

# Character Education Value Transformation of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple*

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**Abstract---***Pujawali Ngusabha Kadasa* was an annual routine ritual at Ulun Danu Batur Temple. The ritual shows Hindus religious traditions who still maintain local cultural system amid the strong penetration of the modern culture. The ritual's survival and continuity indicated the transformation of the intergenerational character education value. The transformation of the character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* takes place due to the strength of the religious ideology, being able to build a knowledge system and being able to maintain social harmony. The transformation of character education values included three dimensions of Hindu human character, namely *sadhu*, *suputra*, and *gunawan*. It has implications for knowledge, attitudes, and religious behavior. The character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* included *learn to know*, *learn to do*, *learn to be*, and *learn to life together* as four pillars of UNESCO's education.

**Keywords---**value transformation, character education.

## 1. Introduction

Hindu religious rituals combine religious texts with local culture indicated the dialectical acculturation in *Ulun Danu Batur Temple*, Kintamani, Bangli. One of them is *Pujawali Ngusabha Kadasa* as an annual routine ritual held every full moon *sasih kadasa*. The preliminary assessment in the field shows that in the implementation have several unique things, including (a) ceremony facilities and offerings (*babantenan*) always made with *ngayah system*; (b) the number of *pangayah rooban* reaches 500 people; youth (150 people), adult men (50 people); young women and mothers (200 people); and *pangayah* from outside Batur (100 people). It is always fixed from year to year; (c) male *pangayah* use *udeng* with different colors, such as red, white, green, black, purple, and mix according to their respective duties; (d) *Pujawali* ceremony leader is Jero Gede Batur Makalihan, unlike *sulinggih* as usual; and (e) there are a number of special rules that bind the *pengayah*, *pangempon*, and *pamedek* during the ceremony.

The survival and sustainability of *Pujawali Ngusabha Kadasa* ritual system in *Ulun Danu Batur Temple* with all its uniqueness and distinctiveness indicates the existence values have a strong influence on the life for the Batur community. This is in accordance with Koentjaraningrat (2002) opinion that the culture core is a value system. There are always in every culture values believed and guided the people. Therefore, they become a reference in thinking, behaving, and working. This value forms also the adaptive character of the Batur community. Thus, it can survive the swift flow of social change. Having given the culture ability to survive in a long time period. Due to its adapted ability to the environment, both natural and social (Sutrisno & Putranto, 2005; Ihromi, 2006). Unlike the adaptive character is not something that is given but it is constructed continuously in community cultural system.

Character education gets its significance in the survival society in the midst of rapid and surprising social changes (Litbang Kompas, 2012). Law 20/2003 concerning the National Education System (Article 4) expressly stated that education is held by upholding religious values and cultural values possessed various ethnic groups. It means every cultural and religious value is a learning source to realize national education goals. Education must be able to integrate individuals with their environment, both natural and social. Therefore, the local wisdom values are important to be explored, developed, and transformed in order to build the community character.

The description above brings an important understanding to reveal the transformation of character education value scientifically. The transformation study of character education value in the ceremony is expected to reach a number of mutually integrated aspects including (a) exploring the local wisdom of one of the subcultures of Hindu society in Bali, namely the mountain community in Batur; (b) explore the level of elasticity and strategy of local culture's survival in

changing times; (c) explore the transformation of character education values in local traditions which is one of the important dimensions in the Hindu religious and religious education system. Thus, this study can provide benefits, both theoretically and practically for Hindu religious education.

## 2. Concepts

The term *transformation* according to Webster's Dictionary (1970) means *an act, process, or instance of change in structure, appearance, or character; a conversion, revolution, makeover, alteration, or renovation*). Indonesian Dictionary (Depdiknas, 2005), *transformation* means (1) changes in form (form, character, function, etc.); and (2) in the linguistic context means the change of grammatical structure into another grammatical structure by adding, subtracting, or rearranging its elements. From this definition, the concept of transformation indicates the process of changing from one form (form, character, function) to another.

The concept of *value* according to Kattsoff (1953) (in Ghony, 1982), means mental images of objects that are useful and beneficial to humans. Value in culture is seen as the core of the most abstract culture or layer. Value system has power to regulate, control, and give direction to behavior or actions of individuals and society (Allen & Shen, 1999; Armstrong *et al.*, 2003; Arthur, 2011; Koentjaraningrat, 2002). An understanding is confirmed that values always underlie every human action, including all their work results. Thus, value is a mental image of an object that is useful and useful in giving direction to human behavior and their work results.

Character education is an effort to be conducted individually and socially in creating a conducive environment for the growth of individual freedom itself (Koesoema, 2007; Cheung & Lee, 2010; Eliasa, 2014; Ferdiawan & Putra, 2013). Character education must be able to map well the relationship between character education and the formation of ideal human beings, namely humans who are morally good, high, and strong physically and mentally, capable of creating and appreciating art, modest, fair, homeland, wise, faithful firm to God, and so on. The concept of operational character education refers to 18 (eighteen) national characters according to the Ministry of National Education (2010), namely religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect achievement, friendly and communicative, love peace, love to read, care for the environment, care for the social, and responsibility.

*Pujawali Ngusabha Kadasa* is a Hindu religious ceremony that is held regularly every once a year in *Ulun Danu Batur Temple*. This ceremony is also called *piodalan*, the ceremony to commemorate the birth of a holy place. It is called *Ngusabha Kadasa* because this ceremony is held every *Purnama Sasih Kadasa* (bright moon in the tenth month in the Bali-Hindu calendar system). *Ngusabha Kadasa* ceremony in *Ulun Danu Batur Temple* is closely related to the village system (*wanua*) and *subak* developed in the Kintamani Mountains and surrounding areas. It can be seen from Reuter (2005) explanation that *Ulun Danu Batur Temple* is the culmination of the temple networking irrigation (*subak*) in Bali, even from outside Bali with worshiping orientation *Dewi Danu* as the magic of God Vishnu is the ruler of water and prosperity. *Ulun Danu Batur Temple* is also the central temple of forty-five traditional 'friends' (*pasihan* or *pasyan*) temples originating from villages throughout the *Bali Aga* region from the central mountains, Buleleng, and around Bangli.

## 3. Theory

The transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* was studied with structural functionalism theory and constructivist theory. The basic assumption is the use of structural functionalism theory because the transformation of the education value takes place within the structure in a functional social system for the Batur community. Wirawan (2012) stated that functional analysis accepts three postulates that are related to each other.

*First*, the functional unity postulate for society is a condition in which all parts of the social system work together regarding the level of harmony or adequate internal consistency, without producing prolonged conflicts. *Second*, the universal functionalism postulate for all standard social and cultural forms have positive functions. *Third*, the indispensability postulate in every type of civilization, every habit, idea, material object, and trust always fulfills important

functions, has a number of tasks that must be conducted, and is an important part of system activity as a whole.

Structural functionalism theory has also been developed in the education world as explained by [Maliki, 2018](#); [Kim, 2015](#); [Mei-Ju et al., 2014](#); [Wright & Quick, 2011](#)) that education can be seen as one of the organs or social institutions together, other social institutions carry out the function of creating social balance. According to [Illich \(1998\)](#) stated that education is needed. Therefore, people become adults. Thus, education is not just educating someone to pursue 'scarcity', unlike competence and professionalism. Human maturity can naturally develop when the education function can be carried out by broad social and cultural elements, without having to be bound by formal institutional authorities. Education is not solely aimed at making students as people who are experts and skilled in their fields, but education takes on the function of socializing and internalizing collective values in order to establish order, rule, and social balance.

Education must build a community mechanism to adapt to the environment and its changes. [Maliki \(2018\)](#) in this case, stated that the value socialization process aims at developing self-potential, changing behavior, and mastering the values needed to be able to appear as part of productive citizens. Therefore, structural functionalism in education focuses its study on cultural values, socialization, stratification, change, institutionalization, conflict, and social cohesion, action, and interaction, and relational patterns. It defines that education must be able to play a role and function to instill values and norms in a person due to education is the key to success in building their lives ([Maliki, 2018](#)). [Britton \(2003\)](#) also emphasized that humans as the main education subject need to mature themselves. Therefore, they become people who know their strengths and weaknesses, understand the meaning of life, and able to reach their life goals.

Education as a medium of socialization and internalization values aim to build intellectual, emotional, and spiritual intelligence in a person. For this reason, [Gunawan \(2007\)](#) towards the philosophy of transformational thinking stated that there are three systems that need to be built, namely behavioral system, thinking system, and belief system. Behavioral system is the way of interacting with the outside world and reality. Thinking system acts as a two-way filter that translates various events or experiences into beliefs. Belief system is the core of everything, we believe to be a reality, truth, life value, and world knowledge.

The above view emphasizes on education is a functioning system to build behavior, knowledge, and trust in a person. Therefore, they can do the best actions in their lives. Education is closely related to the process of socialization, internalization, and enculturation values, thus, these values are personal in a person. The theory is relevant to reviewing the reasons underlying the transformation of the character education. The assumption is structural there are various values, norms, and rules must be followed. Meanwhile, the tradition functionally has an educational function for supporting the community. The transformation value in this structure and function as the process occurs, namely socialization, internalization, and enculturation of character education value from one generation to the next generation.

The theory is constructed with constructivist theory. Knowledge is not a set of facts, concepts, or rules that are ready to be taken and remembered. Humans must construct that knowledge and give meaning through real experience ([Suparno, 1997](#)). The view is closely related to [Freire \(1984\)](#) criticism "... by giving formulations that must be accepted and memorized by the students, we do not give them a device for authentic thinking. We do not allow assimilation to emerge from search, from trying to create again and rediscover. "

Constructivist viewed that students are learners who in themselves have the motivation to know and understand the consequences of their own actions ([Surakhmad, 2003](#); [Budiningsih, 2005](#)). [Jean Peaget \(2010\)](#), also stated that students can construct their own knowledge through experience meeting objects in their environment. The construction process will occur through 3 (three) stages, namely assimilation, accommodation, and equilibration. *Assimilation* is the process of integrating or pooling new information into the cognitive structures that have been owned by individuals. *Accommodation* is the process of adjusting cognitive structures into new situations. *Equilibration* is an ongoing adjustment between assimilation and accommodation, therefore, one can develop and increase his/her knowledge while maintaining mental stability through balancing the external environment with cognitive structures in him/her continuously ([Nucci et al., 2008](#); [Pane & Patriana, 2016](#); [Rokhman et al., 2014](#); [Budiningsih, 2005](#)).

[Vygotsky \(1997\)](#) (in [Maliki, 2018](#)) stated that education in a constructivist view focuses on the social and cultural role factors in learning development. [Vygotsky \(1997\)](#) believed that social processes are an integral part of the learning process. the knowledge focus lies in social interaction existence in the community. It is social interaction that shapes

the cognition development from the learner, so that social interaction becomes a keyword in the learning process. This theory has relevance to the transformation of character education value in tradition and its implications in building the social, cultural, and society religious life. The process of socialization and internalization does not have to occur informal learning, however, can be constructed by someone through their own situation and conditions created in a tradition. It can be assumed that the transformation of character education value can take place in the dissemination and internalization continuously values.

#### 4. Method

In order to examine the transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple*, research was designed as a qualitative study with an interpretive approach. The data collected in this study can be classified as a type of qualitative data, namely, data is descriptive and narrative, both in the form of oral speech and written data (Afifuddin & Saebani, 2009). This data is obtained from primary and secondary data sources. The researcher becomes the key instrument is the researcher due to the researcher who designs and develops the research process to achieve the goal (Suprayogo & Tabrani, 2001). Data was collected using observation, interview, and document study techniques. Then, data analysis was conducted intensive excavation actions accompanied by categorization and preparation based on data acquisition from the scene (Moleong, 1996). The interpretation is given, namely giving meaning, explaining patterns or categories, and also looking for characteristics of various concepts. Data analysis in this study was conducted using three interrelated stages, namely data reduction, data presentation, and drawing conclusions (Sellman, 2007; Silanoi, 2012; Ülger *et al.*, 2014; Was *et al.*, 2006; Milles & Habermen, 1987).

#### 5. Discussion

##### *Base Reasoning Transformation of Character Education Value*

*Pujawali Ngusabha Kadasa* is a productive educational arena for the transformation of character education value because of the strong religious ideology that forms base ceremony. The religious ideology embodies the *sraddha* and *bhakti* teachings does not only makes this ceremony last until now but also because this ceremony is able to build a mechanism for people's adaptation to the environment and its changes. Belief system in the ceremony was built through socialization and internalization of religious values. *Pujawali Ngusabha Kadasa* is essentially religious activity is of course based on religious values. Therefore, these religious values are necessarily adapted by individuals to develop religious character within them. This religious ideology is the potential and resources of *Pujawali Ngusabha Kadasa* which can be transformed as a productive educational arena. Through the dissemination and internalization of religious values at the ceremony, the belief system of Hindus can be maintained and developed continuously.

Batur community also has historical, religious, and aesthetic ties to *Ulun Danu Batur Temple*. Batur community historically made *Ulun Danu Batur Temple* the center of their religious orientation for centuries. This historical experience gave an impression to the Batur community that they must obey the obligation to *ngiring* (adhere) Bhatari Danu. It defines they interpreted their historical experience in building knowledge system related to their religiosity. Their involvement on *Pujawali Ngusabha Kadasa* provides its own spiritual satisfaction. Therefore, it motivates them to be involved in the ceremony at any time. *Pujawali Ngusabha Kadasa* aesthetically also provides an experience of beauty in all processions and ceremonial facilities including the atmosphere that is built.

The accumulation of historical, religious, and aesthetic experiences built knowledge system through *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* they can preserve the traditions of their ancestors, realize their devotion, and create a pleasant inner atmosphere. These experiences provide a psychological touch that gives birth to action dispositions to maintain the ceremony socioreligious arena to channel all their religious emotions. Regarding the disposition of actions based on psychological reasons, John & Davis (1986: 23-27) state that an action is carried out based on a person's dispositional response to various situations experienced. One has a tendency to repeat actions that are considered to have a pleasant effect on him/her, and vice versa. The relationship between actions repetition and satisfaction level for actors will determine the level of consensus and consistency for these actions. The more satisfying an action effect, the greater the chance for a consensus to take action. It means that *Pujawali Ngusabha Kadasa* at *Ulun Danu Batur Temple* was built a knowledge system accumulatively. Therefore, it becomes a productive arena for transformation value.



The success of Batur community in maintaining *Pujawali Ngusabha Kadasa* tradition in *Ulun Danu Batur Temple* can not be separated from the role of social structures and charismatic leadership of faithful followers. Cultural characteristics for the rural communities still recognize and respect traditional wisdom and authority appear to be productive social arenas for surviving traditions. According to Weber (2013) (in Soekanto, 2001) stated that traditional authority arises due to the community believes and recognizes the power of someone who has institutionalized and inspired society. The leadership, in this case, is *manggalaning setiman* still has a strong influence in Batur community structure.

Charismatic leadership on the traditional social structure is one of the drivers for the social systems. It means social structures and institutions can work well because leaders are able to move and direct all elements of the system to the same goal. *Pujawali Ngusabha Kadasa* in the context in *Ulun Danu Batur Temple*. It appears this charismatic structure, institution, and leadership have a complementary role. Respecting the structural functionalist perspective, it can be understood the social system provides a productive learning arena for all social elements as a prerequisite for creating social balance and harmony. Thus, the reasons underlie the transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* because it is able to maintain social harmony between the various elements on it.

The base reason underlies the transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* are: (1) the strength of religious ideology, especially belief (*sraddha*) and respectful (*bhakti*) to *Ida Bhatari Danu* (God manifestation) as the worship on *Ulun Danu Batur Temple*; (b) Transformation of character education value can also take place due to the ceremony is able to build knowledge system within Batur community mainly through historical, religious, and aesthetic experience. This knowledge system builds actions disposition to maintain the tradition, and (c) *Pujawali Ngusabha Kadasa* becomes the transformation arena for the value of productive character education because it is able to maintain social harmony.

### **Transformation Form of Character Education Value**

Character education operationally refers to (18) eighteen national characters set by the Ministry of National Education (2010), namely religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly and communicative, peace-loving, fond of reading, caring for the environment, social care, and responsibility. The eighteenth character basically can be summarized in 3 (three) ideal characters for Hindus according to *Kakawin Nitisastra*, namely *sadhu*, *suputra*, and *gunawan*. *Sadhu* can be interpreted as a character related to spiritual intelligence, *Suputra* is a character related to emotional or moral intelligence, and *gunawan* is a character related to intellectual intelligence. Combining the above two concepts, Hindu human character is to be built can be specified as follows.

- (a) *Sadhu's* character includes 2 (two) dominant characters, namely religious and tolerant.
- (b) *Suputra's* characters include 11 (eleven) dominant characters, namely honest, disciplined; independent; democratic; friendly and communicative; spirit of nationality; love the country; love peace; Social care; environmental care; and responsibility.
- (c) *Gunawan's* character includes 5 (five) dominant characters, namely creative, hard work, curiosity, respect for achievement, and love to read.

The transformation of character education value for *sadhu* (religious and tolerant) applies through the cultivation of *sraddha* and *bhakti* values, both through the theological system and myths about *Bhatari Danu*. The transformation of character education value for tolerant emerged in the form of acceptance and openness towards other groups (*batun sendin Ida Bhatara*) included the involvement of Chinese ethnic people from outside *Desa Pakraman Batur* who participated in the implementation of *Pujawali Ngusabha Kadasa*. It is through this belief system and preliminary implementation activities that religious and tolerant characters can be built.

The transformation of character education value for *suputra* (moral) can be seen mainly in adherence to various rules that apply on the implementation of *Pujawali Ngusabha Kadasa*, from the beginning to the end. This character is built through adjustments to the rules that apply on the implementation of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple*. The transformed moral values are mainly *diksa* (purity) and *tapa* (self-control). The whole implementing process basically on *Pujawali Ngusabha Kadasa* is a manifestation of faith for *Mahasuci* (Holy-God).

The purity spreads to all Hindus who carry out the ceremony. This sanctity is obtained through *tapa*. It is controlling oneself from all sensual desires. As indicated the willingness of *Desa Pakraman Batur* manners to follow all applicable rules.

The transformation of character education value for *gunawan* toward intelligence and skills can be seen from the entire cross-generation learning process in preparing the ceremony. Through *ngayah* tradition preparing ceremonial facilities and infrastructure, communities across generations are involved on the process. The contextual learning process in this activity occurs. *First*, this tradition is able to assimilate various values into the social system. *Second*, this tradition can accommodate manner's knowledge and adapt it to prevailing social mechanisms. *Third*, this tradition provides a productive arena to add and develop their knowledge on the contextual learning process that is full of meaning.

*Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* shows the transforming process of character education value through planting, transferring, and developing values. It is in accordance with the goals of education, especially, the character form of Hindu human beings *sadhu*, *suputra*, and *gunawan*. They proved to be able to maintain the mental stability of the people involved on it. Therefore, the ceremony survived and continues currently. The mental stability meant *Desa Pakraman Batur* manners continued to carry out the tradition by following the rules according to the established social mechanisms. This belief value is embedded in the cognitive and mental structure manner's which is then balanced with the social values taught through the customary system. In order to realize devotion sense to *Ida Bhatari Danu*. They must obey and under the social norms that tradition applied.

The transformation form of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* can be seen from the three dimensions of Hindu human characters, namely *sadhu*, *suputra*, and *gunawan*. *Sadhu* characters emphasize on spiritual intelligence formed through planting and developing religious and tolerant characters. They are transformed through belief systems, myths, and social facts. *Suputra* character promotes moral and emotional intelligence transformed through various rules that prioritize purity and self-control. *Gunawan* character reflects intellectual intelligence developed through creativity and professionalism and balancing mental stability. Therefore, knowledge transformation takes place continuously.

### ***Transformation Implication of Character Education Value***

Implication means involvement or circumstances involved; included or knotted; which is suggested, but not stated (Ministry of Education, 2005). This definition presupposes a causal relationship between the transformation process of character education value that takes place for *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* to the knowledge, attitudes, and behavior of the people involved on it. They are three important education aspects, namely *cognitive*, *affective*, and *psychomotor*. Moreover, the goal of national education in accordance with Law No. 20/2003 is to develop the potential students to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and country. The transformation of character education value is stated to be successful if it is able to build knowledge, attitudes, and behaviors that are fully integrated in a person.

The transformation implications of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* to religious knowledge aspects include *tattwa*, *susila*, and *acara*. *Tattwa* aspect is related to the *sadhu* character, *susila* is related to the *suputra* character, while *acara* is related to the *gunawan* character. The implication of knowledge found is building knowledge through observation, experience, and social interaction. The transformation implications of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* on knowledge include the two most important pillars, namely, *learn to know* and *learn to do*. It defines the process does not only change knowledge from 'do not know' to 'know', but also can apply 'to do' that knowledge in practical activities.

The transformation implications of character education value of *Pujawali Ngusabha Kadasa* in *Pura Ulun Danu Batur* on religious attitudes can be found in awareness aspects of obligations, obedience to rules, and togetherness and cooperation. The transformation implications of character education value of *Pujawali Ngusabha Kadasa* in *Pura Ulun Danu Batur* on religious attitudes include the two most important pillars, namely *to learn to be* and *learn to living together*. It means the transformation of character education value can shape the *krama* (societies) character that is capable of being himself ('to be') as a characteristic of people who are aware for their position and obligations, and *living together* with togetherness and cooperation.

The transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* has implications for the people behavior for Desa Pakraman Batur. It has implications for shaping religious behavior, ethical behavior, and social behavior in accordance with Hinduism teachings. When referenced four pillars of education according to UNESCO, the transformation implications of character education value of *Pujawali Ngusabha Kadasa* included *learn to know*, *learn to do*, *learn to be*, and *learn to living together*. The transformation of character education value is able to build *krama* characters who are able to know, do, become, and live together in accordance with Hindu religion teachings adopted.

## 6. Conclusion

It can be concluded regarding the above description. *First*, the reasons underlying the transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* because of the strong religious ideology are able to build a public knowledge system; and able to maintain social harmony. *Second*, the transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* includes three dimensions of Hindu human character, namely *sadhu*; *sputra*; and *gunawan*. *Third*, the transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* has implications for religious knowledge, religious attitudes, and religious behavior. Referring to the four pillars of UNESCO's education, the transformation of character education value of *Pujawali Ngusabha Kadasa* in *Ulun Danu Batur Temple* includes *learn to know*, *learn to do*, *learn to be*, and *learn to living together*.

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