

Formation Values of National Character in The Ngerebeg Tradition in The Village of Kukuh, Marga, Tabanan

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Abstract. This research seeks to explore the values of national character found in the ngerebeg tradition in the village of Kukuh, Marga, Tabanan for further implementation in the daily lives of students. The research method used is a qualitative descriptive model approach. The subjects selected were determined based on purposive sampling technique. Data collection techniques use observation, interviews and documentation studies. Data analysis techniques include collecting data, reducing data, presenting data, drawing conclusions and carrying out verification. The results of the research show that the ngerebeg tradition in the village of Kukuh, Marga, Tabanan contains several values that form national character, namely religious, tolerant, democratic, caring for the environment and responsibility. The implication of this research is that it is able to provide curriculum development in education units whose character-forming values originate from Hinduism and local community wisdom.

Keywords: Value, Character, *Ngerebeg*, Education

1 Introduction

Life as a human will of course always require help from other people. This is in accordance with human nature as social creatures. Armini and Darsana (2021) state that humans and each other in a certain area will form a group called society, from then on society gives birth to values that develop into a tradition and culture. The development of Indonesian traditions and culture has started from our ancestors until now. Each tradition and culture which is a manifestation of the habits of the people of an area has a different type. Differences in traditions and culture of local communities are influenced by language, geographical conditions and belief systems.

The majority of Balinese people are Hindu and still uphold the traditional values inherited from their ancestors. Local community traditions are believed to be a vehicle for conveying cultural messages that have been used long before humans knew about writing. Every tradition carried out by the Balinese people definitely has a goal to be achieved for various purposes. Balinese people maintain traditional ceremonies as something that is "common", or normal because they have followed that custom since birth. Local traditions are considered very important for the socio-cultural development of the community concerned.

Balinese people consider this culture to be part of their customs that must be maintained, despite many challenges from outside and within. One of them is the community in Kukuh village, Marga District, Tabanan Regency, Bali who still maintain the Ngerebeg tradition as a form of local community tradition. Even though many foreign cultural influences have entered Bali including advances in technology, the people of Kukuh Village still carry out the ngerebeg tradition sincerely, which is carried out in a structured manner and has been passed down from generation to generation. This ngerebeg tradition is a tradition that is carried out on *Anggara Kasih Medangsia* Day (Balinese Calendar), 10 days after the Kuningan holiday. The *ngerebeg* tradition is also a *yadnya* ceremony which is greatly influenced by the situation and conditions of the local community. Preserving traditional values in today's modern society is one form of fostering awareness and understanding of life in culture to make it more meaningful and as a form of appreciation for our ancestors who have passed on a culture that is very beneficial to us.

Culture-based education is a strategy for creating a learning environment and designing learning experiences that integrate local community culture as part of the learning process. In culture-based education, culture becomes a method for students to transform the results of their observations into creative forms and principles about the natural and social environment so that children do not just imitate or receive information, but play a role in creating meaning, understanding and meaning of the information obtained (Asmariati, 2023). Local wisdom is a culture that can be used as a source for learning history, while local wisdom values can be used to train intelligence, shape the attitudes, character and personality of children with character. Character education is certainly expected to be able to balance intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ) which can be realized with culture-based education (Sujana & Yudana, 2023). So apart from being a source of historical learning, local wisdom can also be used as a source of character education, in accordance with the character values contained in that local wisdom.

Character education is a form of education that is very important in building individual character from an early age (Mujahid, 2021). Character education aims to form humans with noble character, integrity and responsibility (Alvi et al., 2022). Character education is an effort to shape a person's character through a continuous and integrated learning process in everyday life (Sinaga et al., 2023). Character education aims to form individuals who have good morals, ethics and attitudes and play an active role in society. Implementing integrated character education in every Ngerebeg traditional activity is a responsibility in the daily lives of children, including families. Starting from these various thoughts, researchers want to explore the values of national character which originate from the ngerebeg tradition in the village of Kukuh, Marga, Tabanan to then be implemented in the daily lives of students.

2 Method

This research is a qualitative type of research with a descriptive type. The research was conducted in Kukuh Village, Marga District, Tabanan Regency, Bali Province, because in this place the tradition of ngerebeg has been going on for generations and has a uniqueness that other places do not have. The informants for this research are: (1) the people of Kukuh Village who are directly or indirectly involved in the ngerebeg tradition (2) the Head of Kukuh Village; and (3) Kukuh Traditional Village Head. Data collection techniques in this research used observation, interviews and documentation. In this research, data analysis is descriptive. According to Nasution (Uhar Suharsaputran 2012: 16) the data analysis carried out included:

(1) collecting data related to the ngerebeg tradition in Kukuh Village, Marga District, Tabanan which has a direct relationship with the topic being studied currently; (2) reducing data or processing data from the field by sorting and selecting, by simplifying the data by summarizing what is important according to the focus of the research problem, namely the tradition of ngerebeg in Kukuh Village, Marga District, Tabanan; (3) presenting data, reports that have been reduced from research results are looked at again to find out whether further data mining is needed to explore the problem or vice versa; and (4) drawing conclusions and verification, namely verifying conclusions while the research is still ongoing. To see the degree of truth of the results of this research, the data in this research was examined through triangulation by carrying out a cross check with the data source, namely comparing the data from observations with the results of interviews, diligent observations were carried out, checking the findings in the field.

It is hoped that this research framework can provide key factors that will have a relationship with each other and can explain the flow of this research. The framework of thinking of this research can be described as follows.

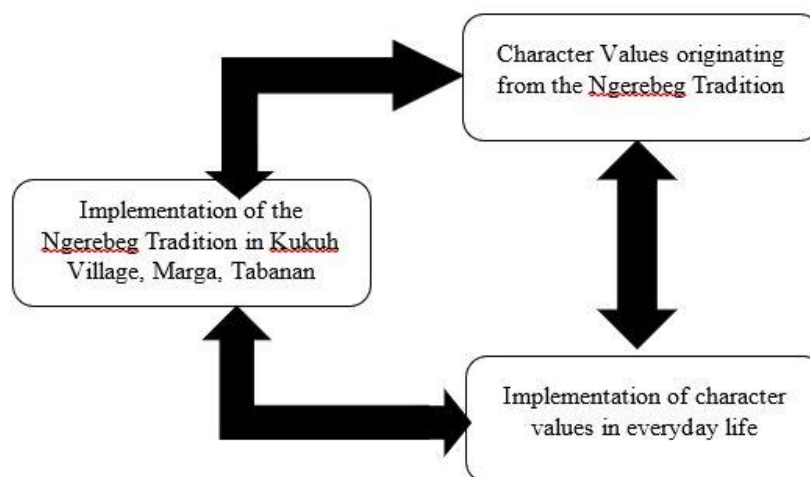


Figure 1. Research Thinking Framework

This framework chart shows the flow of the researcher's thinking. Starting from the thoughts of the people of Kukuh Village, they have an ancestral tradition, namely Ngerebeg. This ngerebeg tradition is of course a source of national character values. These character values are still maintained in the ngerebeg tradition. Researchers make these character values relevant to current conditions so that they can be implemented in everyday life. It is believed that people who have been infused with these character values will preserve the implementation of the ngerebeg tradition in Kukuh Village, Marga, Tabanan.

3 Results and Discussion

The Ngerebeg tradition in this research is a tradition carried out by the Kukuh community to neutralize negative forces and to express gratitude that the piodalan ceremony has ended and is running smoothly. The Ngerebeg tradition is believed to have meaning as an effort to neutralize negative human traits (*sad ripu*). The word Ngerebeg means greget which

means joy. This celebration, which has been passed down from generation to generation, is meant as an expression of joy. It can also be meaningful as a symbol of letting go of lust. That's why during this procession, cheers are loud and expressions of joy are clearly visible and as a result each celebration is perfect and runs smoothly. This Ngerebeg procession takes place after all the procession activities at the Khayangan Alas Kedaton Temple have been completed, and what is unique is that this procession must be carried out before sunset, that is, when the sun has started to tilt to the west, the sound of kentongan or kulkul is a sign that the Ngerebeg procession will take place soon, and At this time, children, teenagers, adults and the elderly are enthusiastic to take part in the Ngerebeg procession.

The Head of Kuku Village stated that the Ngerebeg Ceremony has the main function, namely to obtain safety and protection before God in order to avoid disasters and dangers and to deepen the community's confidence in continuing to carry out the Ngerebeg ceremony and not daring to leave the ceremony because the peace of the people and the Kuku Village area will be disturbed. Villagers try their best to adapt to all the rules of the universe, to God, Gods and Goddesses, Ancestors, Villages, Banjar, households and vice versa.

The implementation of the Ngerebeg ceremony as a form of local wisdom carried out by the people of Kuku Village which has been carried out for generations is a belief in the omnipotence of God. Where people carry it out without coercion. Local wisdom (local genius/local wisdom) is local knowledge created from the adaptation of a community originating from life experiences communicated from generation to generation (Suastika, 2021). The aim of this tradition is to provide benefits to people's lives and also the surrounding environment. The function of the Ngerebeg tradition at the Kahyangan Kedaton Temple is to balance the scale and the noetic. It is believed that the implementation of the Ngerebeg ceremony is based on negative things that occur in the Kahyangan Kedaton temple environment.

Bendesa Adat Kuku stated that the function of carrying out the Ngerebeg ceremony was a form of gratitude because the ceremony had finished and also to keep the community away from danger. Another function of the Ngerebeg ceremony in social relations is that the Ngerebeg ceremony in its implementation is a ceremony carried out with full awareness and confidence, the implementation of which involves the entire Kuku Village community without any coercion. The Ngerebeg ceremony is a ceremony that can encourage the community to gather at a time determined together, this is a tool to unite the Kuku Village community without distinguishing between social status and position, because the Kuku Village community has a high responsibility in handling safety and welfare. the community in the village environment is strong. By carrying out the Ngerebeg ceremony as a tool to strengthen relations between communities, in this case the community has the opportunity to gather and get to know each other better. Through the Ngerebeg Bendesa Kuku Traditional ceremony, it is easier to mobilize and organize the community because in its implementation the community gathers and becomes one. Through this ceremony, a sense of mutual respect and community harmony will grow for the sake of the creation and smooth running of the Ngerebeg ceremony.

Kuntowijoyo (2005) stated that historical theory, especially historical explanation, is an effort to create an intelligible unit of history (understood intelligently) and explanatory theory, namely the process of why and how an event occurs, whether natural, scientific, social, economic, cultural. An event, whether natural or social, that occurs nearby always has a cause and effect relationship and process. The process of implementing the ngerebeg, which is celebrated once every 6 months by the people of Kuku Village, has a meaning in it, both

expressed and implied, including values that we can adopt and emulate as forming national character values, as in the following table:

Table 1. National Character Values found in the Ngerebeg Tradition

No	Value	Description	Implementation in Daily Life
1	Religious	Attitudes and behavior that are obedient in carrying out the teachings of the religion they adhere to, tolerant towards the practice of worship of other religions, and living in harmony with followers of other religions. As has been explained, we can see religious attitudes or values in the Ngerebeg tradition because the Ngerebeg tradition is a series of odalan, and odalan itself is one of the religious activities carried out by Hindus in Bali.	<ol style="list-style-type: none"> 1 Admiring greatness through the human ability to synchronize physical aspects with psychological aspects; 2 Admire the greatness of God because of his ability to live as a member of Society; 3 Admire the greatness of God who created the universe; 4 Admire the greatness of God because religion is a source of order in people's lives
2	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves. The ngerebeg procession was also witnessed by tourists and they mingled with the local community without any religious conflict.	<ol style="list-style-type: none"> 1 Do not disturb friends who have different opinions; 2 Respect friends with different customs; 3 Be friends with friends regardless of differences in beliefs.
3	Democratic	A way of thinking, behaving and acting that equally assesses the rights and obligations of oneself and others. This value was reflected when the Kukuh Traditional Village Head, the Kukuh Village Head, and the community discussed the implementation of the ngerebeg tradition, so that the implementation of the tradition ran smoothly.	<ol style="list-style-type: none"> 1 Vote in an election; 2 Expressing thoughts; 3 Help implement the agreed program
4	Environmental care	Attitudes and actions that always strive to prevent damage to the surrounding natural environment. This is shown by the leftover food and fruit being distributed to monkeys and the waste being processed so as not to pollute the environment.	<ol style="list-style-type: none"> 1 Participate in various social activities; 2 Do not destroy or throw away rubbish that pollutes the environment
5	Responsibility	A person's attitude and behavior to carry out the duties and obligations that he should carry out, towards himself, society, the state environment and God. Likewise, in the Ngerebeg tradition there is no coercion factor at all because they are aware of the responsibility of having a sense of belonging to a culture and tradition.	<ol style="list-style-type: none"> 1 Responsible for various mandates given to him; 2 Responsible for religion, family, society, nation and state.

The value of national character contained in the ngerebeg tradition is a value that must be given to students regarding life values that are considered good so that they stick with students and can be applied in everyday behavior. The five character values then need to be

integrated with character education which is moral education which is very equivalent to the 1945 Constitution. Agustini (2020) said that in practice the foundation of character education comes from the 1945 Constitution. It can be said that in everyday life The character building day included efforts to implement the preamble to the 1945 Constitution which was motivated by a number of national problems that exist at this time, for example a shift in the ethical values of state and national life. On the other hand, because character is the traits, morals, manners that differentiate a person from other people. According to the term character, it is a combination of human traits that are permanent, so that it can distinguish people with character and those without character (Nashir, 2013, p. 10). It is believed that these national character values will be accepted more quickly by students because these values are embedded in their own traditions. Through these five national character values, it is hoped that students will be able to become a generation that is strong, has noble character, and has the desire to preserve local culture.

4 Conclusion

The Ngerebeg ceremony is a concept for raising people's awareness to return to performing their yadnya as a prayer for God. The concept of Ngerebeg also means that there is always a balance in life. Balance between humans and God, balance between humans and humans, and balance between humans and their natural environment. The Ngerebeg ceremony is a ceremony that can encourage the community to gather at a time determined together, this is a tool to unite the Kukuh Village community without distinguishing between social status and position, because the Kukuh Village community has a high responsibility in handling safety and welfare. the community in the village environment is strong. Through this ceremony, a sense of mutual respect and community harmony will grow for the sake of the creation and smooth running of the Ngerebeg ceremony.

Likewise, the implementation of the Ngerebeg tradition carried out by the people of Kukuh Village which has been carried out for generations is a belief in God. This tradition is a source of forming national character values, namely religion, tolerance, democracy, environmental care and responsibility. It is hoped that these five character values will be able to be implemented by students in their daily lives.

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