

# The Utilization of Faced Tradition in Historical Learning to Plant Religious Values in Students

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**Abstract**—This study aims to explain the background of the Ngejot Tradition itself. To find out the values contained in the Ngejot Tradition and the use of the Ngejot Tradition in historical learning to instill religious value in students. The research method used in this research is descriptive qualitative research method, data collection methods through interviews, observation. Data Analysis Techniques through the stages of data reduction, data presentation and conclusions. The results showed that (1) the background of the Ngejot Tradition in Lenek Village, as an expression of gratitude to the almighty God and to strengthen the relationship of friendship between the people of Lenek Village (2) the character values that exist in the Ngejot Tradition namely, religious, discipline, love, peace, responsibility, care for the environment (3) how to utilize the Ngejot Traditions in learning history to instill religious values in students by linking the Ngejot Traditions and inculcation of religious values in every learning activity both in the classroom or outside, using a contextual learning model, with a demonstration method.

**Keywords:** *Ngejot tradition, religious values, historical learning*

## I. INTRODUCTION

The Tradition of society is a habit carried out by local communities that have values for everyday life. The main task that must be addressed is how to maintain, preserve, maintain, and inherit the local culture as well as possible so that it can strengthen the nation's culture which will make Indonesia famous. Learning about culture must be instilled early, but in the age of globalization, many consider it not important to study local culture. Through cultural learning, it can be seen the importance of local culture as a builder of national culture, as well as ways to adapt local culture amid the times, besides that there are positive values that can be taken as a reference in social life.

Based on the explanation above, the tradition has developed in various villages on the island of Lombok. Cultural diversity and traditions still exist in one village, namely Lenek Village, located in Aikmel Regency, East Lombok, West Nusa Tenggara. This tradition is a tradition that has been maintained by the residents of Lenek Village. This tradition is carried out the day before Eid. This interesting tradition is interesting to learn because this tradition has unique characteristics in which it values the values and meaning of philosophy and the uniqueness of other traditions, seen from how this tradition is packaged in the form of a festival. This tradition is still

developing today even amid the development of modernization and globalization which has caused a shift in the values and attitudes of the cultural community. This tradition is still maintained by the community because it has special characteristics, one of which is a community meeting with relatives or parents to apologize. From the uniqueness of this tradition, it is very good to be implemented into character education learning, one of which is religious value for students in learning history.

This tradition of empowering activities cannot succeed without anyone helping. According to Dimiyati and Mudjiono learning is the programmed activity of the teacher in instructional design, to make learning active, which emphasizes the provision of learning resources [1]. From a learning process by seeing the surrounding environment can help teachers in learning more interesting and adding character education into the learning process as expected in the 2013 curriculum, one of them is through this exciting tradition.

One of the lessons in history subjects can be supported by utilizing the traditions of the village that exist in the environment around the students, one of them is the Ngejot tradition. Through this tradition, it becomes an effort to improve students' response and interest in history lessons and instill character education to students. Every tradition has a meaning that can be used as a for character education through historical learning, considering that there are still many students who do not know the meaning of the tradition and can be applied at school.

From agreeing to the above, through this tragedy, it is hoped that it will not only be an event or celebration, but this trending tradition can be used in the field of education, one of which is character education for students in school through learning carried out by the teacher. Researchers try to take advantage of this trending tradition through character education media in the history learning process. It is expected that from this tradition, students are expected to be able to obtain the values contained, such as the value of cooperation, discipline, peace of mind, environmental care, and religious values. In addition to utilizing tradition as a medium, it is expected that educators must also utilize other sources besides books, not just focusing on one book so that the learning process does not spend [2].

However, this Ngejot tradition for the younger generation cannot be discussed in a context that has just

been created and developed without the meaning contained in this Ngejot tradition, and it is hoped that the younger generation can be discussed with clear meanings of traditional agreements which can be implemented in life. every day and so that this tradition cannot be released by the next generation and most importantly become character education for students.

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## II. THEORETICAL REVIEW

### A. Tradition

The theoretical study used in this study is about tradition. Specifically, the tradition is translated by C. A. Van Peursen is translated as the process of inheritance and successor to norms, customs, rules, assets. Traditions can be changed as a result of a variety of human actions [3]. Tradition is a pattern of behavior or belief in a tradition passed down from generation to generation by humans from various aspects of life [4].

### B. Character Building

Character education has become a concern of various countries to prepare a quality generation, not only for the individual interests of citizens but also for the citizens of society. In the Regulation of the Minister of National Education Number 23 of 2006, it is emphasized: That the purpose of character education in schools is intended to facilitate students to develop characters especially those covered by the points of the Graduate Competency Standards. so that they become noble personalities (smart and competitive). While the target of character education in schools is intended to facilitate students to develop

characters, especially those covered by the points of Graduates' Competency Standards so that they become noble personalities (intelligent and competitive) [5].

Value of characters education in Indonesia is identified as 18 values including those originating from religion, Pancasila, culture, and national education goals, namely religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, like know, the spirit of nationality, love for the country, respect for achievement, friendship, peace of mind, love to read, care for the environment, caring for the social and responsibility [6].

Character education is a conscious and planned effort to create an atmosphere and process of potential empowerment and civilization of students to build a unique character and/or group as good citizens. Definition of Education, education is a term often raised by various parties as a powerful tool for making changes to people's lives in a better direction. But this can only be obtained through the implementation of quality education. In the face of the 21st century, the challenges faced in managing the national education system are increasingly heavy, not only the necessity to improve the quality of education outcomes, but also the global situation that needs to be addressed including: tensions between the global and the local; tension between universal and individual; tension between tradition and modernity; and others partly [7].

### C. Religious Values

Value or value (English) or value (Latin) which means: useful, able to be, empowered, valid and strong. Value is the quality of a thing that can make it liked, desired, useful, valued and can be an object of interest. According to Steeman in Sjarkawi, value is something that is held in high esteem, which colors and animates one's actions [8]. Values guide, control and determine one's behavior.

The basic word religious comes from the Latin Religare which means to tie or tie. In English, religion is interpreted as religion. It can be interpreted that religion is binding, which regulates man's relationship with his God. In the teachings of Islam that relationship is not just a relationship with his God but also includes relationships with other humans, society or the natural environment [9]. In terms of content, religion is a set of teachings that are a set of life values that must be used as a barometer for adherents in determining the choice of actions in their lives [10]. In other words, religion encompasses the totality of human behavior in daily life based on faith in God, so that all his behavior is based on faith and will form positive attitudes in his personal and daily behavior. Religious is an obedient attitude and behavior in carrying out the teachings of the religion it adheres to, tolerant of the implementation of the worship of other religions and living in harmony with followers of other religions [11]. Religious is the appreciation and implementation of religious teachings in everyday life.

Religious values are values that originate from belief in God that exists in a person [12]. Thus, the religious

value is useful and carried out by humans, in the form of obedient attitudes and behaviors in carrying out the teachings of the religion they hold in everyday life.

#### *D. History Learning*

Historical education as a vehicle for education is useful for developing personal students as members of the community and citizens as well as strengthening the spirit of nationalism and love for the country. Students through history education are invited to examine the interrelationships of life experienced by themselves, their society and nation, not only memorizing historical facts or events that form a form of oral repetition of textbooks and not an arena for training intellectual skills [13].

Learning history is not only to instill the understanding of the past to the present, to foster the development of a national society and love for the homeland, pride as a nation of Indonesia, and broaden the horizons of community relations between nations in the world; but emphasized on activities that can provide experience to foster a sense of nationality and love for humans universally. Historical learning also emphasizes ways of thinking, reasoning, emotional and social maturation and increasing sensitivity to their feelings and abilities to understand and appreciate differences. Historical learning is part of the process of planting functional values to instill knowledge [14].

### III. RESEARCH METHODS

The research method used in this study is qualitative research methods including (1) Research Design; the design in this study used a descriptive qualitative research design. (2) Informant Determination Technique; the intended informant to obtain data (3) Research Location; This research was conducted in Lenek Village, Aikmel, East Lombok, NTB; (4) Research Subjects; the related community who followed the trending tradition in the village of Aikmel, (5) the Collection Method through in-depth interviews with the head of the tradition of success, (6) Data Analysis Techniques through the stages of data reduction, data presentation and conclusions.

### IV. RESULTS AND DISCUSSION

#### *A. The Background of The Occurrence of The Tradition Ngejot*

The term Ngejot comes from literally, which means delivering, visiting, or pilgrimage to the family is often interpreted as delivering food (dulang) in the form of food to parents or family which is a symbol of gratitude, and devotion and respect as well as apologizing to his parents and his family. As said Mr. Ibrahim (50), at the end of the month of Ramadan in Lombok has its characteristics. Some traditions appear only during Ramadhan to Eid. The only Sala is the tradition of boosting. The tradition of sharing food with relatives and neighbors has long been practiced by the Sasak community, especially Lenek Village (Interviews 02-6-2019). The tradition has been carried out by Hindu and Islamic societies. For Hindus, this tradition is held for Galungan, Nyepi and Kuningan

Holidays. And for Muslims, the tradition is carried out ahead of Eid al-Fitr [14]. The same thing was expressed by Mrs. Banun housewife (58) said "every year ahead of Eid al-Fitr feasts the mothers with distinctive and a makeup walk while carrying dulang which contains a variety of complete dishes that have been arranged with a plate complete with a lid and color. with the red color of woven palm leaves or sugar palm trees. Food in dulang was delivered to relatives, as a sign of hospitality and mutual respect before Eid al-Fitr.

Striking traditions in the village of Lenek, Aikmel District, East Lombok, NTB as a form of human expression in harmonizing human relations with nature and God. It can be said that between nature and humans is a necessity that cannot be rejected because the relationship has very high sacred values. Trust in supernatural beings, trust in the creator god of nature by applying the relationship between various social groups as the relationship between animals and other forces of nature is expressed in the personification of the mystical forces of nature.

Lenek Village is in Aikmel District, East Lombok Regency, where the community is oriented towards agricultural activities. Agriculture that is applied is agriculture with enough irrigation. Its location not far from Mount Rinjani makes this village make this village has cool air and high rainfall. Natural conditions like this cause Lenek Village to have fertile land and with enough water resources so that the environmental conditions are very fertile.

The life of the people of Lenek Village who mostly live by earning income from farming livelihoods makes the residents try to be grateful to the creator and to families who have helped a lot in working on agriculture and therefore the community can grow staple food, such as corn, beans, cassava and so on, with very good results, so that basic needs are met.

This Ngejot tradition in Lenek Village is still maintained by the community, among them there are several factors so that this tradition is still preserved (1) trust factor, Lenek Village who is very confident / confident in the greatness of God for all and the obligation to be loyal to one another characteristics of the tradition of pushing people in Lenek Village, (2) cultural factors, culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings and artwork [15]. Culture is also a complex whole that includes knowledge, belief, art, morality, law, customs, and abilities and other habits learned by humans that cover all life designs that have been created historically either explicitly or implicitly, existing rational and non-rational at one time as a potential guideline for human behavior, (3) increasing social solidarity, the trending tradition as a form of cultural expression in the community of Lenek village became one of the efforts to increase social solidarity among community members, Humans were said to be

social beings because in human beings have the urge and need to interact with others, humans also cannot live as humans if they do not live in the midst of other human beings, (4) educational factors, society must form or demand units that pass values to the next generation of traditional education is on the rise can be introduced to students by teaching the meaning contained in the tradition to drive because the generation will know more about how important a tradition must be maintained, (5) fulfilling the need for safety, the Lenek community believes there are invisible things. With this limitation, people try to find protection and safety outside themselves. This awareness gave birth to efforts to get closer to God and avoid negative forces so that efforts were made to provide offerings or ceremonies related to religion, and (6) economic factors, the use of sharing these materials would certainly save public expenditure. This can be seen in the use of tools and materials used, such as wood, bamboo, flowers, and various crops which are all provided by nature in Lenek Village which has economic value.

#### *B. Character Values Contained in Tradition Ngejot*

The definition of value according to Fraenkel is "... is an idea a concept-about what some think is important in life. When a person values something that is deemed worthwhile having, worth doing, or worth trying to obtain. Values are said to be considered to have a very important meaning for human life [16].

Character education is one of the ways to instill the character of students through the tradition of boosting the values and functions of character education for students. As for the traditional character values that can be integrated, such as religious values, responsibility, discipline, love of peace and caring for the environment. Related to the 2013 curriculum, based on Core competencies (KI) discussed, namely understanding, applying, and analyzing factual, conceptual, procedural knowledge in science, technology, art, culture, and humanities with humanity, nationality, civilization related phenomena, events, and applying procedural knowledge to the specific field of study according to their talents and interests to solve problems. While the basic competence (KD), which analyzes the development of community life, government and culture during the Islamic kingdoms in Indonesia and shows examples of evidence that still applies to the lives of today's Indonesian society

#### *C. Utilization of the Immediate Tradition in Historical Learning to Embed Religious Value in Students*

Historical learning requires a medium to develop a sense of caring and interest in their regional domain, to further dig deeper into what has existed in the past trajectory in their area [18]. One of them is the value contained in the Ngejot Tradition which can be character education, one of which is religious value for students through learning in school.

The development of science as a result of human culture is related to life, society and the environment [19].

Historical education has the responsibility to inherit culture, to play an active role in the era of globalization and the development of science, one of which is to continue to inherit the Ngejot Tradition into historical learning as a form of passing down traditions to the next generation and to take on the meaning of the Ngejot Tradition which has religious values which are implemented in historical learning for learners.

The Ngejot tradition can be used as a supporting tool in learning activities especially those related to the material in the student environment and can also utilize resources in the form of textbooks or Class X IPS History LKS for SMA/MA. Of course, in the implementation of learning to continue to utilize the environment as a source of learning. By entering the Ngejot Tradition through history learning, students are expected to grow in love for the tradition and the surrounding environment, so that within them there will be a spirit to preserve the culture that exists in their environment, especially from this Ngejot Tradition. In the process of learning history using a contextual model with a demonstration method.

## V. CONCLUSION

Based on the results of research and discussion that has been elaborated on the Ngejot Tradition in Lenek Village, Aikmel, Lombok (East Potential as Character Education Through History Learning, it can be concluded that, the background of the implementation of the Ngejot Tradition by the Islamic community of Lenek Village is as a form of gratitude to God and friendship to others, the reasons for maintaining the Ngejot Tradition in Lenek Village are as follows: trust, culture, increasing social solidarity, education, fulfilling the need for art and the need for safety and economy, the values found in the Ngejot Tradition are religious, love for peace, responsibility, discipline and care for the environment, the values of the Ngejot Traditions that can be utilized in learning history are aspects of education related to history learning material in accordance with the 2013 curriculum, one of which is to instill religious values in students.

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