

Ethnopedagogy on Chapter 30 Al-Qur'an Memorization in Balinese Translation Course: Preservation of Local Wisdom


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ARTICLE INFO	ABSTRACT
Article history Received July 12, 2022 Revised Dec 17, 2022 Accepted Dec 20, 2021	<p>2This study aims to describe the ethnopedagogy of STAI Denpasar Bali during section 30 of Al-Qur'an memorization in Balinese translation. This study used the descriptive qualitative method, and the data was collected through unstructured interviews with informants. For the informants, we involved the Head of STAI Denpasar Bali, the Head of the Academic Sector, the coordinator of memorizing section 30 of the Al-Qur'an course, the lecturer of the Al-Qur'an to Balinese translation course, students, relevant stakeholders, and Aswaja Dewata as well as the General Chair of the Indonesia Clerical Council (MUI) in Bali. Our findings suggested that 1) this course has only been implemented for two years since 2020 to participate in preserving local wisdom and symbols of the Islamic religion in Bali. In practice, this course consists of memorizing section 30 of Al-Qur'an, and translations in Balinese, which are carried out at different times and by different tutors, 2) Ethnopedagogy in the Qur'an section 30 translation course of Balinese language is taught by internalizing cultural values and language levels, and 3) actualization of Balinese language in the Qur'an section 30 Balinese language aim to recultivate the recently degraded Balinese language.</p> <p style="text-align: right;">This is an open access article under the CC-BY license.</p> 
Keywords Ethnopedagogy Balinese Quran Translation Local Wisdom	

I. Introduction

Universities in Indonesia have undergone several curriculum transitions in response to contemporary demands, and the most recent curriculum is the Indonesian National Qualifications Framework Curriculum (KKNI). In its implementation, the KKNI must involve local wisdom to survive in the swift globalization. Therefore, in the preparation guidebook for the new Merdeka Belajar (freedom to learn) curriculum for higher education, the formulation of the graduate learning outcomes (CPL) is recommended to contain the skills needed in the industrial era 4.0, including the ability to understand science to be practiced for the common good locally, nationally, and globally (Tim Penyusun, 2020). Besides, every learning process should be carried out holistically to encourage the formation of a comprehensive and broad mindset by internalizing local and national excellence and wisdom (Kementerian Pendidikan dan Kebudayaan RI, 2020).

However, the existing local wisdom is threatened by the recent increasing interest among our youth in foreign cultures, such as in music, fashion trends, and other aspects (Faiz & Kurniawaty, 2020). Education observers have

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performed numerous measures to maintain the values of local wisdom at the elementary, middle, and higher education levels. For instance, the media of *kaulinan* and *kakawihan barudak* (children's games and singing) have been implemented to instill social values and hone students' creativity in local wisdom-based learning (Faiz & Kurniawaty, 2020). Besides, the learning facilitates students to make batik, paint glass, and understand other typical Cirebon cultures has been adopted in the General Course (MKU) as a form of integration of local wisdom (Faiz & Soleh, 2021). A previous study formulated the integration of ethnopedagogy into civic education to enhance the cultural and national character at the Muhammadiyah University of Malang (Zuriah, 2012). Besides, Rondli W, et al. also reported that a local cultural approach can be an alternative to developing Gusjigang character in high school students in Kudus (Kanzunnudin et al., 2019). Those studies accentuate the importance of ethnopedagogy in all lines of education. The ethnopedagogy approach is a cultural wisdom used and embedded in Japan. Its fundamental goal is to ingratiate students socially and emotionally into the culture or group in which they live

(Shimahara, 2013). This ethnopedagogy practice is expected to resolve the current issues encountered by Indonesia as a multicultural country (Madya et al., 2018).

STAI Denpasar Bali, as the only Islamic religious college in Denpasar City, bears a moral obligation to preserve local wisdom. Balinese cultures, such as their language, script, and literature, possess numerous functions. First, they symbolize the pride and identity of the Balinese as active speakers and supporters of the Balinese language. Second, it serves as a means of communication and expression in the family. Third, it is used as a medium for Balinese and Hinduism cultures. Fourth, as a medium used in Pakraman villages, traditional *banjars*, and other traditional institutions. Fifth, it enriches the Indonesian language treasury that supports one another. Finally, it is also used to express the culture and creativity of the community and its supporters (JDIH Pemerintah Provinsi Bali, 2018).

As a part of the nation's cultural wealth, the Balinese language, script, and literature need to be preserved and developed. The Balinese language serves as the identity of the Balinese people, so the local government works with the heads of Bali's universities and private sector to develop the Balinese language, script, and literature by designating Balinese as a Supporting Course in line with their area of study (JDIH Pemerintah Provinsi Bali, 2018).

STAI Denpasar Bali is one of the private universities in Denpasar City. To develop its curriculum, STAI Denpasar regularly reviews the curriculum every two years by involving all elements of leadership, graduates, relevant stakeholders, and practitioners. The preparation of graduate competency (SKL) and learning outcomes (CPL) standards is completed by referring to the guidebook issued by the Directorate of Islamic Religious Higher Education. This guidebook is prepared to develop educational fields following the recent needs while improving the quality of graduates' competence in Religious Colleges and FAI in Higher Education qualified (Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2018). The description of CPL on the Attitude and General Skills elements is adopted from the SNPT attachment section based on the level of the study program. The attached description contains the minimum standard that can be developed or supplemented with the achievement description that characterizes Islamic religious college (PTKI) and the Study Program (including elements of rights and responsibilities). In item 14 of the CPL, it is stated that students should be able to memorize and understand the contents of the Qur'an section 30 (*Juz Amma*), as a manifestation of the memorization section 30 of Al-Qur'an in Balinese Translation. The use of Balinese in this course becomes an institutional characterization and ethnopedagogy element, allowing this course to accommodate the CPL as established by the Directorate of Islamic Religious Higher Education and local wisdom.

The course of section 30 memorization in Balinese translation is an institutional characterization course at STAI Denpasar Bali. This course is included in the compulsory course for PT (MPT/featured course) with a weight of 3 credits. This course serves as a forum of local wisdom actualization, aiming to equip STAI Denpasar Bali graduates, especially those working in the field of education. With the help of this course, graduates working in the education sector can advocate assimilating local culture, particularly in terms of language and communication, to increase community acceptance. Universities must create distinctiveness in their curricula and instructional methods. Aside from their quality, their uniqueness is the primary key for universities to attract students during today's intense competition (Kompas, 2009). Therefore, universities should explore and identify the uniqueness distinguishing them from universities with similar study programs.

Due to the urgency of actualizing learning that is oriented to the inculcation of local wisdom values, developing the uncommon higher education curriculum, and the pluralistic society in Bali, the memorization of section 30 in Balinese translation should be developed and implemented properly. Besides, the course should adopt innovative learning media, strategies, and learning resources. Practically, the course of memorizing section 30 in Balinese translation has not been implemented optimally in the last two years. Students' lack of interest in learning Balinese and the challenge of finding teachers who comprehend the Al-Quran's content and are fluent in Balinese are two obstacles to effective course implementation. Therefore, this study investigates the Ethnopedagogy while memorizing section 30 Al-Qur'an in Balinese translation at STAI Denpasar Bali through 3 focuses, namely how: 1) curriculum preparation and implementation of the course, 2) the actualization of local wisdom in learning, and 3) the vital role of STAI Denpasar Bali in preserving local culture.

II. Method

This study used a descriptive qualitative approach, facilitating analysis of a phenomenon by verbally describing it in its entirety (Moleong, 2017). This research attempted to comprehend aspects of social life which resulted in data in the form of words to be analyzed (Patton, 2009). The research was conducted at STAI Denpasar Bali. We also involved the Head of STAI Denpasar Bali, the head of the academic sector, the coordinator of the memorization of section 30 Al-Qur'an course, the lecturer in Al-Qur'an Balinese translation, students, relevant stakeholders, and Aswaja Dewata as digital activists for da'wah and tolerance in Bali. Those informants were selected purposively, according to certain goals and considerations. We regarded those people as the relevant stakeholders with sufficient substantial knowledge for this study (Sugiyono, 2017). We collected our primary data through structured

interviews and secondary data through documentation. Furthermore, the garnered data were analyzed, with the stages of reduction, presentation, and verification of data (Sugiyono, 2017).

III. Results and Discussion

A. *Ethnopedagogy at STAI Denpasar Bali: Process and Implementation*

Balinese local content course has existed since STAI Denpasar Bali was established. This is in line with the Bali Provincial Regulation Number 1 of 2018 Article 1, stating that Balinese language courses must be provided to students every year as local material. Besides, this also affirmed a close relationship between pedagogy and the sociocultural life of the local community (Alexander, 2000). The local content course is provided from elementary school to college level. At STAI Denpasar Bali, this course is embedded with relevant courses. Formerly it was combined with the History of Islamic Civilization course, which was later adjusted to become a History of Culture and Local Culture (Bali) course. However, following the results of the 2020 curriculum review involving all leaders and stakeholders, this course was combined into the memorization section 30 Al-Qur'an course. It was then altered into section 30 Al-Qur'an memorization course in Balinese translation.

There are five foundations of ethnopedagogy derived from the educational foundation, namely the philosophical, historical, psychological, sociological, and juridical foundations (Siregar et al., 2021). On a philosophical basis, Balinese students essentially understand the culture and language in their surroundings, as the saying goes, "where the earth is stepped on, there the sky is upheld." On a historical basis, Muslim students in Bali must understand the background of Islam's arrival in Bali. Knowing and comprehending human history will result in a more mature outlook and help preserve the tolerance that has existed since the beginning of time and may be passed down from generation to generation. This is in line with the opinion expressed by J. Bank that history consists of past events, which aid us in comprehending not only past behavior but also the present and the future (Abdullah & Surjomihardjo, n.d.). By being aware of history, future generations can learn from the mistakes and triumphs of earlier generations while also positioning past generations as their role models and inspirations. (Kartodirdjo & Pusposaputro, 1992). In psychological foundation, the course of memorizing section 30 in the Balinese Language can be a forum for students to practice Balinese and as a catalyst to inspire students to become more engaged in learning Balinese. Meanwhile, on a sociological basis, in line with the freedom to learn curriculum, students are facilitated to study various disciplines outside the study program in this course. The memorization of section 30 in the Balinese course serves as the capital for students in Islamic education management (MPI) study programs to integrate with

the local community since they must attend teaching assistance programs in public schools for Islamic religion course and educational internships in offices or educational institutions that are predominantly non-Muslim. Similarly, the students in ES study programs should do internships and entrepreneurship programs, so the course helps them to flexibly serve local consumers who are accustomed to speaking Balinese. On a juridical basis, the emergence of this course is supported by 21 regulations from the National Education System Law to Bali Governor Regulation 2018.

Memorization of section 30 in the Balinese translation course combines the Graduate Competency Standard (SKL) and Graduate Learning Outcomes (CPL), along with the Balinese language learning at the Undergraduate Study Program of the STAI Denpasar Bali. The reference in this course is the Al Quran in Balinese Translation produced by a collaboration between STAI Denpasar Bali with the Research and Development Center for Religious Khazanah and Organizational Management, as well as the Indonesian Ministry of Religion Research Development Agency and Training in 2016. There are a number of stages of compiling Al-Qur'an in Balinese translation (Mulyani, Siti, 2020), consisting of 1) Al-Quran manuscripts were translated by the Translator Team (ten people for each field) in collaboration with STAI Denpasar Bali, where the team consisted of Al-Quran Ulama, academics, Balinese language and cultural experts who mastered Arabic, basic knowledge of *ulumul* (knowledge) Quran and interpretation, local culture and targeted language, 2) internal team discussion stage for inter-checking, 3) three times validation stage, 4) the *pentashihan* (codification) stage by Lajnah Pentashihan Mushaf Al Quran (LPMQ), 5) the issuance of *tashih* marks enabling Al-Qur'an to be circulated to the public.

The long process of Al-Qur'an translation was used as a reference in the Al-Qur'an translation into Balinese. Additionally, the Balinese translation Al-Qur'an also underwent a review process, two consolidations, and two seminars. This Al-Qur'an translated version is mandatory for students who take the chapter 30 Al-Qur'an memorization course in Balinese. This version synergizes the desire of the Director General of Education that all graduates attain the learning outcomes of memorizing Al-Qur'an chapter 30 along with local content.

At the beginning of implementation, this course was carried out at one time but alternately. The course is started with the Al-Qur'an memorizing activities, followed by the Balinese translation. However, with the limited time, this process was deemed ineffective. Further, the learning process was evaluated by the supporting coordinators, resulting in the separation of the memorization and translation courses. The memorization course is carried out for six semesters, from semester two to semester seven, to provide opportunities for students to finish their memorization. During the memorization course, students are given a

memorization control card, which contains notes and the progress of their memorization, as well as verification from the tutor. After the students complete the memorization course, the tutor provides a description of their success, and the students are asked to duplicate their control card, then deposit the copy in the academic, administrative office.

The translation course of the Al Quran chapter 30 in Balinese is provided in one semester. The course is given in different semesters for each study program, in the odd semester for the Islamic Economics and Islamic Education study program and the even semester for the Islamic Education Management study program. During the learning process, students and lecturers use Balinese in communicating and interpreting the verses in each chapter of chapter 30 of Al-Qur'an. In this course, the Balinese is used in categories and adjusted to the needs, ranging from Balinese Singgih (smooth/honorable), *mider* Balinese (middle/moderate), to *kasamen* Balinese (rough/*andap*/lower). The *kasamen* Balinese is used for the disbelievers, polytheists, and ruthless people (Kementerian Agama RI, 2012).

For example, in the translation of Surah Al-Fatihah verse (1) using *singgih* Balinese (Mulyani, Siti, 2020) "*Antuk parab Allah sane Maha Kasih, Maha Sayang.*" Meanwhile, in the same surah, verse (7) is translated using the *mider* and *kasamen* Balinese "*(inggih punika) margi para manusane sane Allah picaang ipun sakanca kerta wara nugraha* (enjoyment), *nenten ja margi para jadma sane Allah dukain, tur nenten (naler margi) ipun sami sane sesat.*" The use of *mider* Balinese in this verse (*manusane*) explains that human (*manusane*) belongs to the group who are given mercy by Allah and do not go astray. Meanwhile, *Jadma* uses the Balinese *kasamen* language, to the misguided and unjust people who reject God's grace.

There is also the use of the Balinese Singgih language in the form of Kalam Khabar, such as in the translation of Surah Al-Kautsar verse (1) which reads "Sujati, Manira suba micaang raganmu (Muhammad), nimkat ane liu". Micaang in this verse uses the Balinese singgih language because the verse explains Allah's generous blessings. Similar to English, in Balinese, there are slight differences between writing and pronunciation. For example, the writing of Manira is read Manire, Dasa is read Dase, Kajalanang is read Kejalanang, and so forth. Thus, in practice, apart from writing, the students also learn to read and pronounce the Balinese language by repeating what was demonstrated by the lecturers. The instructors should model proper pronunciation in addition to giving students the time, space, and opportunity to interact with different learning resources (Tegris, 2020).

Student learning outcomes are written on the study results card (KHS). In that card, the final score of the memorization of chapter 30 Al-Qur'an course in Balinese is an accumulative score from the memorization and translation course. The score will appear on the card if students

complete both memorization and translation courses. If they only attend one of the courses, then the score will not appear on their result card. This scoring policy aims to accentuate the importance of both translation and memorization courses.

B. *Ethnopedagogi in Chapter 30 of Al-Qur'an Translations Course in the Balinese Language*

Ethnopedagogi is a learning approach that explores various uniqueness of local wisdom and its cultural values. This learning approach adopts the local wisdom from different fields to realize a learning conformable with the surrounding sociocultural values. Ethnopedagogi is a form of constructivist learning aiming to generate long-term knowledge (Jayendra, 2022). Chapter 30 Al-Qur'an memorization in Balinese course discusses theories related to Al-Qur'an and the Balinese language.

Education is inseparable from social and cultural elements. As explained by Suratno (2018), that education is deliberative from society's excellent values taken from their life philosophy, knowledge, and experiences. Accordingly, as STAI Denpasar is in Bali, it is somehow affected by the cultures and social values of the Balinese. Even if most Balinese people practice Hinduism, the long history of Muslim existence in Bali has been an indivisible part of Balinese society (Ramdhani et al., 2020).

At the beginning of the 2020 academic year, the chapter 30 Al-Qur'an course was integrated into the chapter 30 Al-Qur'an memorization course. This course facilitates the STAI Denpasar graduates to memorize chapter 30 of Al-Qur'an, as the graduates of Islamic universities are obligated to do so. Besides, some students of STAI Denpasar have no Islamic school background, so this course is crucial to help students understand the interpretation of chapter 30, Al-Qur'an in Balinese.

STAI Denpasar is one of two Islamic universities under the Indonesian Ministry of Religious Affairs located in Bali. Meanwhile, in Denpasar, it serves as the only Islamic university that focuses on Islamic teachings. Besides, this university's cooperation with the Indonesian Ministry of Religious Affairs in the Al-Qur'an translation to Balinese enhances its popularity.

After a long review and dissemination process in 2019 and 2020, STAI Denpasar Bali released the Balinese translation of chapter 30 of Al-Qur'an, published by Inoffast Publishing, Surabaya. This Al-Qur'an becomes the main learning source during the learning process. When the memorization and translation courses were still integrated, the course was taught by the religious figures and board of judges on the Musabaqah Tilawatil Quran at the provincial to national levels. The lecturers who listened to the students' memorization were the head of the Indonesian Ulama Council for Bali province, Achmad Qosim, the advisory board of the Indonesian Ulema Council for Bali Province, and the jury of the Qur'an at the national level; The other is Khoeron, Head of the Islamic Education

Section of the Ministry of Religious Affairs of Gianyar Regency who is also the Chairman of the Musabaqah Tilawatil Al-Qur'an Judge Council of Bali Province. The lecturers were assisted by assistant lecturers who received Tahfiz scholarships and had completed the memorization of 30 chapters of Al-Qur'an.

In addition, the Al-Qur'an translation course into Balinese is led by translators from the Ministry of Religious Affairs of Indonesia, Dinansyah, and Sibawaih. Thus, the students attend a learning process guided by experts in each field. Therefore, students' inquiries related to the use of vocabulary, specific meaning, and other issues related to interpretation can be discussed together directly with the accurate Al-Qur'an translator.

Since the curriculum review was conducted after two years of course implementation in 2002, the courses of Al-Qur'an interpretation and memorization were carried out separately to ensure the attainment of each purpose. Therefore, the course of chapter 30 Al-Qur'an translation into Balinese and the course of memorization of chapter 30 Al-Qur'an are conducted independently.

Chapter 30 Al-Qur'an translation into the Balinese course is started with the surah Al-Fatihah, as the opening of the course discussion. Besides, this course also used an Al-Qur'an completed with the Balinese as well as Indonesian translation to aid students in understanding the specific meaning of Balinese vocabulary in the Al-Qur'an. This finding is also affirmed by one of our respondents, stating that they use the Al-Qur'an accompanied by Indonesian translation to help them get familiar with the Balinese vocabulary.

In addition, Majid (2017) argued that substantial translation courses aim to enhance students' dissimilative skills, which represents the ability to compare and manage languages and cultures. Meanwhile, operationally, the translation course also aims to equip students with translation theories and experience in religious, literature, economic, and cultural scientific knowledge and understanding.

The main learning material in chapter 30 Al-Qur'an translation course into Balinese is vocabulary comprehension and assignment completion. Linearly, Majid (2017) reported the importance of translation assignments to students' understanding of vocabulary meaning, semantic components, differences and similarities between associated vocabularies, and the context of usage. Specifically, Balinese has different terms at different levels that can refer to the same meaning. Thus, comprehension of the context of usage and specific vocabularies meaning is essential in this translation course.

In the attainment of those goals, two vocabulary learning methods are adopted by the lecturers Majid (2017). In the first learning method, students are asked to compare the associated group of words. The students place similar vocabularies in contrast by classifying the words first. Then, they analyze the differences and similarities

between those words. They examine the components and characteristics of the vocabulary to comprehend the primary concept of each vocabulary.

The second learning method is carried out through the context of each vocabulary. According to Fisher Majid (2017), this second learning method is more effective than dictionary-based translation learning. In this learning, the students are habituated to understanding vocabulary based on the daily context. Through the context, students can comprehend the more extensive meaning of a vocabulary. Universally, vocabulary context is used in the discussion session of this course. However, for the vocabulary regarded as difficult, the lecturers use the vocabulary grouping method.

The translation learning procedures implemented in this course are adapted from the procedures of Islamic courses at Universiti Teknologi MARA, Malaysia (Mat et al., 2016). The learning procedures are divided into three, namely literal, *harfi*, and free translation. The literal translation represents the translation process that regards the system and grammar of the targeted language. In the *harfi* translation, the translation is carried out word by word without considering the grammatical components of the targeted language, resulting in unpleasant translation results. The *harfi* translation is also known as a semantic translation that prioritizes the soul of the original language and discredits the comprehensive meaning of the targeted language. Meanwhile, free translation is defined as a translation process that does not require obedience toward the system and structure of the original language.

The Balinese vocabulary is divided into seven levels, namely (1) *kruma alus mider* representing the subtle bilingual words used in the *alis singgih* and *alus asor* language; (2) *kruma alus madia*, for the subtle intermediate words being the main component of the *madia language*; (3) *kruna alus singgih* representing the words with high sense and respect; (4) *kruna alus sor* representing the subtle vocabularies used to speak to a person with lower social status; (5) *kruna andap* representing the vocabularies with common sense free from the attribute of honor; (6) *kruna mider* representing the words with no subtle form; and (7) *kruna kasar* representing the group of words with atrocious and rough sense (Suwija, 2019).

In speaking using Balinese, the vocabulary should be selected according to the interlocutors. In addition, the Balinese vocabulary is divided into three classifications based on their sense of feeling (Suwija, 2019). First, *basa kasar* is the vocabulary used to fight and insult, which is also divided again into *basa kasar jabag* and *basa kasar pisan*. Second, *basa andap* originates from the word *andep*, which means low, so the words have a low sense. Third, *basa madia* sounds like a subtle language, but it presents no honor and is usually used in daily conversation by the Balinese. Fourth, *basa alus* is the highest level of the Balinese language used to speak with people with high levels. This language is divided into four, namely *basa*

alus singgih, basa alus sor, basa alus mider, dan basa alus rangkep.

The dissemination seminar of the Al-Qur'an translated version was carried out in Diponegoro Islamic boarding house, Klungkung, Indonesia, in 2020. During the translation process, the translator team always pays attention to the use of the Balinese language level, especially for the dialogic verses. Therefore, the translation course is carried out regarding the grammatical system of the target language.

As reported in a study by (Jumari, 2019), the Al-Qur'an translation process into Balinese uses all levels of Balinese languages, following the meaning of the verses, the people speaking in the dialog, the discussion objects, and so forth. Even the lowest level of the Balinese language is also adopted in the translation process, specifically in the dialog involving unbelievers, polytheists, and ruthless people.

In addition, the lecture also provides a question-and-answer session, along with a re-explanation of the perceived difficult materials, as some of the students come from other ethnic groups and have not resided in Bali. One of our respondents also admitted that the lecturers' explanation and re-explanation aid students in comprehending the meaning of the Al-Qur'an verses, along with the level of Balinese language used in the translation process.

Translation is defined as a process of changing a discussion into a target language by maintaining accuracy (Heryani, 2019). It signifies that translation aims to help the reader better understand the text's meaning using the target language. On a broader scope, the Al-Qur'an translation into Balinese facilitates the Balinese society to understand the importance of Al-Qur'an verses. The translation process is complex as it requires an interpretation of a holy book by considering its history and position as God's commandment (Rohmana, 2019).

C. Actualization of Local Balinese Value in Qur'anic Learning

The effective inculcation of local wisdom during the learning process requires character reinforcement. Local wisdom can be integrated into the learning process and other related activities. In universities, local wisdom is adopted in the implementation of the Indonesia National Qualification curriculum and Merdeka Belajar curriculum. Accordingly, innovations from universities are needed to enhance the graduates' quality (Faiz & Soleh, 2021).

Zuriah (2012) explained that local wisdom is a strategic field in improving the quality of a nation. Besides, comprehension of the diverse ethnicities, cultures, and traditions also facilitates the preservation of national integrity as it helps realize an inclusive, pluralist, tolerant and humanist society.

Balinese is one of the local Indonesian languages still used by society. The preservation of the Balinese language

is reflected in the Regulation of Bali Governor No 20 in the Year 2013, which emphasizes the obligation of education Institutions to place Balinese as a local subject at the elementary and secondary levels. Further, in April 2018, Bali Regional Regulation Number 1 was issued concerning the coaching and development of the Balinese language, script, and literature to sustain the status of the Balinese language for society (Suwija, 2019).

However, Balinese youth's reluctance to use the Balinese language start to be alarming. A study carried out by Giri (2018) has identified the internal and external cause of the lower use of a language. The internal factor consists of the social structure changes from agrarian to industry and services oriented, along with the ecology transformation and education development. Meanwhile, the external factor included the changes in the field of telecommunication, transportation, tourism, and intense global civilization.

Further, the Balinese language is estimated to go extinct by 2041 if it is replaced by the Indonesian language and the number of its speakers decreases repeatedly. As most of the Balinese activities are covered by the Balinese language, this language is an essential part of Balinese culture. Besides, it is also used as a Balinese cultural symbol that can potentially contribute to the advancement of Balinese and national culture. Accordingly, as an educational institution, STAI Denpasar carries the responsibility to reinforce the Balinese culture, including the language.

The translated Al-Qur'an into Balinese becomes a systematic stage and alternative to re-introduce the Balinese language. Up to now, Muslims always regards the Balinese language as a language for daily activity and is owned by Hindu people. With this translation, Al-Qur'an becomes more inclusive and can be used by all layers of society, not only those who understand Arabic and Indonesian.

The decreasing use of language and script can be enhanced through implementing an organized education continuously. It is in accordance with the Bali Regional Regulation No 385 the Year 1996 and Governor of Bali regulations No 20 the Year 2015. Education functions as a crucial path to developing the Balinese language systematically. However, that function should be accompanied by support from professional teachers and lecturers.

A member of the translator team stated, '*Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*' which means that this is the first Al-Qur'an translation into Balinese that aim to accentuate that Islam is suitable for Balinese society (Rizal & Sobirin, 2021). Besides, it also attempts to lower the Balinese people's rejection of Islam, as Muslims are a minority. Thus, aside from being a means for cultural preservation, it also facilitates society's acceptance of Islam.

The ethnopedagogy local wisdom-based educational model implemented in Jembrana is an example of an educational model adopting the elements of spirituality,

morality, and solidarity between religious followers. It signifies that ethnopedagogy is not only used in theoretical understanding but also related to the plurality of Balinese society (Saihu, 2019).

Local wisdom is introduced as the sum of common cultural characteristics shared among most people because of their experiences in early life. The highly accessible information in the advanced technology era erodes local wisdom (Ngurah, 2022). Local wisdom is a part of a nation's identity. Thus, the crumbling of local wisdom presents opportunities for foreign cultures, even the extremely distinct culture, to come to Indonesia.

The Al-Qur'an translation into another language, such as into Angola language, generally aims to enrich the Al-Qur'an translation availability into local languages, facilitating Al-Qur'an comprehension for society and preserving the local languages and cultures. Similar nuance has also been expressed by the head of the research and development center of the Indonesia Ministry of Religious Affairs that the translation aims for local language preservation, following some indicators of extinction (Nst, 2019).

This translation becomes the government's concrete effort to maintain the local language as a part of local wisdom. The academician, language speakers, and religious experts in every region collaborate to translate holy books to maintain their local language. Aside from joining the translation collaboration, STAI Denpasar Bali also conducted a series of reviews and conferences revealing the review process. Then, the translated Al-Qur'an was also published so that it was accessible to every level of society. Aside from being the materials for the course in the STAI Denpasar, the translated Al-Qur'an is also disseminated into the other regions in Bali, such as Klungkung, Karangasem, Denpasar, and others, to ensure that Al-Qur'an is accessible for other educational institutions.

During the handover of the Al-Qur'an translation into Balinese, the society was given a chance to have a discussion with the Muslim expert in Klungkung. This event attained a warm welcome from society. The expert accentuated that most of the Muslim youths are unable to speak in subtle Balinese language. Those youths generally only use the Balinese *andap* or coarse language.

Aside from preserving the local Balinese language, this Al-Qur'an translation aims to internalize the Al-Qur'an values into the lives of Balinese Muslims. An example of Al-Qur'an values actualization can be observed in South Sumatra, where the government obligates society to cover their body following what has been mandated in Al-Qur'an (Mardiah, 2018).

The primary Qur'an values being internalized in Balinese society are tolerance and togetherness between the Hindu and Muslim societies. The Muslim and Hindu Balinese people have long been known for their high tolerance, mutual respect, and independence due to their history, as shown in the celebration of their holy days. For

instance, in Klungkung, Bali, the Muslim society celebrated the Takbir festivities and held a congregational prayer of Eid Al-Fitr, organized by the committee of Islamic holy days. During those celebrations, the security officers were coming from the police officers, along with the surrounding Hindu people. Even the Klungkung Regent and the elders from Puri Agung Klungkung (Hindu empire) also took part in opening the festivities. Further, after the Islamic congregational prayer, both Muslim and Hindu societies also shook hands, sat together, and discussed Muslim history in Bali involving the elders of the mosques, primarily in Klungkung. Thus, the translation of Al-Qur'an into Balinese bolsters this Islamic values internalization. Besides, it also signifies that the Balinese language does not only belong to a single religion, but it is an ethical language for the people. Linearly Islamy & Istiani (2020) reported that the Islamic prophetic teaching refers to three pillars of values, namely humanization / *amar ma'ruf*, liberation / *nahi munkar*, and transcendence/faith."

IV. Conclusion

Five foundations for the implementation of chapter 30 of the Al-Qur'an Translation in Balinese course include the philosophical, historical, psychological, sociological, and juridical. This course was started in 2020, following the results of the curriculum review. In this course, the university combines the graduates' competence standard for undergraduates of Islamic high education institutions and the Balinese local content course. In its practice, this course consists of memorizing chapter 30 of Al-Qur'an and Balinese translation activities. Those two activities are carried out separately and led by different lecturers. The chapter 30 Al-Qur'an translation into the Balinese course is implemented by internalizing the cultural values and Balinese language into the translated Al-Qur'an. Therefore, the Al-Qur'an translation is literal as it follows the grammatical structure of the target language. In the translation activities, this course uses the vocabulary introduction method where the students use the Balinese society context and compare the associated group of words. This Al-Qur'an translation also functions as an effort to preserve the recently degrading Balinese language, along with internalizing the Qur'an values through the Balinese local wisdom.

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