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The Internalization of The Islamic Education Values in The Minority Muslim Community: A Case of Jembrana Bali Indonesia

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Abstract

The article investigated the internalization of Islamic education values in the Minority Muslim Community (MMC) in the District of Jembrana, Bali. In particular, the article examined how Islamic education values were internalised. The study used theories of social change, internalization and multiculturalism. It employed a qualitative approach while adopting a case study design. The study showed that the internalization of the values of Islamic Education in the community took place in different shapes and layers. The study further revealed that the values were maintained and preserved through formal, non-formal, and informal education. It showed that Islamic values strengthened the unity and solidarity among Muslim and Hindu communities. Hence, the article provided new insights into the internalization of the values of Islamic Education in the community from which the next generations would learn about the practices.

Keywords: Internalization; Values of Islamic Education; Muslim Minority Community; Multiculturalism.

1. Introduction

As information and communication technology advances, they will undoubtedly bring social and psychological impacts on our society (Kaharuddin et al., 2021). These phenomena have been revealed in the patterns of impulses, violence, sexual crimes, and inter-student clashes, as well as in the political lives of the people (Takwa et al., 2022a). In order to tackle the problems, experts believe education is widely deemed to have a strategic role in preventing youths from the lateral effects of information technology advancement.

In the Indonesian context, the government has recently paid particular attention to the urgent need for character education at any educational level. The National Education Law No. 20, 2003 has mainly addressed this matter. The law mentions that individuals have good character when they can demonstrate many ways of solving their problems and are responsible for their actions (Arafah et al., 2024).

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For the last three decades, the issues of the globalizing world have made our contemporary social relationships becoming borderless. Muslim and non-Muslim communities alike have no longer been limited to narrow social atmospheres as they had in the past. Interactions between and across groups, tribes, races, religions, and social and political affiliations have evolved unpredictably (Odeyemi, 2014; Powers et al., 2016). Moreover, the relationships between people from different backgrounds have penetrated societal borders where social classes, tribes, races, and religions have no longer become hindrances (Mutmainnah et al., 2022). The Minority Muslim Community (MMC), who have long lived in Bali, experienced a similar kind of life as they lived amidst the lives of Hindu society. They experienced this type of interaction. Uniquely, the Muslim community could mingle with Hindus through a beautiful tolerance for an extended period. Although Islam is a religion of minorities with followers of no more than 520,244 inhabitants, or equivalent to 13.37 % of the island's total population (Alam, 2010), they lived harmoniously with Hindus. The study of Lestawi (2012) revealed that the Hindu-Islamic community's interaction pattern in Batu Gambir Hamlet showed mutual respect regarding worship. This harmonious relationship was manifested in various social, mediation, tolerance, and cultural traditions. These all raised a high tolerance value in their coexistence relationships. Moreover, as Lestawi (2012) observed, the field of kinship occurs due to intermarriage, trade, village land processing, and everyday manners. This relationship has brought equality, inclusivism, tolerance, and cooperation, but it has also changed manners, languages, and cultural traditions in both communities.

In contrast, Husna and Thohir (2020) observed a struggle of the boarding school called Pesantren Manba'ul ' Ulum Loloan Timur Jembrana Bali towards maintaining the Islamic faith for young generations in the middle of multicultural society. It showed that the boarding school struggled to help young generations preserve and develop their religious knowledge and understanding of their faith through different agendas and formal and non-formal education. However, the boarding school was revealed to have struggled to maintain consistency as society changed (Fadillah et al., 2022). The demands of today's life, as Dumiyati et al. (2023) observed, have pushed the Manba'ul Ulum Loloan of Jembrana forward to provide better educational services that are more competitive and updated.

The study of Wirawan and Dewi (2019) regarding the political identity of the Muslim community in Bali showed that the interaction of Muslim communities with the outside world has brought dynamics, struggles, or even tensions between citizens in some Muslim communities in Bali. On the one hand, a group of citizens wanted to maintain their religious traditions, such as being selective or strongly connected to Sharia law. On the other hand, they were observed to be inclined to the ordinary type of Muslim practices. The relationship between Muslim and Hindu communities went well for centuries, as shown in the traditional Subak (the organization that controls irrigation for society). In addition, Wirawan and Dewi (2019) mentioned that marital relationships between Hindus and Muslims went for long. Likewise, as observed by Wirawan and Dewi (2019) and Saihu and Sahin (2020), the tradition of exchanging food during holidays with Muslims and Hindus has long been a sign of mutual respect and harmonious relationships.

Regarding multicultural relationships as reflected in the history of the Muslim-Hindu relationship in Bali, as observed by Wirawan (2018) and Saihu and Sahin (2020), education has

been considered the most appropriate approach to build awareness of multiculturalism amongst the young generation. Religious values and a sense of tolerance would be better transferred and disseminated through effective education (Bar-Tal, 2004; Gebert et al., 2017; Sunyoto et al., 2022). At the ideal level, education acts as a ' spokesperson ' for creating multicultural life amongst the people of the two different faiths (Arafah et al., 2021; Afiah et al., 2022). Multicultural life can be created when recognition and appreciation of diversity in terms of religion, ethnicity, culture, and political identities can be brought forward in any activities, as stated in Educational Law No. 20, 2003. Through early education, pupils are expected to have the ability to interact and uphold social norms in their community (Macedo & Macedo, 2009; Sunardi et al., 2018; Manugeren et al., 2023).

As Islamic education is aimed at informing, transforming and helping students internalize Islamic values into their lives, it should be able to present learning experiences to students that could stimulate awareness and commitment to social and ethical problems in their community (Tolchah & Mu'ammar, 2019). Based on the issue, this article aimed to examine the internalization of the values of Islamic Education in the Muslim minority community (MMC) in the District of Jembrana, Bali, dealing with the importance of internalizing Islamic Education values to the Muslim Minority District; how the internalization of the values of Islamic Education in the Minority Muslim Community occurred; and the results of the internalization of the values of Islamic Education in the MMC in the District of Jembrana Bali.

2. Review of Relevant Literature

The Internalization of Islamic Education

In sociology, internalization is defined as the acceptance of individual(s) towards a set of norms and values that others have established through social interactions (Zittoun & Gillespie, 2015; Yudith et al., 2023). Zittoun and Gillespie (2015) described internalization as a metaphor in which an idea, concept, or action moves from outside the minds of individuals to their souls. In line with Zittoun and Gillespie (2015), Narula et al. (2019) define internalization as obtaining knowledge, values, or social norms and making them part of their thoughts and behaviours. Here, the internalization of the values of Islamic Education seems to be preordained as a set of norms and values originating from the Holy Book (Qur'an) and the codified traditions of the Prophet (peace be always upon him; p.b.u.h) and rules agreed upon by Islamic Scholars have been internally inculcated.

In a broader context, learning is deemed to drive a person to internalize the values of Islam. Having learned the norms, as understood by Deci and Ryan (2012), Scott (2010), Zittoun and Gillespie (2015), and Narula et al. (2019), each individual was seen to have experienced so-called a process of understanding why the norms make sense and why they have such values from which individuals may accept the norms and their values as their viewpoints.

Reflecting on Scott's view and the current view of Zittoun and Gillespie (2015) and Narula et al. (2019), Islamic education, as it is consciously aimed to disseminate Islamic values, is deemed to

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have played a universal role that enables Muslims to be faithful servants of the Almighty God (Allah SWT).

As social and intelligent creatures, human beings would never be separated from educational activities (Fischer, 2009; McArthur, 2011; Arafah et al., 2020; Mazzocchi, 2023; Kaharuddin et al., 2024). Education has been long believed to be a system and a way to improve the quality of human life. In the history of humanity, no human group would live without education (Biesta, 2015; Arafah et al., 2020). It is an instrument for transferring, transforming, and disseminating culture to improve the quality of life (Biesta, 2015; Kaharuddin, 2022; Hasyim & Arafah, 2023a). Abidin Ibn Rusd explained that education has experienced several notable turbulences. As observed, it underemphasizes the balance between human beings' spiritual and intellectual aspects (Nasir, 2021; Arafah & Hasyim, 2019). Consequently, human beings as educational outputs today are no longer as intact as those generations who lived in the time of the Triumph Caliph (the well-guided Caliphs of the Muslim) from which they acquire intelligence Quotients (IQ), Emotional Intelligence (EQ) and Spiritual Intelligence (SQ) to live a life according to the teaching and traditions of the Prophet Muhammad (p.b.u.h.).

In the contemporary Islamic world, several Islamic education experts seek to formulate Islamic educational objectives based on their respective understanding of various verses of the Holy Qur'an (Niyozov & Memon, 2011; Basir et al., 2022; Mardiana et al., 2023). In the early days, scholars formulated the purpose of Islamic education by grounding their concepts on the verses of the Qur'an where people are put for worshipping merely God. In their view, worship includes all the minds of humankind, which are in the control of God (Arafah & Hasyim, 2023b). They emphasize that worship encompasses all aspects of life, and all that human beings do covers words, deeds, feelings, and thoughts associated with The Almighty God (Gaita, 2013; Arafah et al., 2023c).

To internalize the values of Islamic education into students' personalities, educational experts agreed that one of the most critical tasks of educators is to hand down noble cultural values to students to form intellectual personalities and be responsible for their lives (Nurhadi & Harahap, 2021; Hasyim et al., 2023) and this could be achieved through education. An effort to inherit the values of Islam into the personal being of students in the context of Islamic education is called transforming values. Meanwhile, the attempt to bring these values into their souls is called internalizing (Trommsdorff, 2009; Zittoun & Gillespie, 2015). There are many ways educators have used to apprehend the process of transformation and internalization. First, through association, educators have a vital role. Through interactions involving discussions or questions and answers, educators can communicate the noble values of religion (Hussin & Tamuri, 2019). The insights about religious values are further internalized by creating familiar and friendly interactions between educators and students (Rodgers & Scott, 2008). Second, showing role models is one of the most effective educational strategies for inculcating religious values (Sanderse, 2013). In the context of Indonesia, an example of such a kind is Ki Hajar Dewantoro's educational principle, "ing ngarso sung tulado" (the front man should set an example) (Abdullah, 2023). Through role models, educators transform behaviour, talks, ways of social interactions, acts of worship, and greetings in students' daily lives. Third, invitations and practices are two different ways for educators to inculcate the noble values of Islam (Karimullah et al., 2022).

Students are not told to memorize science (cognitive) but to live with it (affective) and to practice it (psychomotor) daily. In educational practices, this is called Learning by doing. In this context, the learning results should produce psycho-motoric behaviour, which the know-how practices aim to achieve (Fithriy & Sirojudin, 2021). In this context, the noble values of religion should be demonstrated daily.

Values of Islamic Education

Milto Roceach and James Bank quoted in Lubis define value as "a type of trust within the scope of the belief system, whereby a person must act or circumvent an action, or of an appropriate action or To be undertaken, owned and trusted" (Lubis, 2019). Folger et al. (2013) positioned value as the standard of behaviour, beauty, justice, truth and efficiency that binds human beings and should be practised and maintained. In the context of education, as Folger et al. (2013) argued.

Meanwhile, internalization is a term that gained popularity in 1978 when Vygotsky's work entitled "Mind and Society" was published for the first time by Michael Cole and his colleagues (Zittoun & Gillespie, 2015). In Vygotsky's work, according to Zittoun and Gillespie (2015), internalization takes three types of transformation: operations (external activities), social interactions (social and individual level), and culture (the reconstruction of psychological activity, which is signalled with the internalization of socially rooted and historically developed activities). Zittoun and Gillespie (2015) explain that the process by which culture becomes the mind is a core concept in psychology called internalization. In psychology, the word 'internalization' is defined as an adjustment of beliefs, values, attitudes, behaviours, practices and rules of one's self (Trommsdorff, 2009). In Islamic education, internalizing Islamic religious values is meant to incorporate total religious values into the heart of Muslims (Suhartini, 2016; Anam et al., 2019). The internalization of Islamic religious values occurred through understanding the teachings of the religion as a whole and continued with the awareness of the importance of Islam and to be manifested in real life (Suhartini, 2016; Anam et al., 2019).

In Islamic education, the term "Islamic Religious Education" and "Islamic Education" is often used interchangeably (Franken & Gent, 2021). When associated with the curriculum in formal and non-formal educational institutions, Islamic religious education is only limited to religious studies such as Tawhid (lesson about the Oneness of God), Fiqh (described as the human understanding of the sharia), the Prophet's Almanac, reading the Qur'an (the Holy Book of Moslems), Tafseer (the interpretation of the Qur'an) and Hadith (the compilation of the saying of the Nobel Prophet Muhammed, p.b.u.h.). The term Islamic education no longer merely means the teaching of the Qur'an, Hadith and fiqh, but it gives meaning beyond education itself, covering all branches of science taught from the Islamic point of view (Sappe, 2020; Ilham, 2020). Sappe (2020) explained that understanding Islamic education is a more special effort emphasized to develop the learners' fitrah (nature) to understand, internalize, and practice Islamic teachings.

Furthermore, Islamic education is an affair for every single Muslim. It is consciously directed and guided to develop students ' awareness through Islamic teachings toward the maximum potential of individuals (Sahin, 2018). Islamic education is all the efforts to nurture and develop

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human beings and the teaching resources prepared to create the whole person (Insan Kamil) based on Islamic teaching (Roslan et al., 2014).

The Views of Social Change Scholars

In the views of contemporary theorists, human life is seen to be inseparable from changes (Wynter, 2013). As understood by the researchers, change always exists in society and takes place in a dynamic circumstance. The change elements can be seen in social values, organizations, institutions, and stratification (Eisenstadt, 2013). Social change cannot be separated from cultural change in a community. Schatzki (2010) explained that social change encompasses all aspects of community life, such as the way of thinking and interacting, the attitude and orientation of economic life, day-to-day work procedures, community institutions and leadership, and procedures and tools for activities. Although Ogburn and Thomas (1922) did not provide a cutting-edge formulation of social change, they offered a relatively clear conceptual picture of what was meant by social change (Ogburn et al., 2020). They argued that the scope of social changes included cultural elements.

Davis (2017) defines social change as changes that occur in the structure and function of society. According to Davis (2017), economic and political organizations strongly influence this type of adjustment. Both Ogburn et al. (2020) and Davis (2017) also observed that social changes are strongly affected by cultural elements (which could be faith, social and political affiliation) embraced in a society.

Meanwhile, Simmons et al. (2002) explained that social change is a variation of the ideals of life caused by changes in geographical conditions, material culture, population composition, and ideology, as well as the existence of diffusion or discoveries in that society. About the context of the study, this definition is supportive of elaborating the internalization of the values of Islamic education. Although Ogburn et al. (2020) do not reject Koenig (1957) and Davis (2017), they observed that social change constitutes modifications or adjustments that occur in the patterns of human life. This modification occurred due to changes within the community itself (internal) as well as the pressures from outside (external). Hence, it is true that social change happens due to all social institutional changes, which eventually affect the social system, including the values, attitudes and behaviour patterns among community groups.

The Notion of Multiculturalism and Multiculturalism Practices in Indonesia

Multiculturalism is closely related to culture, and the content of values or specific interests limits its concept. According to Azra (2018; Banks, 1993; Pourdavood & Yan, 2020), multiculturalism is a worldview that can be translated into various cultural policies emphasizing acceptance of the religious reality, plurality and diversity inherent in people's lives. It is understood as a worldview embodied in the political awareness of society from several kinds of cultural communities, with all its advantages covering a system of meaning, values, forms of social organization, history, customs and habits. In the current study, a multicultural society includes several cultural communities with overlapping but distinct conceptions of the world, systems of meaning, values, and forms of social organizations, history, customs and practices. Parekh (2001), expresses various understandings about the concepts and practices of multiculturalism by distinguishing five types of multiculturalism: isolationist multiculturalism and accommodative

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multiculturalism, autonomous multiculturalism, critical or interactive multiculturalism, and cosmopolitan multiculturalism. In the Indonesian context, accommodative and autonomous multiculturalism fit with Indonesian multi-ethnicities, cultures, traditions, and faiths.

In Indonesia, society is deemed to have a very complex layer due to diversity in faiths, ethnicities, cultures, languages, and political affiliations. As such, the communities are bound to various diversities that shape multicultural societies from which the concept of multiculturalism came into existence. Hence, multicultural societies can be interpreted as people living permanently in a place with their own culture and characteristics, distinguishing them from others. Therefore, the concept of multiculturalism in Indonesia is unique as it is based on the Unity in Diversity reflected in The Five Guiding Principles (Pancasila) of the republic. Despite the case, in its implementation, the formation of multiculturalism in its true sense has still met various obstacles that prevent its effective existence.

3. Research Methodology

The study used a qualitative approach, implementing a case research design to obtain in-depth information about the internalization of Islamic education values amongst the Muslim community amid the Hindu Majority in the District of Jembrana, Bali (Bryman, 2008; Creswell, 2013). The subjects of the study were several community figures selected to provide information regarding their daily worship activities and other community religious activities from which the internalization of the values of Islamic education would be obtained. Amongst them were the heads of the Ministry of Religious Affairs in the District of Jembrana, the head of religious scholars, the head of Nahdatul Ulama, and the director of the local college for Islamic teaching; and other religious informal and non-formal figures in the MMC. The interviews were conducted in their localities so that information gathering could be effectively carried out.

The study used three data collection techniques: observation, interviews, and document reviews. The use of these techniques was based on the premise that these would contribute to the rigorousness of the study's findings. The observation would confirm or disconfirm the results of the interview. Meanwhile, interviews would provide in-depth information regarding the subject matter being investigated. In addition, document reviews would help the researchers triangulate the results of the observations and the interviews. This study employed both direct and indirect observations. In this context, the researchers observed Islamic education activities and practices in the District of Jembrana while triangulating the documents collected. While attempting to maintain the rigorousness of the findings, two types of interviews were employed: structured and unstructured (Creswell, 2007; 2013). Both interviews were carefully based on the research questions. For the structured interviews, consent was carefully taken into account. This was important because the subjects being interviewed were those public figures in their community. However, as the unstructured interviews were randomly taken from lay people and the questions addressed needed to be more structured, such consent needed to be revised.

The data analysis was aimed to search and compile data obtained from interviews, observations/field notes, and document reviews. In this stage, organizing data into categories, describing it into units, conducting sites, compiling it, and sorting it out were fully considered to

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recognize better answers for the research questions. Hence, the conclusions were better drawn because the data were easily understood. The analytical data analysis of Creswell (2007) suggests that the activities in qualitative data analysis were carried out interactively and continuously until they were finished and saturated. The data was further reduced when it was not needed for further study and immediately verified to achieve a better and more rigorous conclusion.

4. Findings

Internalizing the Values of Islamic Education in the MMC in the District of Jembrana

The study showed that various Islamic propagation (da'wah) activities carried out on different occasions were evident to have preserved Islamic values in the Islamic community of the District of Jembrana. The process of internalizing the values of Islamic Education in MMC in the State District covered various activities as highlighted in the following ways:

Active Participation in Religious Activities

The existence of the Muslim community in the District of Jembrana was shown in the active role of Muslim communities in religious interactions. The study showed that such interaction in the Islamic community in the District has occurred since the arrival of the Islamic community in the District. The Islamic community continued to uphold the norms of the Islamic religion, as explained by one of the leaders:

"Fostering Islamic propagation in the State District grows naturally. It continues to grow with the progress of the Islamic community in general. It is through efforts to foster and preserve the teachings of Islam, such as our language, plants that merely survive so as not to die".

Apart from formal education (madrasahs), several religious activities have long been preserved in the Muslim community in the District of Jembrana. The activities consisted of Yasinan, Wiridan, and Tahlilan. Other activities, such as book reviews, lectures, and questions and answers, occurred at the Great Mosque of Mujahidin in West Loloan of Jembrana. These traditions became a part of the local wisdom of the Islamic community in the District. All the activities aimed to enhance and maintain the practices of Islamic religious teachings for the Muslim generations, which, in the end, was expected to strengthen the Islamic faith of community members.

The wisdom of the Yasinan, for example, among others, was aimed at strengthening the kinship of fellow Muslims around the neighbourhood to increase the practices of Islamic teachings and preserve and develop the practice of Nahdlyin (a group of Mainstream Muslims in Indonesia, Nahdatul Ulama- NU) worships. One religious leader explained that:

"The Yasinan tradition is one of the forms of da'wah, and Islamic values are preserved by inviting the Islamic community to get closer to the teachings of Islam by reading the letter Yasin (Yasinan). The word Tahlilan is derived from Arabic tahliil (تَهْلِيْلٌ) from the root word: هَلَّ - يُهَلِّلُ - تَهْلِيْلا - which means to pronounce the sentence: لاَ إِلَهَ إلاَّ اللهُ. With this understanding, the word tahil has emerged and existed in the time of the Prophet Muhammad".

The other forms of activities in disseminating and inculcating Islamic values in the Muslim communities in the District varied greatly, including Islamic boarding school; private reciting book (Ngaji); Madrasah Diniyah (non-formal institutions); Al-Qur'an Kindergarten and Education Gathering which was well known with Taman Pendidikan Al Qur'an (TPA).

As a part of the national education system, religious education has the most critical position in achieving the national development agendas. Therefore, all government and community activities that lead to the inculcation of spiritual/religious values need particular attention and support from all parties. In Law No. 2 of 1989 concerning the National Education System, Chapter II Article 4 affirmed that one of the characteristics of Indonesian people is that they believe in one God. To achieve this agenda, it is becoming necessary for the republic's government to provide well-prepared Islamic religious education. It is in this context that the role of non-formal education, such as private reciting Qur'an and Qur'an education gatherings which is open to all ages, social strata, and genders, is vital in the process of inculcating faiths and morals as well as mutual respect, appreciations, and acceptance amongst the community members. Hence, the internalization of the values of Islamic education from which the elements of multiculturalism, as noted by Parekh, would meet its way to the actual shape expected in the republic.

Maintaining Cultural Traditions

Education and culture cannot be separated because they closely relate to the values of social interaction, including activities taken and language used. From a sociocultural perspective, it was described that individual circumstances and people's behaviour had been strongly influenced by specific factors relating to social and cultural activities in the surrounding environment.

One of the customs and cultural interactions of the Islamic community in the District of Jembrana was related to the community's life cycle. These included the existence of ceremonies such as marriage, pregnancy, and childbirth to the demise of its community members. The ngêlenggang ceremony (when the womb of a pregnant woman is seven months old) was aimed at asking for salvation. In this tradition, the baby was conceived from a demonic disorder. Therefore, at birth, a baby should be carried by a man, directed to the qibla (prayer direction for Moslem) to call for adzan (a call out for prayers) on the right ear and iqamah (a call for Moslem to stand up for prayer) on the left ear. These traditions were aimed at letting the baby, for the first chance of his life, listen to the call of tauhid (the Oneness of God), which allowed the baby to be free from satanic disorders and seizures. The other tradition was a marriage ceremony, Mauldin (celebrating the birth of the Prophet Muhammad p.b.u.h) and circumcision.

In the District's MMC, these ceremonies were no longer individual at the family level but were carried out jointly by all families and have long been supported by all the community's citizens. On many occasions, these ceremonies were held in the mosque.

Building Togetherness

As a minority group, the Muslim community in this area was excellent. They used the situation and managed it to build togetherness, unity and cooperation. For the Muslim community in West Loloan, their awareness as a minority group encouraged the birth of togetherness and unity.

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Hence, the spirit of the community has become the most effective strategy for solving various problems in and outside the community. The same awareness was also seen in the Muslim community in East Loloan in the District of Jembrana.

The Muslim communities' success in using these social and cultural advantages has been shown in several social and cultural traditions and occasions, such as formal education and religious ceremonies. In education, the provision of education in the form of madrassas and boarding schools, as well as worship facilities and infrastructure, and mosque buildings were found in several places in these two regions. In cultural aspects, the cultural tradition, which was the legacy of their ancestors, which the people of the District admitted came from Sulawesi (Bugis and Makassar – two well-known tribes originated from South Sulawesi). The legacies of the two tribes can be seen today in the style of house building. Likewise, there were many similarities between the two tribes (Buginese and Balinese), such as cuisine. In addition, Malay has been used as an everyday language. However, the influence of the Balinese dialect could be seen in their interactions.

Interfaith Tolerance

The study further showed that cultural acculturation and tolerance of religious activities have been taking place in the District of Jembrana for a long time. The activities took place in different ways. One exciting thing was the establishment of mutual respect between Muslims and Hindus. Muslim communities were free to worship and carry out various religious activities. This high tolerance was shown during the five-time prayers of Moslem. From the minarets of the mosques in that region, people could hear the Qur'an being recited and stopped when the call of prayer was echoed.

The atmosphere of religious life was also felt through the permission of Qur'an recitation on certain occasions. The non-formal study of Islamic teaching was carried out in rotation at the community's houses. There was tahlilan (remembrance of God in congregation especially sent for the late member of the community), recitation of barzanji (the congregation praises to the Prophet p.b.u.h), dzikir (remembrance of God in congregation), yasinan (typically weekly basis reciting one of the Surah of the Holy Qur'an - Yasin) and salawat (sending salutation to the beloved Prophet p.b.u.h.). These routine activities were interspersed with religious lectures. This activity occurred smoothly for an extended period. This activity was believed and felt to provide benefits and impacts on the daily lives of Muslim communities. Peace, calm, respect for each other, helping, and looking after each other were the fruits of a mutual relationship (silaturrahim) intertwined in these religious traditions.

Another enjoyable atmosphere was security. The sense of security created amid multicultural lives resulted from their strong belief in the teaching of the Prophet p.b.u.h. Tolerance has long manifested itself in the appearance of mutual care amongst the members of the communities (Moslems and Hindus). For example, citizens' vehicles were found parked on the side of the road while the vehicle's key was still hanging in its place. The same applies to houses where people can easily see unlocked doors. This indicated a high sense of security in the community so that the atmosphere of life was peaceful.

In the context of tolerance (inter-religious relationship), Islam has a clear concept of "there is no compulsion in religion". This proved that tolerance (tasamuh) already existed in the District. The head of the Ministry of Religious Affairs in Jembrana explained:

"The relationships between Muslims and Hindus in Jembrana Regency have long been well-established. This proves the role of the figures of the two religions in seeking to build good communication. The local government and the ministry of religious affairs tried to be present at every religious activity, especially Moslems."

In one of the efforts to preserve Islamic values, especially in terms of beauty and worship, a revert, Chinese-descent businessman had made a Muslim grave, "Wikondo", in Banyubiru, a part of the District. The provision for a Muslim graveyard was triggered by a situation where Muslims found it difficult to bury their family members, especially those who died in the city of Denpasar.

Associated with tolerance of the Islamic community and cooperation between government and scholars in the District of Jembrana, the chairman of the Jembrana MUI (the Local Islamic Scholars Board) mentioned that:

"MUI always establishes good communication with the Regional Government of Jembrana District, Islamic Society of Jembrana District and is active in the Religious Harmony Forum (FKUB) of Jembrana, Bali. MUI is an independent institution that accommodates Islamic scholars who guide, foster, and nurture Muslims in Indonesia, especially Muslims in the District of Jembrana. By their duties, the Muslim scholars of the District assist the government in matters related to different issues, such as issuing fatwas for the halal of food, determining the truth of a sect in Islam, and matters relating to the relationship of a Muslim with their environment."

5. Discussions

Based on the findings, the study revealed that the internalization of the values of Islamic Education has been generated towards the MMC in the District of Jembrana, in different stages of their social lives. This lengthy process, in the views of Zittoun and Gillespie (2015), was the process of obtaining knowledge, values and social norms, which continuously shaped the thoughts and behaviour of community members. The ways the leaders and the old generations and amongst the community transferred the values varied alongside their social interactions with the Hindu community as the in-landers. As revealed, the values of Islamic Education were transferred across generations through three different modes: informal, formal and non-formal education, confirming the views of Scott (2010) and Zittoun and Gillespie (2015).

The study further revealed that the internalization process of Islamic Education's values could have been more straightforward, confirming the views of Narula et al. (2019). In many cases, nuclear families found it hard to transfer Islamic values towards the members of their families for many reasons (Fischer, 2009), as many young generations of Muslims in the District of Jembrana were no longer interested in studying in madrasahs. This is especially true as our madrasahs underemphasized the balance between human beings' spiritual and intellectual aspects

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(Mazzocchi, 2023). Moreover, young children were not interested in weekly religious routines due to the poor religious knowledge of the middle-aged parents.

Moreover, as admitted by the leaders and respectful figures in the community, social, economic and political life demands of today have also played a significant role in distracting young generations from learning the values of Islam. The case of the Jembrana MMC was not surprising for many, as reflected by several researchers like Basir et al. (2022) and Narula et al. (2019) that the pattern of understanding received by our learners today tended to encircle solely for cognitive understanding.

As further revealed, to uphold their generations from misguidance, the community established well-provided seminal institutions such as weekly gatherings for Yasin, Tahlil, and Barazanji, which took place in local mosques or houses. The importance of apprehension on the process of transformation and internalization in different modes of education was well-noted, although the quality might decrease, as noted by several researchers such as Trommsdorff (2009), Zittoun and Gillespie (2015), and Nurhadi and Harahap (2021).

Besides, the traditional ways of disseminating the values of Islamic education amongst the members of the MMC came into existence through multiple struggles of the community figures. The acceptance, respect, and recognition obtained from the authority of Jembrana from generation to generation since the 1800s took a very long process. According to Hussin and Tamuri (2019), educators are vital in inculcating character for young generations to accept diversity. Again, mutual and equal interactions in and out of the communities should be continuously advocated and encouraged amongst the members of the MMC. The insights about religious values should be further internalized by creating familiar and friendly interactions between educators and students (Rodgers & Scott, 2008; Lubis, 2019). Franken and Gent (2021) explained that the essence of life, which is believed to be the standard of conduct, should be inherent to people and their communities. Apart from education in different modes, the role model by public figures was proved to be one of the most effective hidden strategies for inculcating religious values from which healthy and equal interactions could be achieved (Sanderse, 2013). In the context of Indonesia, an example of such a kind is Ki Hajar Dewantoro's educational principle "ing ngarso sung tulodo" (the front man should set an example), confirming the views of Kusnadi (2023) and Abdullah (2023). Finally, in the study context, the weekly gatherings and practices such as Yasin, Tahlil, and Barazanji were beyond just a kind of worship as in many places in the Republic of Indonesia. In the District of Jembrana, Bali, the MMC lived in a multicultural setting; Islamic teaching and education values would eventually mean keeping tolerance and fair social relationships, which led to harmonious lives, as expected by Banks (1993) and Azra (2018).

6. Conclusion

Based on the findings, internalizing Islamic education values in MMC in the District of Jembrana took different shapes and layers. This happened due to various activities the Muslims experienced while interacting with the Hindu community. It was evident that the Muslim communities successfully maintained and preserved Islamic education values through different

educational activities and routines. Moreover, worship facilities and social and cultural interactions had been well-maintained, and the local governments and the board of Muslim scholars had fully supported these. As such, the values' internalization manifested in unity and solid cooperation amongst Moslems and Hindus. The study further revealed that togetherness, harmony, and mutual passions in both communities (Moslems and Hindus) created a sense of tolerance, respect, and harmony among the communities in the District of Jembrana. Finally, the article provided new insights into the internalization of the values of Islamic Education in the Minority Muslim Community (MMC) in the District of Jembrana.

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