

Character Values in Maboros Kidang Tradition in Busungbiu Village

Dewa Ayu Devi Purnami¹, Ni KomangTrisna Maharani², I Wayan Lasmawan³

ayu.devi.purnami@undiksha.ac.id¹, trisna.maharani@undiksha.ac.id²,

wayan.lasmawan@undiksha.ac.id³

Universitas Pendidikan Ganesha^{1,2,3}

Abstract. Busungbiu Village is one of the villages in Buleleng Regency, Bali Province. In the village there are many traditions that are still maintained and preserved by the community to this day. A tradition is a habit, or an ancestor in the form of actions repeated in the same way. This repetitive habit is performed continuously because it is considered beneficial to a group of people, so that group of people will maintain it. One of the well-known traditions in Busungbiu village is the Maboros Kidang tradition. Where the beginning of the maboros tradition carried out by the Busungbiu village community began with the success of Busungbiu village in building the Puseh village temple. Maboros is one of a series of ceremonies in Busungbiu village, where the whole community participates in hunting kidang (deer) animals which will later be used as sacrifices in the procession of religious ceremonies in Busungbiu village. This study aims to identify the character values that exist in this maboros kidang tradition when associated with the 18 existing character values. The research method used is descriptive research and uses qualitative methods with data collection techniques in the form of interviews and observations. From this research, it results that this maboros tradition contains character values such as religious values, hard work values, environmental care values, discipline values and responsibility values.

Keywords: Maboros tradition, Value, Character

1. Introduction

A village is a legal community unit that has an original structure based on special origin rights. Villages can be formed on the initiative of the community itself by looking at their origins and their socio-culture, which can be in the form of connections from several nearby villages so that the needs of community life are met. In Bali, there are many villages, one of which is Busungbiu village. Busungbiu village is a village in Buleleng regency, Bali province where there are many traditions that are still maintained and preserved by the community. Tradition is a habit, or ancestry in a form of action that is repeated in the same way. This repetitive habit is performed continuously because it is considered beneficial to a group of people, therefore the tradition is preserved a group of people preserve it. One of the well-known traditions in Busungbiu village is the Maboros tradition.

Maboros is a tradition where the whole community participates in hunting kidang (deer) animals to be used as sacrifices in religious ceremonies. Kurban is an animal sacrifice

where usually used are pigs, cows, chickens, buffaloes and other animals. In addition, Busungbiu village uses sacrifices in the form of kidang (deer) obtained through meboros which are used for piodalan or ceremonies in the village. Piodalan can be defined as the celebration of the anniversary of a sacred place. The piodalan ceremony is a karmic obligation of the village in order to pay debts to Ida Sang Hyang Widhi Wasa and all its manifestations which are held in the village temple. In the maboros tradition there are values that develop in the tradition. Values are an important part of experiences that influence individual behavior. Values include personal attitudes, standards of actions and beliefs.

Values become guidelines or general principles that guide action, and values also become criteria for sanctioning or rewarding selected behaviors. All values of human life originate from belief in the unity of God, which is the foundation of religion. Based on the construction of national education, there are 18 values in developing cultural education and national identity. The formulation requires all levels of education in Indonesia to include character education in the education process. These values are as follows: (1) Religious conduct is defined as following the rules of the religion to which one belongs, being understanding of the practice of other religions, and coexisting peacefully with their followers. (2) Integrity, conduct grounded in efforts to establish oneself as a reliable individual in words, deeds, and labor, (3) Tolerance, beliefs and behaviors that honor variations in religion, race, tribe, and the views, behaviors, and attitudes of those who are different from oneself (4) self-control, behaviors that exhibit orderly and deferential conduct toward diverse rules and regulations, (5) diligence, behaviors that exhibit ordered behavior and adherence to diverse rules and regulations, (6) Construct, consider, and act in a way that generates novel outcomes or approaches from something that already belongs to us. (7) an independent mindset and demeanor that resists the need to rely on others to do tasks, (8) democracy, a manner of thinking, doing, and behaving that values one's own rights and duties as well as those of others, (9) Curiosity, the state of mind and behavior that always aspires to know more extensively and profoundly than what is taught, observed, and heard, (10) national spirit, a manner of thinking, behaving, and holding a position that prioritizes the interests of the state and the nation over those of the individual and the group, (11) Patriotism is a style of thinking, behaving, and seeing the world that prioritizes the interests of the state and the country over those of the individual and the group. (12) appreciation for accomplishments, mindsets, and behaviors that motivate one to contribute to society while acknowledging and honoring the accomplishments of others, (13) amicable or conversational demeanors and behaviors, motivating one another to do something beneficial for the community, acknowledging and honoring the accomplishments of others, (14) loving peace, acting in a way that inspires one another to make a positive contribution to society, and acknowledging and honoring the achievements of others, (15) enjoys reading, and the practice of devoting time to reading a variety of texts endows him with positive traits. (16) environmental consciousness, the mindset and deeds of consistently attempting to avert harm to the surrounding natural environment and striving to rectify natural harm that has already transpired, (17) social help, behaviors and attitudes that are consistently focused on supporting underprivileged individuals and communities, (18) how someone acts and behaves when performing their responsibilities, including what they owe to society, the environment (natural, social, and cultural), and themselves, I The State and Almighty God. From the tradition of maboros kidang in Busungbiu village, the problem formulation that can be stated from the background above is; What character values are contained in the tradition of maboros kidang (deer) in Busungbiu village?

2. Methods

In order to answer questions regarding the existence of independent variables in one or more variables, this study employs a descriptive research method with a qualitative approach (Sugiyono, 2013: 53). Sugiyono (2016) defines the qualitative research method as an approach that uses the researcher as a key instrument to study the conditions of natural objects. Nazir (2014) states that descriptive research looks at the group's status, individuals, things, situations, ideologies, or current affairs that seek to offer an organized, accurate, and realistic account of the events under study. Qualitative descriptive research, according to Nana Syaodih Sukmadinata (2011: 73), tries to characterize and describe existing phenomena, both natural and human, with a focus on traits, attributes, and relationships back and forth between activities. The data collection techniques used were observation, interviews, and library/document research. According to Sugiyono (2016: 317), interviews are used as a data collection technique to find out the issues that need to be researched as well as to see if the researcher wants to gain more in-depth information from the participants, informant or not. In this study, the researchers conducted in-depth interviews with three informants, the village chief of Busungbiu, then the traditional leaders of Busungbiu and finally the local community. Through this interview, researchers will learn more about the history and value of the maboros kidang tradition of Busungbiu village. Sugiyono, 2016: 318) suggests that through interviews, researchers will uncover deeper information about the participants by explaining situations and phenomena that occur, which cannot be found through observation. According to Marshall (in Sugiyono, 2016: 310) says that "through observation, the researcher learns about behaviors and the meanings attached to these behaviors". Through observation, researchers explore behavior and its meaning. By conducting observations, the researchers observed the traditional performance of maboros. Literary research, according to Nazir (2013: 93) the technique of collecting data by conducting research on books, literature and documents related to the issue at hand. This technique is used to collect written basis and opinions, which is done by studying various documents related to the issue being studied. The reason for using this method is because the researchers are trying to describe or describe the maboros kidang tradition in Busungbiu village.

3. Results and Discussions

The beginning of the meboros tradition practiced by the people of Busungbiu village begins with the success of Busungbiu village in building the Puseh village temple. It was told that Gusti Patih Cili Ularan, 200 soldiers and 2 (two) council members from Suweca Pura traveled to Taban, precisely Wong Ayu, from there to Pucak Kedato Watukaru. After wandering for a short time, Gusti Patih Cili Ularan arrived at a place called Gedang Janur or Busungbiu. He met the village leader, Gede Mariada, and the religious leader Ida Pranda Sakti Sinuhu. His arrival was very well received in the village of Gedang Janur, at that time only 66 warriors accompanied Gusti Cili Ularan. Thanks to this background, he was persuaded to build Pura Puseh in the village which at that time was still a small village of Busungbiu with only a few inhabitants. When Gusti Patih Cili Ularan Gedang settled in Janur, he started to build a village temple where the religious leader at that time, Ida Pranda Sakti Sinuhu, gave I Bulu Pang (deer) as a ceremonial gift.

In the Balinese calendar, rahina pernamaning kapat was held around 1500, specifically

at the first piodal ceremony, and deer were used as ceremonial gifts. Since then, the community has always used deer as a ceremonial tool and fulfilled the luxurious tradition of owning deer. The story of the beginning of the Meboros tradition has many meanings, including a calendar that marks the beginning of the establishment of Pura Puseh in Busungbiu Village and becomes a guide for the people of Busungbiu Village to preserve the existence of the Meborian tradition. Of course there are stages in the implementation of this tradition, starting from the beginning to the actualization of this meboro. The first thing that is done is the village leaders and Tegak nem dasa nem (upright 66) who are descendants of soldiers who accompanied Gusti Patih Cili Ularan who came to Busungbiu to hold a meeting or joint meeting. There is a puseh village temple in one place called Bale Lauta. When an agreement is reached on the appropriate implementation of the maboros, the village heads communicate it to the Busungbiu village community.

The day before the maboros tradition is implemented, the village community and village leaders must perform a ngajit ceremony or commonly called Ngancuk Bintang. The purpose of this activity is to ask for the blessing of the ancestors to be comforted in the implementation of the mebor and also to achieve the expected results. This ceremony takes place at 00:00 WITA or 12:00 midnight. The values contained in the stages of implementing the Maboros tradition: One of the most important rituals that is accompanied by prayers is a dance performed by the host/person in a trance. It is expected that from the dance the next day the instructions for the implementation of the mebor will be carried out. At exactly 06.00, the men must gather at the temple on the village side to pray together before going hunting, and the religious leaders ask for blessings at the temple on the Angsa side of the village, which is used as a hunting ground. The offerings used are slightly different, usually according to the offerings such as the use of fruit and flower ornaments, but the kado meboro uses kites, jeng and marble as ceremonial tools in addition to fruit and flower ornaments or plates. It is a symbol of the fulfillment of the maboros tradition, the kite is used as a symbol of balance in the application of maboros, gangado is used as a symbol that the application of maboros has a certain purpose or has the same goal and marble is used as a symbol of determination in carrying out maboros activities.

The preservation of this maboros tradition must be maintained so that this tradition does not experience failure in its implementation and avoids extinction and can be carried out for a long period of time. This is considered important because this tradition is a series of religious ceremonies, in this case the Dewa Yadnya ceremony. If this tradition is lost, there will be problems in the implementation of the Dewa Yadnya ceremony at Pura Puseh in Busungbiu village. The maboros tradition is usually performed during piodalan. The piodalan ceremony is an obligation of the village karma in order to pay debts to Ida Sang Hyang Widhi Wasa and all its manifestations which are held in the village kayangan temple. This piodalan is divided into two namely (1) Piodalan alit (nyanang) and (2) Piodalan Ageng and is followed by all karma residents both living outside the village and in the village itself consisting of various dadia (clans). Piodalan held in the village temple kayangan there are those who carry out every 6 (six) once and there are those who carry out every one year. The purpose of the piodalan ceremony is to realize a harmonious and prosperous life in the community. 1 (one) or more deer animals will be sacrificed for the piodalan alit ceremony, while 2 (two) or more deer animals are sacrificed in the piodalan ageng ceremony. The maboros tradition has been regulated in the awig-awig (rules) of Busungbiu village where the tradition must be carried out.

In addition, the maboros kidang tradition in Busungbiu Village also has character values in its implementation, these values are:

1. Religious values are standards of behavior that bind humans. And should be carried out and maintained in accordance with religion based on the provisions of God Almighty. In this maboros kidang tradition, religious value can be seen from the implementation of prayer activities before carrying out this tradition, this is intended so that all residents who participate in this tradition are always given safety in hunting activities and quickly find game in the form of kidang.
2. The virtue of hard work is that it requires us to have the mentality of being able to work tirelessly in order to accomplish our objectives. They can take advantage of the best moment, so occasionally they are unaware of the distance, time, and challenges. The behavior that demonstrates sincere efforts in conquering diverse learning challenges and tasks and finishing tasks as best as possible is the character value of hard work. The importance of diligence in the maboros tradition can be seen from the fact that all villagers work hard to find kidangun to be used in the ceremony process. And if on the first day they do not find the kidang, the maboros tradition will continue until the second day until the kidang is found.
3. The character value of discipline is a character value that exists in an individual by always respecting time. Discipline as a character is carried out in a sustainable manner, consistent with time and things learned will lead a student to realize his potential. The value of discipline in the maboros tradition can be seen during hunting where all wrags who participate in hunting are prohibited from taking anything other than kidang and are not allowed to disturb the waterways and are not even allowed to take the existing fruit and are prohibited from cutting down trees carelessly.
4. An attitude and behavior that aims to both prevent and repair natural damage to the surrounding environment are indicative of the character value of environmental care. Of course, in the tradition of maboros or hunting there is an environment in the process of this tradition, so that Busungbiu villagers in carrying out their traditions always apply environmental love such as kidang animals which are protected by the government, in the application of this tradition residents only look as needed to maintain the sustainability of these animals.
5. The character value of responsibility is the attitude or behavior of a person to carry out their duties and obligations based on the values that apply in society. In the maboros tradition, the value of responsibility can be seen from the villagers who realize that they have a responsibility to maintain this maboros tradition. And when the kidang is obtained, it must be covered with leaves and flowers in this case it is taught that we should not do violence, because this is a ceremonial means of killing the animal, but do not let this happen in our lives.

4. Conclusion

The maboros tradition is a tradition of hunting kidang (deer) carried out in Busungbiu Village, this tradition has existed for a long time which is still preserved today by the local community in Busungbiu Village. This tradition is one of the activities in the series before the piodalan ceremony is held where the entire Busungbiu village community hunts deer into the forest which will later be used as a means or sacrifice in religious ceremonies. And if this tradition is not carried out, the series of ceremonies that should be carried out will not run well and smoothly. When associated with 18 existing character values, this maboros has

several character values such as values, responsibility, environmental care, hard work, and discipline. This tradition can be said to be an ancestral heritage and must be carried out from generation to generation from the current generation to the next generation.

References

- [1] Agama, I., Gde, H. N., & Mataram, P. (2021). Nilai-Nilai Pendidikan Karakter Yang Terkandung Di Dalam Ritual Bersamaan Hari Kemerdekaan Di Pura Pucak Desa Pelapuan Kecamatan Busungbiu Kabupaten Buleleng I Dewa Made Rai Semara. In *Jurnal Ilmu Multidisiplin* (Vol. 1, Issue 1). Www.Rumahinspirasi.Com,
- [2] Agus, K., & Kiswara, T. (N.D.). *Pendidikan Yoga Dalam Tradisi Meboros Di Desa Busungbiu Kecamatan Busungbiu Kabupaten Buleleng*. <https://Ejournal.Unhi.Ac.Id/Index.Php/Dharmasmrti/Issue/View/23>
- [3] Apriana Giri Nim, K., & Pendidikan Pancasila Dan Kewarganegaraan, J. (N.D.). *Meboros Kidang Tradition That Is Related To Religious Ceremony Proccession In Busungbiu Village Viewed From Act No. 5 Year 1990 Aboutbio-Natural Resources Conservation And Their Ecosystem*.
- [4] Arikunto, S. (2006). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta : Pt. Rineka Cipta.
- [5] Awanita, I M. (2001). *Bahan Dasar Pendidikan Wawasan Kependidikan Guru Pendidikan Agama Hindu Sekolah Lanjut Tingkat Pertama*. Jakarta : Departemen Pendidikan Nasional. Direktorat Jendral Pendidikan Dasar dan Menengah.
- [6] Danim. (2002). *Menjadi Peneliti Kualitatif*. Bandung : Pustaka Setia
- [7] Daryanto Dan Suryatri Darmiatun, *Impelementasi Pendidikan Karakter Di Sekolah*, Yogyakarta: Gava Media, 2013, H. 136)
- [8] Hantoro M, Novianto.(2013). The Change Of Status Ofthe Autonomous into t h e a d m i n I s t R a t i v e v i l l a g e In The Indonesia's Statecraft.Junal Pendidikan. 18(4). 237-254
- [9] Ihsan, H. F. (2003). *Dasar-Dasar Pendidikan*. Jakarta : PT. Rineka Cipta.
- [10] Margono. S. (2006). *Metodelogi Peneitian Pendidikan*. Jakarta : PT. Rineka Cipta.
- [11] Sekolah Tinggi Agama Hindu Negeri Gde Pudja Mataram. (2003). *Pedoman Penulisan Skripsi STAH Negeri Gde Pudja Mataram*.
- [12] Sugiyono. (2005). *Memahami Penelitian Kualitatif*. Bandung : Cv. Alfabda. Sugiyono.(2022). *Metode Pnelitian Kuantitatif,, Kualitatif, Dan R&D*. Bandung:Cv Alfabeta
- [13] Sukmadinata. 2011. *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya.
- [14] Putri Utami, Destiani Dkk.(2021). Iklim Organisasi Kelurahan Dalam Perspektif Ekologi. *Jurnal Inovasi Penelitian*. 1(12).2735-2741. <https://Stp-Mataram.E-Journal.Id/Jip/Article/View/536>