



## **The Character Education Based on Local Wisdom in the Tradition of Materuna Nyoman in Tenganan Pegringsingan Village, Karangasem-Bali of Indonesia**

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### **ABSTRACT**

The aim of this study was to reveal the character values that contained in the tradition of Materuna Nyoman in Tenganan Pegringsingan Village. The method used was qualitative. The data was collected through interview, observation, and document analysis techniques. Interviews were conducted with religious leaders, traditional leaders, youth, and communities who understand the Materuna Nyoman tradition. Observations were carried out by observing the process of the Materuna Nyoman tradition. The data is then given meaning by other written sources. Afterwards, it was analyzed interactively and described with a social science approach. The results indicated that the Materuna Nyoman tradition had character values contained in the procession of implementing this tradition and the values contained, including kinship, patience, responsibility, discipline, hard work and independence. The findings of this study can be used as a model of character education based on local wisdom in Balinese society in particular and Indonesia in general. Besides, it can be used as an alternative model for formal education in schools.

**Keywords:** Character education; local wisdom; materuna nyoman; tradition.

### **INTRODUCTION**

By referring to the views of experts and observing various events happening around us today, the condition of Indonesia is not good (Raka, 2011). Various actions against the law such as corruption occurs in various structures of government from regional to central. Almost every day there is news about corruption crimes that committed by the executive, legislative and judiciary. Various incidents of conflict based on ethnicity, religion, race and class still often occur (Fajarini, 2014). This situation proves the view of Benedict Anderson and he argues that the Indonesian nation is still in a long process. Each of them is shackled in the shadow of the local community (Andersen, 2008). It implies that real efforts are needed to embody a multicultural Indonesian society. Since the multiculturalism is always in process and dynamic at any time (Donnelly & Whelan, 2020; Preiss, 2011).

This situation is absolutely not expected by the whole nation of Indonesian. Therefore, the real efforts are needed to embody it, one of which is the formation of national character (Setiawati, 2017). Strengthening character can be undertaken by changing the curriculum and paradigm of education based on character. In addition, it can be developed by revitalizing the social capital of the community such as local wisdom that is contained in traditions, kinship, customs, and so on (Sumarni et al., 2015).

Local wisdom as self-identity and social capital is an original value that possessed by all communities (Desfandi, 2014). In terms of local wisdom, it can be seen in two important aspects of social wisdom related to the relationship between human and human. Further, the ecological wisdom as a form of respect for nature. Thus, the Balinese people this value is then reflected in the concept of tri hita karana, namely the relationship with humans to God (parhyangan), humans with humans (pawongan), humans with nature (palemahan) (Wesnawa, 2010; I. W. P. Yasa, 2020).

Local wisdom as cultural capital at the community level, it is in accordance with the meaning contained therein is truly an essential for education, especially character education. As exemplified by the Balinese people, namely the proposition of local wisdom which reads “apa ane kepula keto ane kalap”. This process is very important because it is related to honesty. If someone ensouls and practices this invitation from local wisdom, then someone will definitely be honest. So does local wisdom of menyama braya, it is very important because it provides a basis for the value of social care and tolerance between people. These examples provide an indication that local wisdom as cultural capital, if it is managed properly, can make an important contribution to the achievement of the cultivation of an idealized value in the context of character education (Saraswati & Narawati, 2017).

However, it should be realized that no matter how beautiful the values, ideas, ideas that hidden behind local wisdom are meaningless, if those are not accompanied by social habitualization and praxis. The synchronization between good thoughts, good words, and a good attitude, is needed so then it is well known as character (Raka, 2011). In character education, the role of teachers, including parents, is very an essential, which does not merely demand their children to have good character through oral discourse, but giving an example is more important (Koesoema, 2007).

Local wisdom as part of traditional knowledge cannot be separated from the value system prevailing in society. This means that local wisdom as a concept or proposition, is not an empty word or expression, but it contains a dominant value or ideology that applies in society. In Balinese society applies the Tri Hita Karana ideology. In this regard, the values and norms or principles of morality contained in local wisdom are maintaining the continuity of the Tri Hita Karana ideology in Balinese society. The main of value system that enforced is ecological harmony (Palemahan), social harmony (Pawongan) which is based on the cultivation of social capital, and supernatural harmony (Parhyangan) (Rosilawati & Mulawarman, 2019; Swandi, 2017; Wesnawa & Suastra, 2016; I. W. P. Yasa, 2020).

Local wisdom as mentioned above has lived and developed in every community, one of which is in the village of Tenganan Pegringsingan. The form of local wisdom is the existence of the Materuna Nyoman tradition. This ceremony must be carried out by every deha and cadet once a year, it can also be held every five years, depending on each participant who is ready. Each deha and cadet must go through it before getting married. Through this tradition of Materuna Nyoman, the young generation of Tenganan Pegringsingan Village are prepared to become young people with characters in accordance with the values of local wisdom in the area. This character education model is certainly interesting to be used as a character education model based on local wisdom. Because in this tradition, there are various processions that are very related with character values which make the participants have attitudes in accordance with the prevailing customs in Tenganan Pegringsingan village.

Other studies that have studied tradition and local wisdom have been carried out, including Traditional knowledges of local wisdom of Bali Aga Tenganan Pegringsingan about environmental conservation and sanitation (Surtikanti et al., 2019) this study describes the local wisdom of the Tenganan Pegringsingan village community in the conservation sector and natural sanitation. The results of this study illustrate that the village of Tenganan Pegringsingan has various local characteristics. Furthermore, the study of the Character Education Model Based on Local Cultural Wisdom (Ruyadi, 2010), this study provides an illustration that the character education model can be implemented through local wisdom. This study is used as guideline for examining the character education model that contained in the Matruna Nyoman Tradition in the village of Tenganan Pegringsingan. Furthermore, another important study is The Gift of Education: How Indigenous Knowledges Can Transform the Future of Public Education (Jacob et al., 2018). This study provides an understanding of how local wisdom can be used as a model in future education. This study is necessary to provide an overview of the education model based on local culture in the context of character education in traditional societies.

Based on the description above, assessing local wisdom-based character values in Balinese society, especially in the Materuna Nyoman tradition, is not examined particularly. Thus, this study is necessary to be undertaken so then it can obtain the overview of the character education model based on local wisdom that contained in the tradition of Materuna Nyoman in Tenganan Pegringsingan Village. The results of this study are expected to be used as a model of education based on local wisdom as social capital to maintain the robustness of the values of Bali (Miharja, 2017).

Character education is an educational model that encourages the creation of models of knowledge, attitudes, and skills that are unique to each individual (Freeks & Lotter, 2011). This character education model is needed by every individual so that they can live personally and socially (Cardinale et al., 2021). Character is also important to maximize the potential of each individual in an effort to undergo life maximally (Sukardi, 2016). Character education is undertaken in every educational center, especially the family. Then it is developed in the community in the form of tradition. Then, it is institutionalized in formal education in schools. Such as the study of Giri Asta (2015) with the title of Hindu Ethics in Developing Early Childhood Character Education in Sidatapa Village, Buleleng Bali. The results of the research show that (1) parenting for parents in developing the character of early childhood in Sidatapa Village is carried out in several stages; (2) The implications of Hindu ethics education in developing character education for early childhood consist of families, Pakraman villages, and the defense of the Republic of Indonesia. This study indicates that character is a complex process which will be realized in the form of local wisdom (Aryadi Putra et al., 2021).

Local wisdom is a view of life and knowledge and also various life strategies in the form of activities carried out by unique and unique local communities (Relin et al., 2018; Roth & Sedana, 2015). Local wisdom can take the form of religious, social, economic, cultural and customary activities (Suryawan, 2017). The study of Sumunar in the research of the Tenganan Pegringsingan Indigenous Village Community explains this issue. The people of Tenganan Village uphold the Tri Hita Karana Teaching which is one of the teachings in Hinduism which teaches about the balance between humans and God, humans and humans, and humans and their environment

(MacRae, 2017; Nama & Sugiarto, 2016). As a traditional society, local wisdom is still very obvious and local wisdom in the form of teachings and rules is strongly adhered to, even being used as a basis for living daily life (Sumunar et al., 2018). The same thing was also found in the study of Balance in the Traditional Clothing of Matruna Nyoman and Madaha of Tenganan Pegriingsingan Village (Baruna Ariesta & Permata Dewi, 2019). The tradition of nampah dandan beling as local wisdom of premarital sex education in adolescents. The results of his research show that the Nampah Dandan Beling Tradition is a tradition in the village of Tenganan Pegriingsingan which aims to prevent premarital sex (I. W. Yasa & Arta, 2021).

## **METHODOLOGY**

### **Research Design**

The type of research design used was qualitative research. The research design is a field research or field research in the form of a case study, using a qualitative research design (Creaven et al., 2021). Thus, the emphasis is not on measurement, but on the meaning and context of description (Rowlands, 2021). The description related to the meaning is expected to be thick description, namely a holistic, emic and ethical narrative about the form, function, and meaning that appears as well as the implied meaning behind a written or spoken text or social text in the form of a socio-cultural phenomenon that behind the behavior of individuals or society. Regarding to problems studied are very broad and complex, this study is more sociological and anthropological by leading to an eclectic use of theory.

### **Sample and Data Collection**

In accordance Rowlands (2021) the data sources were obtained from: 1) person (data source in the form of people), 2) Place (data source in the form of place), 3) Paper (data source in the form of symbols). While Creaven et al (2021) provides an explanation that the data sources in qualitative research are words and the remaining actions are additional data such as documents and others. Based on some of the opinions of the experts above, the data source in this study was in the form of data sources from informants conducted by interview, data sources in the form of places carried out by observation, data sources in the form of symbols obtained from library studies and documents which are entirely in the form of words and phrases (Rowlands, 2021). The proposed action was in the form of an observation guide and questions in the form of an interview guide. After knowing the source of the data to be collected, the researcher divided the data sources into two, namely primary and secondary data sources. Primary data was undertaken from the first source, obtained from interviews with several key informants such as families who have carried out the tradition of Materuna Nyoman, Kelian Desa, Kelian Seka Suci, Committee for Seka Materuna Nyoman and Madaha, Prebekel, Kelihan Banjar, while secondary data was obtained from the second source, namely library reviews, research documents, journals/articles, papyrus, and books related to Tenganan Village.

### **Analyzing of Data**

This study was qualitative research and it was presented with an analytic descriptive. The research steps began with determining the theme and location of the study, then data collection was carried out by in-depth interviews, observation, and document study. The next stage was triangulation of sources and methods to test the validity of the data. Further, the collected data were analyzed interactively using the Mile and Huberman interactive analysis model (Miles et al., 2014)

The stages of data collection for the interviews that interviewed were the traditional Kelihan of Tenganan village, village leaders, youth of Tenganan village, cultural practitioner, and historians. Observation was undertaken in Tenganan village to see the procession of implementing the Materuna Nyoman tradition. The document study conducted through analyzing the awig-awig of Tenganan village, other written sources such as scientific articles, books related to research themes. The process of triangulation of sources and methods was carried out by confirming and cross-checking from one informant with other information such as traditional kelihan with village stakeholders. Observation data were adjusted to the results of interviews and also existing documents. Various documents such as awig-awig were confirmed with archival documents and other data, so that the most appropriate data could be found. The whole process was carried out interactively until the data was saturated. The data was then presented comprehensively with the help of critical social theory.

## **RESULTS**

### **1. Background and procession of the Materuna Nyoman tradition**

The background of the Materuna Nyoman tradition based on the results of an interview with a public figure in the village of Tengahan, namely Mangku Widia (2014), argues that this is a form of implementation of the teaching of Dormitory Chess in Hinduism. Dormitory chess consists of brahmacari, grahasta, wanaprasta, and bhiksuka (Sadiartha, 2017). The young generation in Tenganan village must understand and implement these stages well, one of which is the Materuna Nyoman tradition. In addition, this tradition is a legitimacy that the marriage has been declared legal according to custom in this village. Another reason is the introduction of culture and values adhered to by the village of Tenganan.

The tradition of Materuna Nyoman is a medium for character education because in every process cultural values and village characters are inserted through the tradition of nginderang ketekung. The aim is to introduce the geographic structure of the village of Tenganan from rice fields, moor, village boundaries, customs and others. The whole thing becomes the initial capital and understanding to discover the condition of the village. This process aims to foster a sense of love and understanding of the environmental conditions of the village (Oktaviyanti, 2013; Umiyati, 2020).

In addition, the background of this tradition is that the position of this tradition is a mandatory requirement when entering the village structure. It is consistent with the I Wayan Rupa from BPSNT Bali, NTB, NTT, who states that to be able to occupy traditional positions, every man in Tenganan Village is obliged to follow the Materuna Nyoman Tradition, this is also due to Tenganan Village Pegringsingan is very strictly to apply a social layering system and assigned status, which is unique in that there are no other residents such as those from the Brahmana, Kesatrya, Waisya groups. Based on Wayan Yasa's interview, there are several processions from the Materuna Nyoman ceremony, the stages include the Materuna Nyoman Ceremony which is a ceremony for boys to reach maturity levels.

The Seka Teruna organization plays a very important role in the life of the people of Tenganan Pagringsingan Village to maintain religious traditions and ceremonies which in its activities carry out activities at Bale Patemu, namely: (1) Bale Patemu Kaja, which is a place for youth in the Pagringsingan Traditional Village who are gathered in Seka Teruna Patemu Kaja, (2) Bale Patemu Tengah, a place for youth in the Pagringsingan Traditional Village who are gathered in the Patemu Tengah Seka Teruna, (3) Bale Patemu Kelod, which is a place for youth in the Pagringsingan Traditional Village who are gathered in the Patemu Kelod Teruna Seka. entering each of these Seka, a young man must complete a traditional procession and a religious ceremony called Materuna Nyoman. As a first step, Seka Teruna is tasked with gathering young people in Tenganan Pagringsingan Village who are not yet married.

The tradition of Materuna Nyoman is an absolute requirement to be able to enter the organizational space in the structure of the Tenganan Traditional Village. A similar sentiment was expressed by I Wayan Rupa from BPSNT Bali, NTB, NTT, who said that to be able to hold traditional positions, every man in Tenganan Village is obliged to follow the Materuna Nyoman Tradition, this is also because in Tenganan Pagringsingan Village is very strict in imposing a social layering system and assigned status, which is unique in that there are no other residents such as those from the Brahmana, Kesatrya, Waisya groups.

The life of the people of the Tenganan Pagringsingan Traditional Village is divided into several groups/status, apart from being horizontally different as well as vertically different. Such differences can manifest certain rights and obligations towards the people who occupy the position. Horizontal differences indicate differences that emphasize the aspect of the position of one type of position against another. In such a position it will show symptoms of social differentiation, while vertical difference shows a difference that emphasizes the high and low aspects of the position so that a certain ranking can be achieved. This difference in position will manifest the symptoms of social stratification.

Young people can only enter further stages of life if the prerequisites of Materuna Nyoman have been met, for example, to be able to enter the Grahasta period and have the rights and obligations as residents of Tenganan Pagringsingan (wong Tenganan). According to Wartawan (1987: 118) the residents of Tenganan have the following rights:

- (1) the right to sit as residents of the core village
- (2) the right to receive a share of collective land
- (3) the right to a sedentary pattern
- (4) the right to become a village leader

Apart from rights, the residents of Tenganan Traditional Village also have obligations that must be carried out properly, these obligations are as follows:

- 1) the obligation to carry out ceremonies in the village
- 2) the obligation to raise pigs belonging to the collective
- 3) obligation to maintain village security (megebagan)
- 4) the obligation to maintain and repair Kahyangan (places of worship) and other buildings belonging to the village
- 5) the obligation to carry out cooperation for various village interests.

Materuna Nyoman was also carried out as a preparation for youths to assume responsibilities based on assigned status. Assigned status is a position given by a group or group to someone who is meritorious, who has fought for something to meet the needs and interests of society. About assigned status, residents of Tenganan Pagringsingan Village can be divided into: The natives Tenganan, namely the original inhabitants of Tenganan who can also be distinguished into soroh (clan) as follows: Soroh Prajurit, Soroh Mangku, Soroh Batu Guling, Soroh Bendesa, Soroh Bali Aga, Soroh Ngijeng, Soroh Sanghyang, Soroh Rock Bolster Naga, Soroh Pasek, Soroh Pande, Soroh Pande Besi, and Soroh Pande Mas.

The cheers above have different rights and obligations from others. For example, in terms of duties as Village Heads, it is taken from the Sanghyang soroh as the highest class which has been validated through a ceremonial procession by local traditional ceremonies and recognized by the village. For the Batu Guling Bali Aga group, they may only have the position of mangku kapih, at the Raja Purana Temple (where the inscription is stored), Tenganan Pagringsingan Village. According to Mangku Widia, someone can replace Mangku Kapih through a life stage process called Materuna Nyoman and Mulu Kayu. Assigned status for the Pasek group in Tenganan Pagringsingan Village is highly respected, they have the right to participate in chairing a meeting which is held once a month at Bale Agung which is called Pati Panten. The bendesa group also has the task of being a stakeholder at Ulun Suwarga Temple in the implementation of traditional ceremonies that take place at sasih desta according to the local calendar.

Tenganan Village youths can only be officially registered as members of the Teruna organization when they have finished carrying out the Materuna Nyoman ceremony. Those who have finished carrying out the Materuna Nyoman ceremony have the right to become administrators such as Kelian Cicipan, Keliang, Penguraban, Don Upih, Nyoman Nemnem, Nyoman Dadua.

Furthermore, the procession of the Materuna Nyoman tradition is divided into five main stages consisting of the first Purnama Kawolu (the eighth month in the local calendar of the Tenganan community) which can be divided into five stages and it consists of the Base Pamit ceremony; Padewasan / kagedong ceremony; Kagedong ceremony; Matamyang Ceremony, and Malegar Ceremony. The next stage is carried out at Sasih Kasanga (ninth month in the Tenganan Village calendar) which consists of ngiterang katikung, ngejot katipat. The third stage in Sasih Kedasa (tenth month) is the namyu ceremony. The fourth stage is carried out at Sasih Desta (eleventh month), the implementation of ngejot gede. The final stage is the fifth in Sasih Sada (twelve months) the Teruna Nyoman conducts the Katinggal ceremony.

Balinese traditional traditions in general and Tenganan in particular always use the means known as banten in every ritual. This also applies to the Materuna Nyoman tradition, then banten which used, namely the banten pamuja; banten wakul; sesayut bagus anom; sesayut bagus sakti; sesayut kembang jenar; sesayut gunung rata; sesayut mungguh tapa; sesayut sudamala; banten suci; pajegan; pengambe; panyegjeg; baas dasayah; peras pandan; sesayut sapu lara; and sesayut manca warna. The whole facility is arranged according to the guidelines and customs of the village of Tenganan Pegringsingan. This is in accordance with the characteristics of local wisdom that are unique and distinctive (Ernawati & Suwetha, 2018).

In the past, the process of carrying out the ritual which took one year and it required the teruna nyoman to stay in the village of Tenganan Pegringsingan. However along with the times and advances in science and technology, there is a process of adjustment. They are required to be in the village at the core stage of the Materuna Nyoman ceremony, while outside the core ceremony and they are also allowed to do activities outside the village as long as at night they are in Tenganan Pegringsingan Village.

## **2. Character values in the tradition of Materuna Nyoman in the village of Tenganan Pegringsingan as a model of character education for the young generation**

### **a. The value of religious**

Materuna Nyoman is a representation of religious values adhered to by the people of Tenganan Pegringsingan Village, namely Hinduism. This is illustrated by the activities carried out in the Materuna Nyoman process which always begins with a prayer procession, equipped with prayer facilities (Banten), there are prayer activities accompanied by Hindu religious processions, as well as other aspects that have Hindu nuances.

Another aspect that shows that this is a religious activity is that in this stage of the procession it is always preceded by prayer. As happened at the Maajak-Ajakan stage which was held a year to two years earlier. This Maajak-Ajakan is an inter-family approach with sons and is thought to be appropriate to participate in the Matruna Nyoman ritual. For the Matruna Nyoman ritual to be held, there must be representatives from each patemu as a youth organization in Tenganan Pagringsingan Village. Patemu, namely Patemu Kaja, Tengah, and Kelod. Teruna Nyoman candidates who have passed the Maajak-ajakan stage, then once every three days Rahina Beteng is required to pray at a temple around the Tenganan Pagringsingan Village area. The temple that was visited for the first time was Puseh temple. The purpose of this procession is to ask for physical and mental safety for the smooth running of the Matruna Nyoman ritual. During this procession, the cadets were still said to be on the edge. So, it is carried out clandestine and usually takes the time of midnight. This means that only those who follow the ritual go to the temple without anyone accompanying them. Because they are still insecure about entering the temple area, they have to jump over the temple walls.

The condition of the prospective truna, at that time, was still in a frenzy because he was in a crisis period. As explained by Victor Turner regarding the life crisis rite, in which the rite is held to accompany the life crises experienced by humans. Experiencing a crisis because it moves from one stage to the next and here there is a transition period (Widyanti, 2015). So, during this crisis period, this holiday activity was completely closed so that Truna Nyoman candidates would focus more on carrying out their activities to ask for physical and mental safety.

Several temples must be visited by prospective Truna Nyoman including Puseh temple, Sri temple, Guliang temple, Dalem Pangastulan temple, Panataran Yeh Santi temple, Jero temple, Dalem Kauh temple, Durun Suarga temple, Raja Purana temple, Gaduh temple, Petung temple. , Batan Cagi temple, Banjar temple, Dalem Majapahit temple, Bada Budu temple, Besaka temple, Kubu Langlang temple, Penyaungan temple and Candi Dasa temple. All these temples must be visited at least once and maybe more if time allows.

#### **b. The Value of Patience**

The results of the interview with I Nyoman Sadra explained that the important value in the Materuna Nyoman tradition was the value of patience. The value depicted in the masabat endut procession is the tradition of throwing a girl (deha wayah) with mud from buffalo dung who lives freely in the village of Tenganan Pegrisingan. This procession begins with the village girls enter the buga or hall subak (youth organization hall) which is the location of the procession. The whole body of this girl is covered with cloth, when entering the subak hall, the young man throws mud at the girls. However, none of them are angry, they show patience that to enter a new life or achieve something new, it requires sacrifice and patience (Syahdiana, 2019).

The masabat endut is held three times, once every three days during the procession. After the procession, the deha come home with full of mud. On their way home, when they find out the village's public faucet, they clean their bodies. There is no visible face ashamed or angry, after being stoned of mud. Uniquely, although it is dirty and mixed with buffalo dung, the mud is odorless.

In fact, the tradition of Masabat Endut is full of philosophical values, especially educational values. According to Nyoman Sadra, in the masabat endut tradition which is part of the tradition of Materuna Nyoman and it has a value of patience. There is also an educational value so that village girls do not spoil in undergoing their lives. Moreover, they will be married, they must be able to work anything. Willing to work hard and not disgusted by doing menial jobs (Saraswati & Narawati, 2017). Thus, from youth to adulthood, the krama of Tenganan appears independent, because they have learned the tradition since childhood.

#### **c. Responsibility and Discipline**

Responsibility and discipline if it is interpreted literally, it is implied as a form of carrying out obligations appropriately in accordance with applicable regulations. However, in reality this is one of the problems experienced by people who do not obey the rules. Therefore, through the tradition of Materuna Nyoman, from adolescent parents and mekel, it is necessary to educate prospective Materuna Nyoman to be discipline which is born of oneself.

The Materuna Nyoman procession is the disciplinary process of the young generation by following a gradual procession from one stage to the following stage. From adolescence to adulthood. The whole stage must be followed disciplinarily and the progress is indissoluble. In the Materuna Nyoman Tradition, there are rules that must be carried out by Truna Nyoman. This rule is a means to train the process of character building for boys in Tenganan Pegrisingan. There are several rules that must be obeyed for one year, one of which is that prospective truna must live in the leader's house (mekel) which is called as dormitory by the community in the village. During they stay in the mekel house, they are given tasks or exercises that must be carried out as a provision for living after exploring the next stages of life.

Discipline and responsibility as a system cannot run alone if there is no the awareness of society to implement it (Habsari, 2017). The realization must be realized in actions, namely behavior in accordance with the rules or code of conduct as it should be. Through the rules that contained in the Materuna Nyoman ritual, the truna nyoman is trained in discipline to carry out its duties and be responsible for the assigned task. Thus, after carrying out this ritual, the attitude of responsibility and discipline will remain embedded in each truna nyoman.

#### **d. The Value of Tolerance**

The development of formal education that must be taken and the obligation of prospective cadets to attend the Materuna Nyoman ceremony for a year has caused this tradition to experience a shift, it means that there is tolerance during the process of the Materuan Nyoman traditional ceremony. Dealing with the educational issues, if the participant of Materuna Nyoman follows the ritual, then all activities that have nothing to do with the traditional ceremony must be stopped, with the aim that the prospective cadet of nyoman will fully concentrate on following the ritual for one year, considering that the ritual activities are very dense so that the prospective has to sacrifice education formal at school. However, in order to support the compulsory education program from the government and for the sake of the children's future, it has led to open the mindset and public insight on the importance of education (Puspita, 2019).

Tenganan Pagrisingan village as a village who has many unique customs and traditions has caused a conflict of interest between formal education programs from the government and non-formal education that developed by local communities. So that both can run because they both have noble goals, an attitude of tolerance appears among the village community regarding this matter, so that the ritual rules undergo changes or adapt to the conditions of the times. As revealed by Nengah Timur, who argues that when one of the cadets of truna nyoman is ill and is classified as severe, the cadet is allowed to go home and be given three days. During these three days, they are allowed to go outside the house and it is mentioned as makungkung.

The attitude of tolerance in this tradition is also formed by understanding those who are sick, if their condition is not good, they are given time to rest until they recover. Further, when they have recovered, it is hoped that they will return to follow this tradition by living in a dormitory or event venue that has been prepared. This is the point in the context of character building for the young generation who prioritizes human values. To prevent cheating, sanctions are imposed for those who cheat. This can be carried out by giving fines or social sanctions that can be given by this village community so that an open attitude and mutual supervision will emerge (Musmini & Sirajudin, 2016).

**e. The Value of Family**

Seeing from the demographic conditions of the Tenganan village community culturally including a homogeneous community. This has an impact on the thickness of the customs and traditions that apply in this village. It implies that social solidarity is very high. This is evident from the low level of conflict among the Tenganan village community. One of the traditions that has a positive effect on the social relations of this village community is getting better, because they can have full contact with the Materuna Nyoman tradition. As stated by Mr. Wayan Yasa who points out that the existence of the Materuna Nyoman tradition, the bonds of togetherness between villagers are increasingly tightly knit. In addition, the sense of mutual cooperation between society in preparing for this ritual is very clear so that they can get to know each other. Even though, the Materuna Nyoman ritual now is not what used to be due to the times, the spirit of mutual cooperation is still well preserved until now (Saputra & Ekawati, 2017).

The Materuna Nyoman ritual can be said as socialization process among its citizens to get to know each other. According to Koentjaraningrat, in the process of learning culture, social relationships and contacts and social interactions are necessary. Because it is through this process that culture is inherited and taught to the next generation (Koentjaraningrat, 2010). Through the implementation of the Materuna Nyoman ritual, young man is taught to get to know other nyoman cadets as well as people outside the family or banjar. The socialization process cannot be separated from how local people carry out the procession in a sustainable manner. Therefore, it is important to carry out activities that enable the social contact (Anggraeni, 2018).

**f. Independent and Work Hard**

Conceptually, the independent can be interpreted as an attitude that is not dependent on others, the person can determine attitude fully. Independent attitude does not mean isolating oneself and not cooperating with other parties, but basically being able to rely on one's own strength and being able to be equal or even superior to others. Relationship and collaboration with other parties are a necessity for every person or community in life together, however, the relationship and collaboration do not follow and underestimate oneself which makes the personality loss and can be taken advantage by other parties (Aryantini et al., 2018; Rasna, 2016).

Independence does not just appear, it takes a process of habituation. Therefore, this attitude is shaped by the Materuna Nyoman tradition by providing clear responsibilities from an early age (Puspita, 2019). It is expected that the next generation in Tenganan village will have good character. Such a situation also tries to be enforced in character education in the Materuna Nyoman tradition.

Through the Materuna Nyoman ritual, a child is truly demanded for a full year to be responsible for its family and village. For the people of Tenganan Pegriingsingan Village who adhere to a patriarchal culture. This implies that the position of men in social life is very important so that it is obligatory for men to have the responsibility and also the ability to undergo the life in accordance with applicable regulations (Sa'adah, 2015; Toharudin et al., 2021).

This tradition also teaches how the head of family must be responsible for his family in life. Thus, when he grows up and the things that have been implanted from an early age and it is still attached to his mind so that they can be used to help the family economy (Rokayah & Rochman, 2019). As stated by Nengah Timur, the Materuna Nyoman ritual takes a year and requires a lot of money. To help finance of this ritual, the nyoman cadets carry out laboring activities such as laboring rock ngajang (carrying stones) or ngajang nyuh (carrying coconut), the results of this work are used to help finance the ritual.

The existence of these activities indirectly teaches the young generation about the knowledge on how to earn money through work. It also includes physical training and is adjusted to the age of the young adults. For those who are more mature, the number of goods transported is greater than the Nyoman truna who is younger (Priyatna, 2017).

**g. The value of cooperation**

Materuna Nyoman is very synonymous with the cooperation between the villagers of Tenganan Pegriingsingan. This cooperation can be seen from the process of preparing the ceremony to its implementation. Cooperation between the Tenganan village management and the village community in preparation can be seen from the preparation of the ceremony that will be used in the ritual. Existing forms of cooperation include preparation for offerings, preparation for ceremony places, cooperation in cleaning temples, and other aspects. At the implementation stage, all components of society help each other so that the implementation of the Materuna Nyoman ritual runs smoothly. Participants were prepared to attend on time, traditional and religious leaders attended according to the existing schedule, the other communities too (Salimi et al., 2021). Then in the



procession, all components, namely Teruna, traditional leaders, community, gambelan musicians, security guards (Pecalang), also synergize well. The synergy of all these components causes the implementation of the Materuna Nyoman procession to run smoothly. This is the important meaning of a tradition as strengthening social integration in society with the synergy and cooperation between components of society (Tri Esaputra et al., 2017).

## CONCLUSION

Local Wisdom of the tradition of Materuna Nyoman in the community of Tenganan Village contained many character values and it can be implemented to educate the young generation. This value was clearly reflected in each procession of the implementation of the Materuna Nyoman tradition. The value of patience was illustrated by the procession of throwing mud (endut). The value of responsibility and discipline was clearly reflected in the compliance of participants in this tradition in following the rules set by the mekel. The value of tolerance was illustrated by acceptance and willingness to wait in the procession. The value of family was clearly illustrated in the preparation and implementation of this tradition. Further, the last was the value of independence and work hard in carrying out the tradition. Overall, it became a model of character education based on local wisdom in Balinese society, especially the Tenganan Pegringsingan community. This model can be used as an example of how the role of traditional and traditional institutions in strengthening the character of the nation.

## Recommendations

After the results of this study found aspects of the background, procession, and character values in the Materuna Nyoman tradition. It is suggested to conduct research on learning designs that can be developed using local wisdom in character education in schools. Thus, the findings in this study can be implemented in the world of education in primary and secondary schools.

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