



LOCAL WISDOM-BASED EDUCATION IN BALI: EXPLORING ISLAMIC VALUES IN THE NGEJOT AND MEGIBUNG TRADITIONS

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Abstract

Character education currently faces a critical challenge of identity erosion due to rapid globalization, yet the pedagogical potential of local wisdom within the Muslim minority context in Bali remains significantly under-researched. A major academic gap exists in the lack of a dynamic integration model that addresses the dichotomy between national curriculum standardization and the inclusion of local traditions, which often results in fragmented or superficial implementation. This study addresses this gap by exploring the integration of Islamic values and local wisdom through the *Ngejot* and *Megibung* traditions using a descriptive qualitative method and an ethnopedagogical approach. The primary contribution of this research is the development of the SPIRAL Model (Syncretic Pedagogical Integration of Religion and Local Wisdom), a novel theoretical and practical framework that prioritizes dialogical interaction between Islamic values (*ukhrawah, shadaqah*) and Balinese philosophies (*Tat Twam Asi*). Analysis reveals that these traditions function as effective mediums for value internalization, where *Ngejot* fosters inter-religious tolerance and *Megibung* deconstructs social hierarchies through communal dining. By synthesizing Ibn Khaldun's educational pillars with Balinese local wisdom, the SPIRAL model provides a structured mechanism for "cultural code-switching," transforming local rituals into global moral competencies without reducing the essence of religious values.

Keywords: *Local Wisdom, Islamic Education, Bali, Ngejot, and Megibung*

Abstrak

Pendidikan karakter saat ini menghadapi tantangan kritis berupa erosi identitas akibat globalisasi, namun potensi pedagogis kearifan lokal dalam konteks minoritas Muslim di Bali masih sangat jarang diteliti. Kesenjangan akademik yang utama terletak pada ketiadaan model integrasi dinamis yang mampu mengatasi dikotomi antara standarisasi kurikulum nasional dengan inklusi tradisi lokal, yang sering kali mengakibatkan implementasi yang terfragmentasi atau dangkal. Penelitian ini mengisi kekosongan tersebut dengan mengeksplorasi integrasi nilai-nilai Islam dan kearifan lokal melalui tradisi *Ngejot* dan *Megibung* menggunakan metode kualitatif deskriptif dengan pendekatan etnopedagogi. Kontribusi utama penelitian ini adalah pengembangan Model SPIRAL (*Syncretic Pedagogical Integration of Religion and Local Wisdom*), sebuah kerangka kerja teoretis dan praktis baru yang mengutamakan interaksi dialogis antara nilai-nilai Islam (*ukhrawah, shadaqah*) dan filosofi Hindu Bali (*Tat Twam Asi*). Hasil analisis menunjukkan bahwa tradisi ini berfungsi sebagai media internalisasi nilai yang efektif, di mana *Ngejot* menumbuhkan toleransi antar umat beragama dan *Megibung* mendekonstruksi hierarki sosial melalui makan bersama. Dengan menyintesis pilar pendidikan Ibnu Khaldun dengan kearifan lokal Bali, model SPIRAL menyediakan mekanisme terstruktur untuk "cultural code-switching," mengubah ritual lokal menjadi kompetensi moral global tanpa mereduksi esensi nilai-nilai keagamaan.

Kata kunci: Kearifan Lokal, Pendidikan Islam, Bali, Ngejot, dan Megibung

Introduction

Education serves as the primary foundation for building a nation's character and identity. In an era of rapid globalization, the challenge of preserving local values while maintaining global competitiveness is intensifying. A central issue in contemporary pedagogy is the dichotomy between national curriculum standardization and the integration of local wisdom.¹ While standardization aims for uniformity, it often risks eroding unique cultural identities if not balanced with contextual learning.² This tension is evident in Indonesia, a nation rich in cultural diversity, where the integration of local wisdom into formal education remains fragmented.³

Bali presents a unique socio-cultural landscape for this educational discourse. As a region predominantly Hindu but with a significant Muslim minority, Bali hosts traditions that transcend religious boundaries, specifically *Ngejot* (sharing food) and *Megibung* (communal eating). These traditions are not merely social rituals but embody profound values of solidarity, tolerance, and "Tat Twam Asi" (I am you; you are me). However, implementing local wisdom-based education in this context faces systemic hurdles. Priyatna et al. (2021) note that a lack of understanding among education managers of the pedagogical potential of these traditions leads to half-hearted integration.⁴ Consequently, valuable local norms are often excluded from the formal learning process, creating a disconnect between school values and community reality.

The existing literature has explored these traditions, but often within a limited scope. Contemporary research by Tripayana et al. (2021) reveals the capacity of the *Megibung* tradition in instilling discipline, but restricts its analysis to the Balinese Hindu context.⁵ Conversely, Rakhmawati (2024) evaluates the compatibility of *fiqh* with the practice of *Ngejot* but does not address its operational pedagogical aspects.⁶ Furthermore, while Mufidah et al. (2021) focus on internalizing character values within homogeneous communities, research is scarce on how these traditions serve as a bridge in a heterogeneous educational setting.⁷ This creates a significant academic gap: the lack of a dynamic integration model that prioritizes the dialogic interaction between Islamic values and Balinese local wisdom within a formal curriculum.

This study aims to fill this gap by exploring the systemic integration of Islamic values and Balinese traditions to enrich character education models. Unlike previous studies that position local wisdom as a static entity, this research approaches *Ngejot* and *Megibung* as dynamic mediums of value transmutation—converting local wisdom into global competence through a structured process.

Based on the problems and gaps identified above, this study explicitly addresses the

¹ A Hasan, "Pendidikan Agama Islam Dalam Konteks Budaya Lokal," *Jurnal Pendidikan Islam* 10, no. 2 (2019): 123–34, [Link]; B Suharto, "Budaya Lokal Dan Tantangan Globalisasi: Studi Kasus Di Kalimantan Tengah," *Jurnal Kebudayaan* 15, no. 2 (2020), [Link].

² Yadi Ruyadi, *Pendidikan Karakter Berbasis Kearifan Lokal* (Indonesia Emas Group, 2022).

³ Brad Harasymchuk, "Place-Based Education & Critical Pedagogies of Place: Teachers Challenging the Neo-Colonizing Processes of the New Zealand and Canadian Schooling Systems," *Environmental Education Research* 23, no. 9 (October 21, 2017): 1356–1356, <https://doi.org/10.1080/13504622.2017.1289501>.

⁴ M Priyatna et al., "Pendidikan Karakter Berbasis Nilai Kearifan Lokal Untuk Siswa Sekolah Dasar Di Desa Batunoni," *IPTEK: Jurnal Ilmu Pengetahuan Dan Teknologi* 4, no. 2 (2021), [Link].

⁵ I W Tripayana, I N Sudiana, and I B R Putra, "Kapasitas Tradisi Megibung Dalam Pendidikan Karakter," *Jurnal Pendidikan Karakter* 12, no. 3 (2021): 45–60, <https://doi.org/DOI>.

⁶ S Rakhmawati, "Ngejot Sebagai Simbol Kerukunan Umat Beragama Di Bali," *Jurnal Studi Sosial* 8, no. 1 (2024): 22–35, [Link].

⁷ N L Mufidah, I W Utama, and N W Arini, *Megibung: Filosofi Kebersamaan Dalam Budaya Bali* (Pustaka Bali, 2021), [Link].

following research question: How can Islamic values be effectively integrated into Balinese traditions, such as *Ngejot* and *Megibung*, to enrich educational models and foster harmonious character development?

By addressing this question, the research attempts to offer a practical blueprint for cultural reconciliation through pedagogical mechanisms. It provides a new perspective on the "standardization-contextualization" debate, moving beyond theoretical discourse into practical curriculum strategies that are inclusive and relevant to Bali's multicultural reality.

Literature Review

The first trend focuses on the urgency of education and on structural debates about local wisdom. Education based on local wisdom is a pedagogical approach that draws on values, norms, and knowledge developed within a society to guide life and maintain social harmony.⁸ Scholars emphasize that, amid rapid globalization, integrating local wisdom is crucial to helping the younger generation maintain cultural identity.⁹ However, this integration faces significant structural debates. A dichotomy exists between the drive for national curriculum standardization to ensure global competitiveness and the need for contextualization to maintain relevance.¹⁰ Furthermore, implementation often falters due to education managers a lack of understanding of the importance of local traditions.¹¹ This theory is used to identify “red flags” or managerial obstacles, where a lack of understanding of local traditions on the part of education managers often hinders the integration of values. In this study, these perspectives guide the identification of issues that must be resolved in the early stages of the SPIRAL Model.

The second trend examines the "how"—the processes through which Islamic values and local traditions intersect and are internalized. Theoretically, cultural aspects such as language, customs, and rituals can be integrated with Islamic education if they do not contradict the fundamental teachings of the *Qur'an* and *Sunnah*.¹² Islamic education in the modern era requires adjustments that maintain these fundamental principles while equipping students to face social challenges.¹³ Specific to the Balinese context, previous studies have identified *Ngejot* and *Megibung* as effective mechanisms for this harmonization. *Ngejot* (sharing food) is viewed not just as a ritual but also as a medium for inter-religious harmonization, aligning with the concept of multicultural

⁸ Ade Hidayat, “Internalisasi Nilai Kearifan Lokal Dalam Keilmuan Bimbingan Dan Konseling,” *Indonesian Journal of Educational Counseling* 7, no. 2 (2023): 209–21, <https://doi.org/10.30653/001.202372.268>.

⁹ Harasymchuk, “Place-Based Education & Critical Pedagogies of Place: Teachers Challenging the Neo-Colonizing Processes of the New Zealand and Canadian Schooling Systems”; Ruyadi, *Pendidikan Karakter Berbasis Kearifan Lokal*.

¹⁰ Hasan, “Pendidikan Agama Islam Dalam Konteks Budaya Lokal”; Suharto, “Budaya Lokal Dan Tantangan Globalisasi: Studi Kasus Di Kalimantan Tengah.”

¹¹ Priyatna et al., “Pendidikan Karakter Berbasis Nilai Kearifan Lokal Untuk Siswa Sekolah Dasar Di Desa Batunoni.”

¹² Helzi Ramanta and Samsuri Samsuri, “The Values of Local Wisdom of Minangkabau Culture in a Baralek Gadang Traditional Wedding,” *Humaniora* 11, no. 3 (November 30, 2020): 193–201, <https://doi.org/10.21512/humaniora.v11i3.6625>.

¹³ Andriansyah Andriansyah et al., “Analisis Konsep Pendidikan Islam Parenting Dalam Surah Luqman Ayat 12-19 Menurut Tafsir Ibnu Katsir,” *Pedagogik Jurnal Pendidikan* 17, no. 1 (March 23, 2022): 64–76, <https://doi.org/10.33084/pedagogik.v17i1.3354>; Achmad Faqihuddin and Fajar Romadhon, “Diferensiasi Konseptual Dan Praktis Pendidikan Islam, Pendidikan Islami Dan Pendidikan Agama Islam,” *Taklim : Jurnal Pendidikan Agama Islam* 21, no. 2 (September 1, 2023): 119–32, <https://doi.org/10.17509/tk.v21i2.67838>.

Islamic education.¹⁴ Similarly, Rakhmawati¹⁵ Evaluates the compatibility of *fiqh* (Islamic jurisprudence) with these local practices, confirming that social rituals can serve as valid vehicles for the transmission of religious values without compromising theological purity. This study applies to Gadamer's concept of *Fusion of Horizons* to analyze the traditions of *Ngejot* and *Megibung* not merely as static rituals, but as media for the transmission of values that are valid both theologically and pedagogically. This approach allows researchers to perform hermeneutic deconstruction of local traditions into Islamic educational concepts such as *ta'awun* and *ukhuwah*.

The third trend focuses on the outcomes: the impact of these traditions on student character and social resilience. Empirical research confirms that education based on local wisdom significantly strengthens students' character and enriches their understanding of their environment¹⁶. In the context of *Megibung*, Tripayana et al.¹⁷ Found that the tradition effectively instills values of discipline and togetherness. Further research indicates that these communal dining traditions foster deep-seated tolerance and mutual respect between Hindu and Muslim communities.¹⁸ Saihu & Mailana¹⁹ And Solihin et al.²⁰ reinforce that these traditions function as educational tools that encourage solidarity (*ukhuwah*) and social concern. Thus, the "green" impact of these traditions is the creation of an inclusive character profile capable of navigating a multicultural society. The concept of solidarity (*ukhuwah*) and discipline found in the traditions of *Megibung* and *Ngejot* serves as a benchmark or indicator of achievement in this study. This framework guides the development of a "Cultural Portfolio" in the SPIRAL Model, which synergizes Islamic moral indicators with the philosophy of *Tri Kaya Parisudha* to evaluate character development holistically.

Method

This study employs a qualitative descriptive method with a library research approach. This design was chosen to deeply explore the integration of Islamic values and local wisdom by

¹⁴ Sepma Pulthinka Nur Hanip, Muhammad Yuslih, and Laesa Diniaty, "Tradisi Ngejot: Positive Relationship Antar Umat Beragama," *Potret Pemikiran* 24, no. 2 (December 30, 2020): 71, <https://doi.org/10.30984/pp.v24i2.1317>; Naharudin Naharudin, "Pendidikan Islam Multikultural Sebagai Modal Sosial Budaya Masyarakat Pluralis (Studi Tradisi Ngejot Di Desa Lenek Kecamatan Aikmel Lombok Timur NTB)," *JUPE : Jurnal Pendidikan Mandala* 4, no. 5 (December 16, 2019), <https://doi.org/10.36312/jupe.v4i5.842>.

¹⁵ "Ngejot Sebagai Simbol Kerukunan Umat Beragama Di Bali."

¹⁶ Jeni Nur Cahyati et al., "Legenda Buka Luwur Asal-Usul Dukuh Pantaran Sebagai Media Pendidikan Karakter," *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya* 4, no. 2 (June 1, 2021): 205–18, <https://doi.org/10.30872/diglosia.v4i2.177>; Romadi Romadi and Ganda Febri Kurniawan, "Pembelajaran Sejarah Lokal Berbasis Folklore Untuk Menanamkan Nilai Kearifan Lokal Kepada Siswa," *Sejarah Dan Budaya : Jurnal Sejarah, Budaya, Dan Pengajarannya* 11, no. 1 (June 30, 2017): 79–94, <https://doi.org/10.17977/um020v11i12017p079>; Syafruddin Syafruddin, Ni Made Novi Suryanti, and Nursaptini Nursaptini, "Penguatan Pendidikan Karakter Berbasis Kearifan Lokal Pada Anak Di Kawasan Ekonomi Khusus Mandalika," *SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan* 6, no. 4 (December 11, 2022): 1909, <https://doi.org/10.31764/jpmb.v6i4.11218>.

¹⁷ "Kapasitas Tradisi Megibung Dalam Pendidikan Karakter."

¹⁸ Heriyanti Komang Heriyanti, "Toleransi Beragama Umat Hindu Dan Islam Pada Hari Raya Idul Adha Di Desa Tembok," *Jurnal Ilmiah Ilmu Sosial* 10, no. 2 (December 30, 2024): 170–79, <https://doi.org/10.23887/jiis.v10i2.82344>; Tri Anggraeni Nabila Putri Azahro Farikhul Fatir M Khoirun Niam, "Harmonisasi Nilai-Nilai Kebudayaan Dan Keagamaan Di Kampung Loloan Timur, Jembrana Bali," *Indonesian Journal of Muhammadiyah Studies (IJMUS)* 3, no. 2 (December 28, 2022): 99–108, <https://doi.org/10.62289/ijmus.v3i2.50>; Muzakir Walad et al., "Integrasi Nilai-Nilai Kearifan Lokal Dalam Pendidikan Agama: Transformasi Karakter Agama," *Jurnal Ilmiah Pendidikan Citra Bakti* 12, no. 1 (February 16, 2025): 265–77, <https://doi.org/10.38048/jipcb.v12i1.4676>.

¹⁹ "Teori Pendidikan Behavioristik Pembentukan Karakter Masyarakat Muslim Dalam Tradisi Ngejot Di Bali," *Ta'dibuna: Jurnal Pendidikan Islam* 8, no. 2 (October 28, 2019): 163, <https://doi.org/10.32832/tadibuna.v8i2.2233>.

²⁰ "Pendidikan Multikultural Di Kampung Loloan, Jembrana," *Jurnal Bali Membangun Bali* 3, no. 3 (December 6, 2022): 239–56, <https://doi.org/10.51172/jbmb.v3i3.238>.

synthesizing existing academic literature, religious texts, and cultural documents without direct field intervention. Although conducted as a library study, this research is strictly focused on the socio-cultural landscape of Bali, specifically analyzing regions where Muslim and Hindu communities coexist harmoniously, such as Kampung Islam Kepaon and Pegayaman. This setting is reconstructed through a comprehensive review of ethnographic literature that describes the implementation of *Ngejot* and *Megibung* in these pluralistic areas.

The primary data sources for this study are secondary data from reputable academic journals, books, and research reports. The unit of analysis is categorized into three distinct domains: cultural texts, religious/axiological texts, and pedagogical documents. Cultural texts provide procedural and symbolic descriptions of the *Ngejot* and *Megibung* traditions. In contrast, religious texts serve as references for Islamic values such as *ukhuwah* (brotherhood), *shadaqah* (charity), and tolerance. Meanwhile, pedagogical documents are analyzed to understand current educational concepts and curriculum discourses related to character building and local wisdom in Indonesia.

Data analysis was performed using a multi-layered approach involving content analysis, hermeneutics, and ethnopedagogical analysis. Content analysis was first used to classify and categorize data regarding local wisdom values and Islamic values found in the literature. Subsequently, a hermeneutic approach was applied to interpret the symbolic meanings of the rituals of food sharing (*Ngejot*) and communal eating (*Megibung*), moving beyond literal descriptions to understand the underlying philosophical intent. Finally, ethnopedagogical analysis was utilized to transform these cultural findings into educational concepts, bridging the gap between tradition as a ritual and tradition as a learning resource.

To ensure the methodological validity and reliability of the findings, this study employs source triangulation. This involves cross-referencing information from various types of literature—for instance, comparing Balinese cultural studies with Islamic jurisprudential texts—to find consistent patterns of value compatibility. Additionally, semantic validity is used to ensure that the interpretation of key terms, such as *Tat Twam Asi* and *Ukhuwah*, remains faithful to their original conceptual contexts while establishing integrative links for the educational model. This literature-based approach has limitations in terms of empirical generalization. Because the analysis relies on previously documented data, the findings are contextual to the research loci reported in the literature and may require further field verification for application to broader or demographically different populations.

Results

1. Empirical Overview of the Ngejot and Megibung Traditions

The empirical landscape of Tumbu Village (Karangasem), Golong Village (West Lombok), and Banjar Tangeb (Badung) reveals that local customs are not merely static cultural rituals but active, dynamic pedagogical resources. Specifically, the traditions of *Ngejot* and *Megibung* function as tangible educational tools within the community. *Ngejot*, characterized by the exchange of food across religious lines, serves as a non-verbal medium of communication that bridges theological divides. As noted by Saihu & Mailana²¹ and Darsana & Armini²², in contexts such as Kampung Islam Kepaon, this tradition serves as a mechanism for social cohesion, physically manifesting

²¹ “Teori Pendidikan Behavioristik Pembentukan Karakter Masyarakat Muslim Dalam Tradisi Ngejot Di Bali.”

²² “Tradisi Ngejot Wujud Toleransi Umat Hindu Dan Katolik Di Tangeb Badung,” *Sphatika: Jurnal Teologi* 14, no. 1 (May 26, 2023): 27–33, <https://doi.org/10.25078/sphatika.v14i1.2563>.

religious tolerance. Conversely, Megibung, predominant in Karangasem, utilizes communal dining to deconstruct social hierarchies. By forcing participants to sit in a circle and share from a single container, the practice eliminates caste and economic distinctions.²³ In educational settings, this egalitarian arrangement is leveraged to instill values of gratitude, directly aligning with the Balinese philosophy of *Tri Hita Karana*.²⁴ Literature data shows that local traditions in Bali are not merely static rituals, but active pedagogical instruments.

2. Axiological Convergence and Structural Barriers

A critical analysis of these practices uncovers a profound "Fusion of Horizons" between Islamic values and Balinese local wisdom. There is a strong axiological convergence where local traditions mirror universal Islamic principles. Ngejot, for instance, aligns with *Silaturahmi* (maintaining bonds) and *Shadaqah* (charity), functioning as a form of *da'wah bil bal*—preaching through action rather than words.²⁵ Similarly, Megibung reflects the Islamic principle of *Musawah* (egalitarianism), mirroring the equality found in congregational prayer (*Jama'ah*), where social stratification is dissolved.²⁶ However, the integration of these values into formal education is obstructed by "Red Factors." A significant hurdle is the dichotomous mindset of education managers who perceive local traditions as contradictory to religious teachings.²⁷ Furthermore, the rapid digitization of culture threatens to reduce these profound rituals to mere ceremonial performances, stripping them of their deep pedagogical essence.²⁸

3. The SPIRAL Model as an Integration Framework



Figure 1. SPIRAL model (Syncretic Pedagogical Integration of Religion and Local Wisdom)

²³ I Wayan Rasna and Ni Putu Ari Krisnayanthi Subyanto, "Values of Megibung Tradition in Tumbu Traditional Village, Karangasem, Bali: An Ethnopedagogical Study," *Jurnal Pendidikan Dan Pengajaran* 55, no. 1 (April 20, 2022): 94–104, <https://doi.org/10.23887/jpp.v55i1.34069>.

²⁴ I Gde et al., "Designing Etnopedagogy: The Philosophy of Tri Hita Karana as The Foundation of Educational Values," *Advances In Social Humanities Research*, 2025, <https://doi.org/10.46799/adv.v3i3.356>.

²⁵ Hasan Baharun, Mohammad Bahrul Ulum, and Ainun Najib Azhari, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Ngejot: Konsep Edukasi Dalam Membangun Keharmonisan Dan Kerukunan Antarumat Beragama Berbasis Kearifan Lokal," *FENOMENA* 10, no. 1 (June 1, 2018): 1–26, <https://doi.org/10.21093/fj.v10i1.1006>.

²⁶ Heriyanti, "Toleransi Beragama Umat Hindu Dan Islam Pada Hari Raya Idul Adha Di Desa Tembok."

²⁷ Priyatna et al., "Pendidikan Karakter Berbasis Nilai Kearifan Lokal Untuk Siswa Sekolah Dasar Di Desa Batunoni."

²⁸ Gde et al., "Designing Etnopedagogy: The Philosophy of Tri Hita Karana as The Foundation of Educational Values."

To bridge the gap between cultural values and educational practice, this study proposes the SPIRAL Model (Syncretic Pedagogical Integration of Religion and Local Wisdom). This theoretical framework synthesizes Ibn Khaldun's educational pillars with Balinese philosophy through three distinct phases. First, Value Enculturation uses Megibung as a "living curriculum," where dividing food portions teaches mathematical applications of *Faraidh* (inheritance laws) adapted to local ethics. Second, Critical Transformation employs hermeneutics to reframe Ngejot from a social exchange into a praxis of *Ta'awun* (mutual assistance). Finally, Holistic Evaluation moves beyond cognitive testing by using "Cultural Portfolios" to assess character through a synergy of Islamic morals (*Akhlak*) and the Balinese concept of *Tri Kaya Parisudha*. This model provides a structured mechanism to transition students from merely "knowing" values to "practicing" them, effectively resolving the tension between curriculum standardization and contextualization.

Although developed within the cultural ecosystem of Bali, the SPIRAL Model has universal adaptability. The logic of "pedagogical syncretism" in this model can be applied in various multicultural regions by substituting local wisdom variables. For example, in West Sumatra, this model can integrate Islamic values with the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*²⁹, or in Java with the tradition of *Gotong Royong/Gugur Gunung*.³⁰ The strength of SPIRAL lies in its methodology of critically deconstructing any tradition into universal moral competencies, making it a relevant framework for global educational challenges in diverse societies.

Discussion

Education based on local wisdom in Bali is increasingly receiving attention as an effort to preserve cultural traditions that contain Islamic values. The findings indicate that Balinese society has great potential to integrate traditions like *Ngejot* and *Megibung* into the learning process to shape student character. However, this study identifies fundamental implementation challenges. The main obstacle is the lack of education managers' understanding of the importance of including local wisdom containing Islamic values in the curriculum. Many managers still consider these traditions part of a social culture separate from religious teachings, resulting in a dichotomous approach where integration is limited to occasional activities rather than daily learning. Furthermore, some schools focus more on academic curricula based on general knowledge, leaving little space for local wisdom. This condition reveals a gap between awareness of preserving culture and its actual implementation in formal education.

In the specific context of Bali and Lombok, the *Ngejot* and *Megibung* traditions function as significant cultural practices that promote social harmony. *Ngejot*, which has long served as a bridge between Hindu and Islamic communities, embodies religious tolerance and harmony, fostering mutual respect closely aligned with Islamic teachings. Meanwhile, *Megibung* serves as a platform for promoting unity among diverse religious and social groups through communal eating. To bridge

²⁹ Annisa Mardatillah, "The Enterprise Culture Heritage of Minangkabau Cuisine, West Sumatra of Indonesia as a Source of Sustainable Competitive Advantage," *Journal of Ethnic Foods* 7 (2020): 1–10, <https://doi.org/10.1186/s42779-020-00059-z>; S Rahman and F Rahman, "The Dynamic of Malay Islamic Law: The Rise and Practices of Adat Bersendi Syarak, Syarak Bersendi Kitabullah in Jambi," *Journal of Indonesian Islam* 11 (2017): 389–404, <https://doi.org/10.15642/jiis.2017.11.2.389-404>.

³⁰ Nor Kholis and Subi Nur Isnaini, "The Scripture and Javanese Tradition: The Meaning and Preserving of Gugur Gunung Tradition among Gunungpring's People," *ADDIN*, 2023, <https://doi.org/10.21043/addin.v17i1.16129>; A Prasetyo, "The Phenomenon Of Gotong Royong In Java Community: A Case Study Nyumbang," *Indonesian Journal of Multidisciplinary Science*, 2022, <https://doi.org/10.55324/ijoms.v1i7.145>.

the gap mentioned in the findings, the role of the community, especially spiritual leaders, is crucial. Religious leaders in Bali have the potential to provide a broader understanding of how *Ngejot* and *Megibung* can be educational means that teach solidarity and equality based on Islamic principles. The involvement of religious education leaders is necessary to ensure that this tradition is implemented in line with Islamic teachings that glorify human dignity.

Interpreting these findings through a theoretical lens, contemporary Islamic education faces complex challenges in responding to multicultural dynamics. This study responds by synergizing the principles of Islamic education of Ibn Khaldun—specifically *ta'dib* (moral formation), *tafaqquh* (contextual understanding), and *tansyith al-ijtima'i* (strengthening social cohesion)—with the philosophy of Balinese local wisdom. This integration involves a hermeneutical deconstruction of the traditions using Gadamer's concept of the *fusion of horizons*. In this view, the *Ngejot* ritual is transformed from a mere social exchange into a medium of *ta'awun* (mutual help) in Islam and an actualization of the second precept of Pancasila. Similarly, *Megibung* becomes a collaborative learning model to instill *ukhawah islamiyah* and *Tat Twam Asi*. This theoretical framework reinterprets *Tri Hita Karana* in the Balinese context as a manifestation of *maqasid sharia*.

On an epistemological level, this study contributes by developing a hybrid epistemology. It unites *ngelmu palupi* (Balinese intuitive knowledge) with the *bayani-burbani-irfani* system in Islam. Ethnopedagogical analysis reveals the mechanism of "cultural code-switching" in local traditions, opening a new perspective on education as a medium of value transmutation in multi-religious societies. For instance, the division of food portions in *Ngejot* is taught not just as charity but as a mathematical application based on *faraidh* and *Tri Pramana*. This deep epistemological blending ensures that the values of honesty, discipline, and social care found in Islamic education are effectively connected with the moral goals of the *Ngejot* and *Megibung* traditions.

Comparing these results with existing literature, previous research by Hanip et al.³¹ and Baharun et al.³² highlighted *Ngejot* as *da'wah bil hal* and a bridge for social happiness. Similarly, Heriyanti³³ emphasized the egalitarianism in *Megibung*. While these studies provide insights into social integration, they often rely on normative approaches that tend to be dichotomous or limited to single-community contexts. This study differs by offering an operational blueprint for cultural reconciliation through pedagogical mechanisms. Unlike previous research that might view modernization as a threat to tradition, this study proposes that, through proper educational integration—such as teacher training and the development of relevant materials—these traditions can adapt to contemporary contexts and address the debate between national standardization and local contextualization.

Consequently, the practical implication of this study is the formulation of the SPIRAL model (Syncretic Pedagogical Integration of Religion and Local Wisdom). This model integrates a monotheism-based curriculum with *Tri Hita Karana*, where holistic evaluation synergizes noble moral indicators with *Tri Kaya Parisudha* through cultural portfolios. To implement this, specific strategies are recommended: developing a curriculum involving community leaders, utilizing technology to create interactive learning applications about these traditions, and innovating teaching methods through cultural festivals. By implementing these strategies, education based on

³¹ "Tradisi Ngejot: Positive Relationship Antar Umat Beragama."

³² "Nilai-Nilai Pendidikan Islam Dalam Tradisi Ngejot: Konsep Edukasi Dalam Membangun Keharmonisan Dan Kerukunan Antarumat Beragama Berbasis Kearifan Lokal."

³³ "Toleransi Beragama Umat Hindu Dan Islam Pada Hari Raya Idul Adha Di Desa Tembok."

local wisdom in Bali can effectively transition from a theoretical concept to a practical reality, shaping a young generation that is inclusive, tolerant, and deeply rooted in both their faith and local culture.

Conclusion

The integration of Islamic education with the Ngejot and Megibung traditions in Bali serves as a vital pedagogical instrument for fostering social harmony and interreligious understanding. This study concludes that these traditions are not merely cultural rituals but are effective educational vehicles that align with Islamic values such as *ukhrawah*, *shadaqah*, and egalitarianism. Ngejot serves as a bridge of tolerance between Hindu and Muslim communities, while Megibung instills values of togetherness and justice. However, the study identifies a critical implementation gap: a lack of understanding among education managers, who often view these traditions as dichotomous to religious teachings. Consequently, the potential of these local wisdoms is currently underutilized in formal curricula due to resistance and a lack of competence in synthesizing local and spiritual values.

Theoretically, this research contributes a novel framework by synthesizing Ibn Khaldun's educational pillars with Balinese local wisdom through the lens of Gadamer's intercultural hermeneutics. The study successfully formulates the SPIRAL model (Syncretic Pedagogical Integration of Religion and Local Wisdom), which operates through cultural code-switching, transforming ritual practices into universal moral competencies. This hybrid epistemology challenges the static view of local wisdom, demonstrating that Balinese intuitive knowledge (*ngelmu palupi*) can be harmonized with the Islamic *bayani-burbani-irfani* system. This reflection confirms that cultural traditions, when critically deconstructed, can function as a "living curriculum" that transcends the debate between national standardization and local contextualization.

To ensure the sustainability of this integration, this study recommends a multifaceted agenda for future implementation and research. On a broader scale, these findings have significant implications for multicultural education policy at the national level by offering an operational blueprint for cultural reconciliation through pedagogical mechanisms that can strengthen national identity in the global era. On a practical level, educators and policymakers must collaborate to develop inclusive curricula and use digital technology to create interactive learning platforms that make these traditions relevant to the digital generation. Governments and policymakers need to encourage collaboration between educators, community leaders, and technology experts to develop such inclusive curricula and interactive learning platforms. Strategies such as teacher training, cultural portfolio development, and community-based festivals are essential to operationalize the proposed model.

For further development, future research is recommended to measure the long-term impact of the SPIRAL Model on student character development across different demographics and explore the adaptability of this model in other multicultural regions in Indonesia to strengthen national resilience and harmonious diversity.

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