, with a total of about 224,583 people (73%). Meanwhile, Muslims are approximately 75,580 people (24%). The rest are Christians, Catholics, Buddhists, Confucianists, and religious believers. Therefore, temples in this area dominated the number of worship places with 290 units, whereas the number of mosques as worship places for Muslims is at the second with 197 units spread across several Muslim settlements (*Pemerintah Kabupaten Jembrana*, 2011). Muslims in the west of Bali may consist of local Balinese or come from East Java and other regions in Indonesia. However, for Balinese Hinduism, Islam has always been regarded as a foreign element along with them. In Jembrana, some Muslims use Malay in communication, although they also speak Bugis and Balinese. Some of them come from Malay descent of Kuala Trengganu and Makassar Bugis tribe, who had come to Jembrana since the 17th century.

Jembrana has an industrial area dominated by certain ethnic and religious groups. Various industries are fish processing, wood and cafe illustrate how various economic factors influence the views of local communities regarding ethnic and religious differences there. It showed a particular role dominated by certain ethnic and religious groups. It described an ambiguous arena of social relations in the symbol of religious moralism that permeated Indonesian citizenship and Hindu-Muslim identity in Bali. In Jembrana, cultural adjustment, and political domination by local Balinese Hindus are challenged in intense competition in the workplace (Bagus, 2014).

Historically, Hindu and Islamic relations in Jembrana have long been characterized by cooperation and conflict, integration, and division, especially with East Java. The ties of Bali and East Java encompassed the entire history of the Balinese dynasty. East Java represents the origins of Hinduism and Islam and sustains a tension between closeness and openness. Bali, according to Nordholt, is an open fortress that shows how the dynamics and cultural space of religion within this fortress were formed mainly by religious stereotypes. Its stereotype reflects internal and interfaith differences (Nordolt, 2007).

Jembrana is close to the East Java area and invisible isolated from the traditional cultural and political center of Hindu Balinese. The traditional cultural and political center of the Hindu Balinese is located in Buleleng in the north of Bali. The various inland kingdoms and kingdoms in the southeastern region of Bali collectively refer to Buleleng (*kangin* or eastern areas) as a reflection of authentic and original Balinese ideas. In Jembrana, social contacts and historical experience are recognized but retold with different statements by various ethnic groups, religions, and caste groups (Nordolt, 1996).

This area is a gateway area that has a strategic position, especially for changes in political hegemony in Bali, who want to access Java and control Bali strait. As the fall of Majapahit, the Javanese Hindu kingdom, in the 16th century and the arrival of educated elites to Bali, they influenced religious and political matters in this area (Creese, 1991). These Hindu-Buddhist immigrants established their influence on the local Balinese that can be felt to this day. They have social and political control and contribute to the strengthening of Hindu-Buddhist religious beliefs and practices. It is understandable that Muslim

preachers from the east of Java only touched a part of Bali. The approached Balinese rulers refused to convert to Islam (Vickers, 1987).

Some Muslim communities then developed along the north coast of Bali, a place where various interactions with Muslim traders occurred for several centuries (Brigitta Hauser-Schaublim, 2004). Jembrana in west Bali, which became a gateway to Bali, represents the differences in ethnic communities between Hindus and Muslims for many centuries. Jembrana is the outermost post and a place of defense for some of the Balinese ruler's successors who controlled the area to maintain its territory in response to the Bugis/Bajo settlements along the west coast.

The Bugis moved from Sulawesi due to Dutch colonial attacks around the 17th century. The migrant community movement has the potential to deter local Balinese from easy targets launched between Java and Bali. The Bugis sailors established a hidden harbor called Loloan, twelve kilometers inland around the tide of the Ijo Gading river. They carried out piracy along the Bali Strait and fought against the Dutch in East Java. The Hindu Palace, Puri Agung Negara, was established next to the Loloan settlement and eventually became the capital. The relationship between the local rulers of Bali and the Bugis was full of danger. For three years at the beginning of the 19th century, Buginese forces controlled the area. Bugis became mercenaries for the rulers of Bali in the south. They became effective rulers in obtaining their rights at Jembrana at that time.

The dispute to control the Bali strait occurred between the Balinese Hindu ruler and Bugis Muslim population. However, arising conflicts are more political conflicts, not religion. It was always about cases of controlling over coastal trade and problems of access to East Java. This dispute was repeated when there was an expansion of Dutch

colonial power over Bali. When the Dutch took control of Buleleng and Karangasem in 1849, they also forced to agree with Jembrana authorities. It was a strategy to conquer Bali and, in turn, rule East Java (Dharmayuda, 1995).

Based on this historical evidence of interfaith and ethnic competition, the first Muslims in Jembrana were mercenaries and fishermen from Bugis. Only then did Arabs, Malays, East Javanese, Madurese, and Sasak come in many phases as fishermen, teachers, refugees, and laborers. The residents of Jembrana were originally also local Balinese Hindu immigrants whose ancestors had initially isolated themselves and fled from around the royal house from elsewhere in Bali. These historical experiences show the various dynamics of claims to the territory during the resulting period from the collaboration and integration of local communities, as well as conflicts and divisions between Hindus and Muslims (Bagus, 2014).

In the recent past, the Hindu-Muslim community in Jembrana has tried to maintain harmony between the two religious communities in various ways. One of them is respecting the dominant culture in Bali, which adorns a variety of local traditions, as will be explained in this study.

### **Local Traditions and Hindu-Muslim Relations in Jembrana**

As explained before, Hindu-Muslim in Jembrana has historically been marked by cooperation and conflict. However, over time, the collaboration between the two adherents has been continually strengthened. One of those cooperation's is through the practice of local traditions. Local traditions are used as a socio-cultural mechanism in fostering brotherhood and solidarity among religious adherents (Abela,



2004; Butler, 2016; Suprpto, 2017). It is related to local wisdom as the dominant culture prevailing in Balinese society as a reference in behavior. The Balinese generally have several principles of local wisdom such as *Nyame Selam*/Balinese/Hindu (Muslim/Balinese/Hindu siblings), *menyama braya* (consider others as their own siblings), *metetulang* (helping each other) either *ngidih tulung* (be asked) or *mesuaka* (not be asked), *paras-poros* (the tradition of borrowing), *nandu*, *ngadas*, *mekadasang* (working on rice fields or livestock), *ngayah* (a mutual cooperation) and others (Fahham, 2018; Suwindia, 2012). Those local wisdom are then manifested in various traditional practices that reflect harmony among ethnic and religious groups in Bali.

In Jembrana are important local traditions in strengthening Hindu-Muslim relations such as *ngejot*, *makepung*, *male* and *rebana*. These traditions are carried out by an appreciation of the dominant culture prevailing in Jembrana. Therefore, although several traditions have initially been part of the Islamic tradition, in practice, the dominant culture of Bali influenced this custom as a form of appreciation. Conversely, although some of these traditions are of Hindu origin, Muslims will also try to respect them by preserving them as a form of harmony.

### ***Ngejot* Tradition: Local Food and Harmony**

*Ngejot* is a sharing food tradition (*jotan*) between Hindus and Muslims during the marriage, birth, or religious ceremonies. Either Hindus or Muslims carries out this tradition if they want to carry out certain traditional or religious ceremonies. They will invite family and neighbors from other religions to send food as an expression of gratitude. Invited residents will also come with food supplies such as

rice, sugar, coffee, and so on. For example, When Hindus carry out Galungan or Kuningan, they will send food to their fellow brothers and sisters from Muslims with halal food.

Conversely, Muslims will also send food to their Hindu brothers. Likewise, when Muslims fast during the month of Ramadan, one form of respect given by Hindus to Muslims is to do *ngejot* by providing breaking food such as diamonds, fruit, *engkud ice* (young coconut water) and so on. It is an intercultural communication between Hindus and Muslims that reflects harmony and local wisdom through food (Sumiati, 2017). Many Hindus, when they celebrated Galungan, Kuningan, or other celebrations, they always thought of *ngejot* or sending food to my Muslim brothers (*menyama braya*) as a form of *sima krama dharma santhi* (friendship). Of course, the food I gave is not against Islamic law. Therefore, the positive impact of *ngejot* is extraordinary in maintaining harmony and strengthening the sense of brotherhood among fellow believers. *Ngejot* was a means of strengthening the brotherhood of fellow humans (*ukhuwah insaniyah*) and friendships of fellow citizens (*ukhuwah wathaniyyah*).

The statement shows that Hindu-Muslim harmony in Jembrana is reflected in the tradition of food dishes in *ngejot* that respects other religions. On Galungan, Hindus cut pigs, but they will provide halal food for Muslims because they appreciate the Islamic teachings that forbid these animals. Therefore, *ngejot* is as same as *woni* (eating together) of Catholic-Muslims in Manggarai East Nusa Tenggara. Food can be a symbol of the identity of a community in strengthening harmony among religious communities (Lon, Y. S., & Widyawati, 2019).

In addition to *ngejot* tradition, in animal slaughter ceremonies are efforts to respect each other among Hindus and Muslims in Jembrana.

The relatively close position of the domicile and place of worship of Hindus-Muslims encourages certain adjustments in certain rituals. Like Negara people whose mosque and temple positions are close together, the ritual of slaughtering animals is replaced with other animals so that they do not offend each other. When Hindus commemorate Galungan, they do not kill pigs in honor of Muslims. Conversely, when Muslims celebrate the Eid al-Adha, they do not slaughter cows but goats or buffaloes in honor of Hindus, who regard cows as purified animals.

As shown in the *ngejot* tradition, is inseparable from the maturity in religion and understanding of the value of diversity. Maturity and knowledge of ethnic and religious diversity in Bali are running quite well so that they are wiser and more tolerant of the common good. Hartawan also said: "There is no religion that teaches violence. Hindus governance often help the construction of mosques, Islamic boarding schools, musala, even though for Hindus community heaven and hell are the things for God to arrange, what is important is that we do good to others." Who called it an adaptive (adaptation) and adoptive (adopting good value) culture? So that life between religious people in Jembrana can run in harmony and harmony. Historically, *ngejot* tradition is a Balinese Hindu tradition handed down from generation to generation. Firstly, this tradition is only held on Hindu holidays such as Galungan, Kuningan, and Nyepi. The food provided is usually in the form of cakes, fruits, *urap*, *lawar*, and pork. Later, the tradition was carried out by Muslims in Bali. Since the arrival of Muslim immigrants from Bugis, Java, Sasak, and other regions, they have then carried out the tradition also when welcoming Eid Fitri, Eid al-Adha or when holding religious ceremonies and other celebrations. There is cultural acculturation occurs in *ngejot* tradition carried out in different religious traditions.

Based on the perspective of dominant cultural theory, *ngejot* tradition shows how Muslims try to understand the dominance of Balinese culture in their daily lives. Therefore, as a form of tolerance for the diversity of religions and cultures in Bali, Muslims try to apply *ngejot* tradition in the religious ceremony. *Ngejot* tradition determines the relationship between Hindu-Muslim religions in the form of domination of local Hindu culture so that Muslims as migrants can have good relations with Hindus. The Muslims try to adapt to the dominant local culture in *ngejot* tradition so that harmony among religions in Jembrana Bali can be realized.

Therefore, although previous scholars emphasized the role of *ngejot* tradition in the context of interfaith harmony in Bali, the dominant cultural perspective was not found in their studies. It shows that *ngejot* culture is a Hindu-Muslim relationship marked by interfaith communication between hospitality in Islam and *Tatwam asih* in Hinduism (Basyir, 2016; Saihu & Sahin, 2020). Besides, it also a form of Muslim awareness as a minority of immigrants in understanding the dominant culture in which they live. Therefore, it is mistaken to be considered part of 'da'wah event' (an Islamic propagation) by some scholars. It is a view that emphasizes the unilaterally hidden interests of Islam that contradicts the local wisdom of *ngejot* as a harmony reinforcement between Hindu-Muslims.

### ***Makepung* Tradition: Games and Harmony**

In addition to *ngejot* tradition, Hindu-Muslim in Jembrana Bali is also involved in *makepung* tradition. It is a buffalo racing tradition of the Melaya region in Jembrana Bali in welcoming rice harvest, like the race of cattle in Madura. *Makepung* means chasing. There are two buffaloes

(*pepadu* or racers) in one pair chasing each other in the muddy rice fields with the other pair to be a winner. The distance between the two pairs of buffalos is usually ten meters. There are hundreds of buffalo in each of these traditions. This tradition is generally held to compete for the trophy of the regent or governor to increase tourist visits. There are several arenas in *makepung* tradition, such as Sanghyang Cerik, Delod Berawah, Mertasari, Awen, Tuwed, and others. Makepung is usually closed with buffalo clothing contests and *makepung* dances accompanied by *jegog* musical instruments (Arshiniwati, 2013).

This tradition was initially carried out by farmers to plow rice fields in cooperation during the growing season. They use two buffalo to pull the plow (*lampit*) ridden by a jockey or *sais*. The activity then developed into a game to compete with each other's buffalo strength. The jockey wears dress in ancient Balinese royal warriors style, namely a headband (*destar*), shawl and sling (*selempod* or trousers on the waist tucked into a sword covered in poleng or black and white). However, since the 1960s, *Makepung* tradition is no longer carried out on the mud, but on roads around rice fields (dry fields). This change occurred along with the formation of the *Makepung* organization consisting of two groups named "Regu Ijo Gading Timur" with a red flag symbol and the group of "Regu Ijo Gading Barat" with a green flag symbol (Anggariyana, 7AD; Sudiatmaka, 2016).

When *makepung* is carried out on a dry field, the facilities also change. There is no *lampit* but rather small carts or carts filled with Balinese decorations and carvings. For the event, the jockeys use traditional clothing, namely wearing a batik shirt, long-sleeved shirt, sling, trousers, and shoes, but no longer slips the sword at the waist. According to Ida Bagus Idagosa, a Hindu community figure, every year

*Makepung* is always routinely carried out in Jembrana when farmers finish harvesting between July-October. It is usually also followed by entertainment programs such as dangdut orchestra, bambung dance, and cockfighting. Balinese Hindus strive to show hospitality and respect to all citizens in daily life, whether they are known each other or not, to maintain a harmonious and peaceful life.

In the context of Hindu-Muslim relations in Jembrana, *makepung* has an essential role in maintaining harmony between the two religious communities in Jembrana. Not only Hindus, Muslims are also involved in the *makepung* event. Both religious people consider it a form of gratitude for God's blessing and kindness. Sociologically-anthropologically, *Makepung* tradition shows social cohesiveness, increasing income, fostering togetherness, cooperation, and harmony among religious adherents. Although initially, it was a Balinese tradition to welcome rice harvest, Muslims also later involved in efforts to provide support to *makepung* tradition as part of the dominant culture that must be respected to preserve local culture in Bali.

The game of *makepung* differs significantly from that of cockfighting in Bali. According to Geertz, the custom of cockfighting represents various meanings related to the social structure of Balinese society, such as a shift in the hierarchy of ideal male status, caste, and social status represented in this game. Cockfighting is prohibited, while *makepung* is encouraged. Therefore, viewing *makepung* tradition in a sociological-anthropological manner is more related to the social ties of the community in fostering togetherness, especially between Hindu-Muslim communities in the dominant cultural frame.

### **Male Tradition: Egg and Togetherness**

*Male* tradition also reflects Hindu-Muslim harmony relations. Although this tradition developed in the Muslim community in Jembrana, in practice, Hindus were also involved in its implementation. Male tradition is usually carried out in commemoration of the birth of the Prophet Muhammad. The term male refers to the decoration of boiled eggs without peeled skin that is strung together in particular shapes and then displayed on a banana tree in front of the mosque called *Pajegan*. The series of eggs was initially formed and decorated in colors to resemble temples, ships, bonsai trees, or camels. Male is usually then also used as a gift for the invitees and people who attended the event. This tradition was also later presented at the baby birth ceremony as a blessing and gratitude to God (S. Saihu, 2019)

*Male* tradition during the celebration of the birth of the Prophet usually begins with a village tour with colorful egg decorations in various forms. The public then paraded it by escorting a security officer dressed in Balinese custom called *pager uyung*. These security officers are not only from Muslims but also from Hindus called *pecalang*. Muslims went around while reading *asrakal*, a kind of *Solawat* and praise while beating tambourines and *marawis*.

After completing the village tour, all male ornaments were collected at the mosque. The eggs are then pierced by bamboo and plugged into a banana tree. It is called *pajegan*. From a distance, it looks like a banana tree bearing egg. After being displayed, the congregation recited *Solawat diba'* which tells the Prophet's life journey as an expression of love for him. The recitation of *Solawat* was ended by distributing *pajegan* eggs to Muslim worshipers and Hindus. People usually scramble and jostle to get the egg. It is considered a blessing

because it has been recited by Muslim religious leaders (Karim, 2016). Male tradition contains the kindness value in order to create harmony among religions. It contains at least three meanings, namely aesthetic, ethical, and social purposes. Aesthetically, male shows a nuanced culture of art with the reading of *Solawat* and hymns of the Prophet. Ethically, its procession wandering around wearing traditional Balinese attire indicates that Muslims are asking permission from the majority of Hindus to carry out the Muslim holy day. Therefore, Muslims form male not only with a distinctive form of Islamic symbol but also a kind of temple.

Besides, *pecalang* from the Hindu community also participated in securing around the village. It shows that although Muslims practice male tradition, the nuances of Balinese customs as the dominant culture are still valued for the sake of harmony. It is not only Hindu who assist Muslims in their religious ceremonies, like male, but Muslim also help and participate in preparing equipment and facilities in Hindu ceremonies. Although we have a different faith, we build excellent communication and cooperation in social relations. The important thing is to live in harmony and help each other, because through a balance, of course, God will facilitate to achieve material welfare.

The meaning of ethics is very closely related to the social sense in which the Hindu-Muslim community feels socially bound to respect each other's cultural and religious traditions. Therefore, during male ritual, Hindus maintain security and help in the distribution of male eggs during Muslim celebrations. The Muslims will do the same and involved in maintaining security during Hindu religious ceremonies, such as Nyepi, Kuningan, and Galungan. The effort to respect each religious celebration between the Hindu majority and the Muslim minority is a



form of awareness in maintaining harmony within the dominant cultural frame in Jembrana Bali. The shape of male resembles a temple, the involvement of *pecalang*, traditional Balinese clothing and the presence of Hindus in obtaining male eggs show appreciation for the dominant culture by Muslims. It is a tradition based on mutual awareness to build a harmonious life in diversity. Hindu-Balinese people in Jembrana realize that despite their different religions, these differences do not become obstacles to living in harmony in creating a peaceful society.

### ***Rebana Tradition: Harmony in Art***

Another local tradition in Jembrana that shows the harmony of Hindu-Muslim relations in the dominant cultural frame is the tambourine tradition. It is commonly found in various Muslim communities in Indonesia. Usually, a tambourine musical instrument beats accompanied by the singing of Islamic poems using Arabic or Malay. But, its tradition in Jembrana Bali is a bit different. The tambourine players try to arrange songs using Balinese rhythms. Besides, some traditional Balinese musical instruments and traditional Balinese clothing are also used in combination with the veil. It is an art harmony performed when welcoming the Prophet's birthday, the holy month of Ramadan, circumcisions, and other religious ceremonies. It shows that the traditional tambourine has become a means of strengthening Hindu-Muslim harmony through the arts.

All Jembrana people know that this tambourine or *burdah* art is from Muslims, but to strengthen the kinship between Hindus and Muslims the tradition has a different nuance from the performance in other regions. In Bali, the players use the traditional Balinese musical instruments, wear conventional Balinese clothing and sing the song that

depicts the Hindu-Muslim living harmony in Jembrana that was built since the 17th century. Besides, this *rebana* art tradition involves both Muslims and Hindus as happened in the Air Kuning area. Hindus involvement shows their proper response to Muslims to respect them through the arts. Accompanied by songs in Arabic and Malay that contained harmony stories plus musical instruments and traditional Balinese clothing marked two religious communities were trying to create peace, especially in Jembrana. It shows that although tambourine tradition developed initially in the Muslim community, it has adapted to the dominant culture in which they live. Muslims try to modify to the dominance of Balinese customs practiced by Hindus; thus, the tambourine art is tailored to the dominant culture.

As a harmony symbol between Hindus and Muslims in Bali, the tambourine art even represented Bali province at Istiqlal Festival in Jakarta in 1995. Jembrana sent a *rebana* performing art that performed by both Muslim and Hindu with traditional Balinese attire. The lyrics they brought were not only *Solawat*, but also the Balinese song. When the Hindus performed, they sang *Solawat* lyrics. Conversely, when Muslims performed, they sang Balinese song lyrics. This fact shows how a local art tradition can be used to knit differences in a colorful weave. Through tambourine performance art, they conveyed the message to Indonesian people about religious harmony in Bali as a valuable noble tradition in the Jembrana region.

Thus some local traditions as a mirror of harmony realization between religious communities in Jembrana Bali, namely Hindus and Muslims. Those traditions are *ngejot*, *makepung*, *male*, and *rebana* traditions. Both Hindus and Muslims practice all these traditions in Jembrana as preservation to the local custom of Bali. Theologically, in

the beliefs of Hindus, some of these local traditions are manifestations of the teachings of *tri hita karana* (*Parahyangan, Pawongan, and Palemahan*-relationship with God, humans, and nature). All the three affirmed the view that humanity is a brother or *tatwam asi* as known among Balinese by the expression "you are me, and I am you". Islamic teachings have similar beliefs that encourage good relations with God, humans, and nature, *hablumminallah, hablumminannas, and hablumminal'alam*.

Based on the perspective of dominant culture theory, as Bruner stated at the beginning, the local tradition has become a substantive model that reflects the reality of inter-ethnic relations and religion in the context of local power structures. It is manifested power in the form of a dominant culture that is highly respected by all religious adherents in Jembrana. Therefore, the built harmony is basically very much determined by a minority of immigrants that respect the dominant culture, so they are involved in maintaining the local power structure (E.M. Bruner, 1974). The Muslim community as a minority tries to adapt to the dominant local culture prevailing in Jembrana so the harmony among tribes can be realized.

## **Conclusion**

This study shows that local traditions can contribute to maintaining harmony among religious communities through respect for the dominant local culture. The Hindu-Muslim community in Jembrana practices it in the tradition of *ngejot, makepung, male, and rebana*. Although these traditions originate from specific religions, both religious communities have tried to be involved in them. Both are equally aware of the importance of their involvement in the local tradition. However,

this study also shows the importance of respecting the dominant culture practiced by Muslim minorities when implementing their religious rituals. Although male and tambourine traditions, for example, are Islamic traditions, the influence of dominant culture can encourage adaptation to Balinese customs so that harmony is more easily maintained.

Here, Muslims understand their position to support and respect the dominant culture of the majority of Hindus in Jembrana Bali. Without respect for the prevailing local culture, relations among ethnicities and religions may lead to a competition which can lead to conflict as has happened in some areas in Indonesia. Therefore, the dominant culture is one of the crucial keys to understanding local traditions in the context of ethnic and religious differences. It is a perspective that places the diversity of local traditions as a symbol of communication among cultures and religions in Indonesia.

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