

# The Hindu Character Education in the Ngantēn Mabasē Tegeh Tradition at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali

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## Abstract

This study aimed at (1) the importance of Hindu character education in the Ngantēn Mabasē Tegeh tradition at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali, (2) The process of Hindu character education in the Ngantēn Mabasē Tegeh tradition at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali, (3) The implications of Hindu character education in the Ngantēn Mabasē Tegeh tradition on Cultural and Social Religious Values for the people at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali. Data collection methods in this study are observation, non participant, interviews and document studies. With the technique of determining informants through snowball sampling. And the theories used in this study are the theories of Phenomenology, Humanistic theory, and Constructivistic theory.

The results of the study show that the reasons for the importance of Hindu character education in the Ngantēn Mabasē Tegeh tradition at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali, include four foundations, including: theological foundations, philosophical foundations, psychological, and sociological foundations, the process of character education in The Ngantēn Mabasē Tegeh tradition at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali can be seen in how the community helps each other in the preparation, implementation and end of the implementation of this tradition so that Hindu character education grows in it, especially how to think well (Manacika), say good (Wacika) and do good (Kayika) in the teachings of Tri Kaya Parisudha, care for each other (Asih), respect (Bhakti) and full of sincerity (Punia) in the teachings of Tri Parartha, and strengthen the relationship between humans and God (Parhyangan), humans and humans (Pawongan) and humans and the environment (Palemahan) in the teachings of Tri Hita Karana. The implications of Hindu character education in the Ngantēn Mabasē Tegeh tradition for Culture, Social-religious, knowledge, attitudes, and behavior of the people at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali, where the implementation of the Ngantēn Mabasē Tegeh tradition turns out to have positive implications for culture, social-religious, knowledge, attitudes, and behavior of the community, especially the bride and groom themselves.

**Keywords:** *Hindu Character Education; Ngantēn Mabasē Tegeh Tradition*

## Introduction

Globalization has caused a struggle between local and global cultural values to become increasingly intense. Because of technological advances, local cultural systems also often experience changes. However, it turns out that there are still a number of villages, especially in Pedawa Village, Banjar District, Buleleng, Bali, that still maintain the village's local traditions, namely: the Ngantēn Mabasē Tegeh tradition.. The diversity of traditions or cultures that are owned by an area makes it a special attraction that distinguishes it from other regions. Culture is a community habit that includes how to speak and socialize, even in Hinduism, especially

in terms of Yadnya. In Yadnya, people also know different traditions. This tradition is a hereditary heritage from ancestors who have so many values in it (Suwendra, 2014). In Balinese society, this tradition is still very strong, and sometimes this tradition also greatly influences the development of an area. The diversity of cultures that exist in an area has also given rise to a diversity of cultural forms. Among them are customs, religious ceremonies, and traditions that are still being preserved by the community. The problems of tradition, customs, culture, and Hinduism in Bali will never end because it is rich in various traditions, customs, and cultures imbued with Hinduism. This cultural diversity is inseparable from the diversity of ethnic and racial backgrounds of the population, with the diffusion or spread of culture resulting in cultural acculturation. This cultural acculturation occurs between the culture of the Bali Mula population, which is called the Bali Aga or Bali, which is not affected by the influence of Majapahit, and also the mixed Balinese population, namely Bali Apanaga (Balinese migrants) who have been influenced by Hindu culture or the Balinese people Majapahit. In essence, all forms of religious activity carried out by Hindus cannot be separated from the concept of the three basic frameworks of Hinduism.

The parts of the three basic frameworks of Hinduism, namely, Tattwa, Ethics, and Events, form a unified whole like an egg, with the yolk as Tattwa, the white of the egg as Ethics or Morals, and the eggshell as Events. The event is the embodiment of Tattwa and Ethics (Susila), which are realized in the religious activities of Hindus. (Suhardana, 2010, 101–102). Agastia (2003:3–4) states that one of the consequences of the occurrence of intercultural meetings is the possibility of a change in the orientation of values, which in turn affects the change in the standard norms of citizens as a cultural unit, a change in value orientation that continues to change behavior norms. This can manifest in the form of a shift, where disputes occur because of the relatively cheap adaptation or assimilation between newly recognized values and norms, both of which are the most frequently symptomatic manifestations that usually require a mass ending before confronting a positive or negative trait. The form of both usually shows acceptance in the community concerned, so some people accept changes that occur in the orientation of values and norms of behavior, but some values reject them. On the other hand, changes that take the form of clashes in this case easily arise as degrees of resistance, from moderate to the most extreme. The people in the Bali Aga village, in this case, the Bali Aga village referred to by the researcher, are the Bali Aga villages in the Kecamatan Banjar, Buleleng Bali Regency, namely: Sidetapa Village, Cempaga Village, Tigawasa Village, Pedawa Village, and Banyuseri Village, which is often abbreviated as SCTPB. In general, these villages carry out religious ritual activities based on traditions inherited from ancestors who are Gugon Tuwon. However, on the other hand, a common problem for Hindus is a lack of knowledge about philosophy and the meaning of each ceremony.

They can carry out the Yadnya ceremony, but sometimes they do not understand what the meaning of the ceremony is according to the literature. In fact, in the implementation order, the ceremony contains a meaning or message to the people, namely: fear, submission, and purity to God Almighty. On the other hand, the hope of Hindus, in general, is that every ceremony or tradition can be carried out at three levels, depending on the ability of the Yajamana. In other words, if you are unable to carry out large ones, you are allowed to carry out moderate or even small ones. However, the fact is very different from one of the traditions in one traditional village, namely: Pedawa Traditional Village, which is categorized as a Bali Aga village amidst the influence of globalization. Where the implementation of ceremonies or traditions, especially the Ngantēn Mabasē Tegeh tradition, must be carried out without reducing the content and meaning behind the ceremonial means and the meaning of each stage of carrying out this tradition. Because there is a defense and a shift in values, norms, traditions, and culture. This category is reflected in the pattern of life of today's Balinese people as a whole, describing characteristics such as small traditions, large and modern traditions, and small traditions originating from elements of original Balinese culture (Bali Aga).

The concept is the realization of ideas into an orderly pattern, leading to the knots of meaning. The knots of meaning are embodied in the word symbol or adage. The aim is to create a systematic order of thought

patterns and express horizontal relationships between real objects (scale) and vertical between real objects to the unreal (Niskala). Character education comes from two words education and character, according to some experts, the word education has different definitions depending on the point of view, paradigm, methodology, and scientific discipline used, including: According to D. Rimba (1989), education is "Conscious guidance or coaching by educators on the physical and spiritual development of students towards the formation of a complete personality. Some define education as a process by which a nation prepares its young generation to live life and fulfill life's goals effectively and efficiently. Based on the description above, it can be concluded that Hindu character education in this study is an awareness effort given by adults to students in the process of maturing, both physically and spiritually which will be beneficial in the future through the implementation of Hindu religious teachings in a tradition called Ngantēn Mabasē Tegeh. Through the process of Hindu character education, a person has a noble, noble personality who will later become a human being who is responsible for his actions both as an individual human being and as a society, nation, and state achieving a happy and prosperous life based on the teachings of Hinduism and being intelligent (Pradnyan). Of course, in this case, to live a virtuous life or Purusauttama is none other than by applying the teachings of Tri Parartha.

The tradition of Ngantēn Mabasē Tegeh tradition is a marriage tradition found in Pedawa Village, Banjar District, Buleleng Regency, Bali Province, especially Dadia Pasek Gobleg Siwa Muka Bulakan Dalem Tamblingan, if the girl in dadia is proposed to by a man outside his father, the man must bring Banten Basē Tegeh to the bride's house as a means of validating the marriage in a toxic way. The tradition of Ngantēn Mabasē Tegeh in this study is a marriage tradition that uses betel leaves as the main form of means for Sara to propose to a woman who comes from the lineage of Padia Pasek Gobleg Siwa Muka Bulakan Dalem Tamblingan (Yos Embang). Sugiyono (2010), explains that theory is a flow of logic or reasoning which is a set of concepts, definitions, and propositions arranged systematically. Furthermore, Sugiyono (2010), explains what is a description of the theory. He explained that theoretical descriptions in a study are relevant theories that can be used to explain the variables to be studied, as well as a basis for giving temporary answers to the formulation of the problems posed and the preparation of research instruments. Phenomenology is a science that studies phenomena or symptoms based on Max Weber's theory of social action. The behavior and communication processes that occur in members of a family of followers of different religions can be referred to as part of social action. Another relevant phenomenological theory in intercultural relations is Alfred Schutz's theory. The main problem of Alfred Schutz's (1899) phenomenology is how the life of this society is formed. Schutz as the figure of this theory is different from Max Weber's phenomenology. For him, human action becomes a social relationship if humans interpret their actions as something meaningful. A subjective understanding of action can determine the continuity of the process of social interaction. In this study, Alfred Schutz's Phenomenological Theory was used because this research is related to culture. Carl Rogers (1902) is a humanistic psychologist who emphasizes the need for mutual respect and without prejudice in helping to overcome the problems of life. Humanistic theory is a learning theory that humanizes humans. Learning is centered on a person's personality. This theory cannot be separated from education which focuses on how to produce something effective, and how to learn which can increase creativity and take advantage of the potential that exists in a person. This humanistic theory emerged as a resistance to the previous learning theory, namely the Behavioristic Theory, which was considered too rigid, passive, and even submissive when describing humans. Constructivism theory is defined as generative learning, namely the act of creating meaning from what is learned. Unlike the behaviorist school which understands the nature of learning as a mechanistic activity between stimulus and response, constructivism understands learning more as a human activity to build or create knowledge by giving meaning to knowledge according to experience. Constructivism is not a new idea, what has been going through in our lives so far is a collection and development of experience after experience. This causes a person to have knowledge and become more dynamic. In this research on Hindu character education in the Mabasē Tegeh Tradition, the Constructivist

Theory of Vygotsky is used which in this study is studied based on prevailing culture and historical events where it seems as if in this case one can see how the construction of knowledge between teachers and students, in this case, the old community and the young, so well organizes knowledge or constructs knowledge so that the existing culture can apply and develop well in society until now.

The researcher discussed the finding of The Hindu Character Education in the Ngantēn Mabasē Tegeh Tradition at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali as follow:

### **1. The Reason for importance of Hindu character education in the Ngantēn Mabasē Tegeh tradition at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali**

The implementation of the Nganten Mabasē Tegeh Tradition by the people of Pedawa Village is carried out by the existence of macrocosmic awareness and awareness, namely microcosmic awareness. Humans are part of the macrocosm and microcosm. Humans as part of the microcosm have a big role in maintaining the balance of the macrocosms because humans are endowed with reason. According to this implementation theology, there is a local belief of the Pedawa people to believe in statements about God in His relation to the world of reality. The Nganten Mabasē Tegeh tradition arises from the awareness of the existence of macrocosm and microcosm, which brings awareness that humans are not everything in the presence of the Most High. Therefore, humans try to present God in nature to express gratitude for all the gifts given in the form of prosperity, safety, and peace. So that in the Nganten Mabasē Tegeh Tradition, of course, belief in tradition is based on full trust in the one and only God so that life will achieve happiness.

The basis implementation of the Nganten Mabasē Tegeh Tradition in the Pedawa Traditional Village contains a philosophical basis which includes: a. Tattwa Value b. Ethical/moral values c. Event/Ritual Value . The Basis Etymologically, psychology comes from the word "psyche" which means soul, and "logos" which means science. So, judging from the meaning of the word, psychology can be interpreted as a science that studies something that is abstract and cannot be observed clearly, namely the soul. However, when viewed from the requirement that a science is an object that can be studied, psychology can be interpreted as a science that studies human behavior in interacting with their environment (Mahmud, 2017:14; Yudhawati & Haryanto, 2011:1) In terms of study, psychology can be divided into two, namely: first general psychology, which studies behaviour in general and secondly special psychology, which studies individual behaviour in special situations, including: (1) developmental psychology, which examines individual behaviour from the process of its development; (2) personality psychology, which examines individual behavior from the aspect of personality; (3) clinical psychology, which examines individual behavior for healing; (4) abnormal psychology, which examines the behaviour of individuals who are classified as abnormal; (5) industrial psychology, which examines individual behavior in relation to the industrial world; and (6) educational psychology, which examines individual behavior in educational situations (Mahmud, 2017:14–15); (Yudhawati & Haryanto, 2011:1–2). Because this research discusses the Mabasē Tegeh Nganten Tradition as an educational medium, this sub-chapter discusses the discussion will only be limited to individual behavior in educational or educational psychology situations. The sociological function of religion is to make a significant contribution to religious institutions. As positive sociology it has proven its usefulness in terms of overcoming difficulties that arise in society and showing scientific ways for the improvement and development of society, likewise, the sociology of religion intends to assist religious leaders in overcoming socio-religious problems that are no less severe than non-religious social problems, providing knowledge about patterns of religious social interactions that occur in society, helping us to control or controlling every action and behavior of our religion in social life, with the help of the sociology of religion, we will understand more and more the values, norms, traditions, and beliefs held by other communities and understand the

differences that exist. Without that, it becomes the reason for the emergence of conflicts between religious communities makes us more responsive, critical and rational in dealing with social symptoms of the diversity of society, and we can take appropriate and accurate actions in every social situation we face (Rudi: 2002). Concerning the sociological basis, it can be seen that what has existed in the Mabasè Tegeh Nganten Tradition has been able to form a sense of solidarity among residents in Pedawa Village. With the hope that this sense of solidarity or social will bring human life into harmony. To foster harmony of course in the Nganten Tradition Mabasè Tegeh has been arranged as best as possible by the figures in Pedawa village where starting from the early stages of carrying out the Nganten Mabasè Tegeh Tradition, it is clear that there is a sense of mutual sharpening, compassion, caring for one another to gain cohesiveness which will direct the life of the Pedawa village community towards inner and outer harmony.

## **2. The process of Hindu character education in the Ngantèn Mabasè Tegeh tradition at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali**

Traditional Procession in the Pedawa Traditional Village The procession is a series of ceremonies that are usually carried out in every ceremony by Hindus, which are also carried out by almost all human beings in the world in all forms, patterns, and varieties of these processions. Likewise, the Mabasè Tegeh Nganten Tradition which was carried out in a wedding ceremony in the Pedawa Traditional Village carried out in several processions. The formation of religious character is a learning process carried out to foster public confidence in the existence of the power of Ida Sang Hyang Widi Wasa, accompanied by obedience and obedience in following orders and staying away from all prohibitions, which is manifested by obeying worship and behaving by what has been regulated by religion and do not do what is forbidden by religion. By obliging or getting used to the bride and groom to perform prayers or asceticism, the child's religious character will be formed, because habituation can encourage children to speed up behavior. This is following what was described by Mulyasa (2011: 166), that in the field of educational psychology, the habituation method is known as open conditioning, which teaches students to get used to commendable behaviour, discipline, study hard, work hard, be sincere, honest, and be responsible for all the tasks and responsibilities that have been given, and this habituation method needs to be applied by the teacher in the process of character formation. In addition to habituation, the experiences he experienced during the ritual process took place, such as: praying fervently and participating in strengthening himself in believing in the existence of this tradition abstractly. As explained in the previous sub-chapter, when the proposal has been completed, it has begun to be involved and taught about religious activities carried out in the village of Pedawa. Involving students (brides) in every religious activity can be interpreted as education to form religious character because direct practices in carrying out the ceremony will be able to provide religious experiences. What the bride and groom do during the Ngantèn Mabasè Tegeh tradition is a lesson to form a religious character, because all of these activities are related to sraddha and devotion to God. In this case, Sraddha is the bride's belief in the existence of God who resides in the Pedawa Village temple. Durkheim stated that religion is something that is beyond the ability of human understanding, which is, it cannot be grasped by reason and absorbed by the senses (Durkheim, 2011:49). By involving many people in these activities, students (bride and community) will be stimulated to construct their religious knowledge according to the experiences they gain in interacting with their environment during the ceremony, according to their cognitive abilities. This is in line with Vygotsky's theory of constructivism, which states that social interaction will provide various experiences to children, and then these experiences will be internalized by children and become knowledge structures or schemata of children, which starts from paying attention to events that occur in the environment, which then the results of this attention will be stored in memory which results in the formation of concepts or schemata (Jamari, 2010:212). Referring to Vygotsky's theory of constructivism, then by providing learning, both by those who know about



this tradition as well as the community and its environment through direct practices at each stage of the ceremony, such as doing prayers or asceticism, praying and worshipping basè or holding basè visiting temples. in the boundaries of the village to pray, and take part in religious activities, both routine ceremonies which are held every month and activities carried out by daha as previously explained, will provide religious experiences to each student and will be stored in their memory, then they will develop themselves into new knowledge or concepts by the abilities they already had before so that religious knowledge will be formed which will eventually be able to shape the religious character of the child as the aim of this ceremony.

Pradnyan's character appears when he is in the first stage where at the beginning of this implementation there is what is called mareraosan where good words are needed. Of course saying good things is born from good thoughts so it has an impact on human behavior, especially in the Pedawa community. Indirectly, people are educated in this tradition to become individuals with good character in three ways, namely: thinking, saying, and doing well. In the first stage, it can be observed that the girl carrying the basè tegeh is a girl who is still in the teenage category and has never been touched and influenced by a romantic relationship, in other words, the girl assigned to carry the basè tegeh is a girl who is still pure. This is none other because behind the sanctity of course human thoughts, words, and actions are still categorized as having a high value of goodness. So indirectly through the first stage, the process of forming Pradnyan's character is well formed. Then followed by women, totaling 15 people. Numerically, if you add it up, it is nothing but 6 whereas in Hinduism the number 6 is called Sad. The sad means is none other than Sad Ripu, so through the teachings of Pradnyan's character, he will be able to subdue Sad Ripu in humans, especially in the Pedawa village community. As women, they are not free from mistakes, at least through Pradnyan's teachings; it will be able to reduce mistakes in every woman in Pedawa village through the implementation of this tradition. Pradnyan's characters, which include Manacika, Wacika, and Kayika, also appear when men follow women carrying wakul and Uang Kepeng. Wakul with a total of 24 pieces and Uang Kepeng totaling 25 pieces. In essence, this is also part of the ego symbol within. Where 24 if added up becomes six which is none other than the meaning of Sad Ripu and 25 if added up becomes seven is none other than the meaning of Sapta Timira. Sad Ripu and Sapta Timira must be submitted within themselves to become human beings who can master competence, namely: Pradnyan's character.

#### 6.4.3 Formation of Purusa Uttama character (noble character)

The formation of this character is largely based on human elements either from the process or otherwise until this tradition ends. So it is very appropriate when dissected by the Humanistic Theory of Carl Rogers (1902), which emphasizes the need for mutual respect and prejudice in helping to overcome the problems of life. Humanistic theory is a learning theory that humanizes humans. Learning is centered on a person's personality. This theory cannot be separated from education which focuses on how to produce something effective, and how to learn which can increase creativity and take advantage of the potential that exists in a person. In the sense of Humanistic Theory, the learning process tends to be more abstract. Fields of study that approach this theory are Philosophy, Personality Theory, and Psychotherapy. This theory tends to emphasize learning content rather than how the learning process works. The success of learning according to this theory is when there is a desire from within a person to learn, to know new information so that assimilation occurs in the cognitive structure. The Ngantèn Mabasè Tegeh tradition is full of human elements, how to respect one another, so that it is synonymous with Carl Roger's Humanistic theory (1902).

### **3. The implications of Hindu character education in the Ngantēn Mabasē Tegeh tradition on Cultural and Social Religious Values for the people at Pedawa Traditional Village, Banjar District, Buleleng Regency, Bali**

In the Nganten Mabasē Tegeh tradition there are ten values of character education in general that are expected to be instilled in the Pedawa Traditional Village residents who do so, namely: 1) Religious; is an attitude that adheres to religious orders and stays away from religious prohibitions, while maintaining harmony and unity among different adherents and beliefs where in Nganten Mabasē Tegeh it is clear that there is a relationship with Godhead in strengthening *sradha* and *bhakti*. The ceremony according to Hinduism is very sacred, because it involves the issue of belief in something that is *Niskala*. Therefore in a ceremony, there is always a relationship with God (*Ida Hyang Widhi*). The Nganten Mabasē Tegeh tradition in a series of ceremonies always uses tools as symbols; this is following what is carried out in Hinduism, especially in Bali. These tools/means play an important role in every ceremony and all of them have religious symbolic meanings according to their meaning. Based on the means used which exist as symbols, this is by the symbol theory which is used as a basis for thinking, because all the tools used, such as *Balun*, *Wakul*, *Snacks*, and so on, all have meaning as symbols. 2) Independence: believing in one's potential and carrying out the responsibilities it carries with full confidence and commitment and of course after entering the *Grhasta* Nganten Mabasē Tegeh period it must be carried out independently by the family concerned. In living a married life later, it is hoped that they will be able to build a new household; of course, they can be released from the demands of their parents by building a small, prosperous, and happy family. 3) Responsibility: realizing that everything he does is not only a duty and obligation for himself, but also his family, environment, society, state, and God Almighty in running the household and complying with the obligation to carry out this Mabasē Tegeh ceremony. 4) Tolerance: behavior that tends to appreciate differences by reducing, and sharpening disputes because of differences, this behavior is manifested by the acceptance of differences and religion as a wealth of the Indonesian nation to realize the function of tolerance in the life of the nation and state. 5) Social Care; realizing that in this life there is a need to help each other, please help fellow human beings in any activity. As social beings, it is hoped that they will be able to work together with other creatures, 6) Honest: an attitude that always holds fast to avoid bad things by keeping words, feelings, and deeds to always speak correctly and can be trusted 7) Creative; is a form of implementing creative ideas in supporting an activity carried out 8) Democratic; attitudes and actions that highly value the rights and obligations of himself and others in the same position. 9) Discipline: the act of maintaining and complying with good recommendations and avoiding as well stay away from all bad prohibitions consistently and committed. 10) Curiosity: Attitudes and actions that always try to find out deeply and broadly from something that is learned, seen, and heard, in other words, Nganten Mabasē Tegeh is not only enough to carry out, but how can one find out what and how the meaning is stated and implied in this Nganten Mabasē Tegeh. Then talking about Hindu characters where in the Nganten Mabasē Tegeh Tradition it can be seen that two basic Hindu characteristics are capable implications for the social-religious values of the life of the people of this Pedawa village. The Hindu character education in question is *Tri Kaya Pari Sudha* and *Tri Parartha*. *Tri Kaya Parisudha* is a teaching concept for Hindus that needs to be practiced in everyday life. This is because the teachings of *Tri Kaya Parisudha* must be used as a guideline for human life or for Hindus to achieve happiness in life, both physically and spiritually. Therefore, the teachings about purified behaviour are considered guidelines for creating good character for Hindus. Particularly in the Mabasē Tegeh Nganten Tradition, one begins to think, say and act in a very neat manner to get a sincere sense of devotion before the Almighty, and from this, it is clear that the people are being educated to always strengthen their high religious social sense to balance the *Tri Hita Karana* which it has

been passed down from generation to generation. Manacika is a mindset or way of thinking that is good, right, or holy. Every action that will be carried out by humans will certainly be thought of first. If our thoughts are good and positive, then humans can also produce good behavior and have optimism in carrying out their daily lives. While humans who have negative thoughts, they tend to look at life badly. Therefore, humans are expected to always think good and optimistic without bad prejudice to get happiness and success both physically and spiritually. This character appears when karma is so sure about the implementation of this tradition. This belief makes their minds serious about carrying out this Mabasè Tegeh Nganten Tradition. Wacika is saying or speaking what is right and good. Every human being must always speak in good and polite language and not speak harshly or dirty. Besides that, what we say must also contain true things and it is not permissible to lie so that others will always look good and be trusted by others. Where this character is seen in the process of either mararaosan or speaking when this tradition takes place. This means that the people are educated so that they can create a peaceful atmosphere through speech. In this way, one will be able to create a high sense of prostration to God, others, or the universe. In other words, through good words, of course, religious social attitudes will be very good in this life. Kayika is behaving and acting well and doing the right thing. The examples of kayika that can be practiced are helping each other and helping others, not doing things that violate the law such as stealing, consuming alcohol, hitting other people, or killing. This character arises from a sense of trust and confidence so that in carrying out the Nganten Mabasè Tegeh Tradition one can see the enthusiasm of the community working hand in hand and helping help or help each other to succeed in carrying out this Mabasè Tegeh Nganten Tradition.

Then on the other hand the researcher saw the Tri Prartha characters that appeared in the implementation of the Nganten Mabasè Tegeh Tradition, namely: Asih, Punia, and Bhakti. Humans apart from being individual beings as well as social beings will not be separated from social life. To create a peaceful and peaceful life, we must maintain a harmonious relationship with the Creator, between humans and fellow humans, as well as between humans and the natural environment. In addition, efforts to realize a happy and prosperous life can be done in various ways, one of which is by understanding and applying the teachings of the Tri Parartha. Asih means love or affection. We begin to love ourselves, love each other, and love the natural environment even though we are different. Through these differences, mutual introspection will emerge. Because no human is created perfect. Through the implementation of the Mabasè Tegeh Nganten Tradition, it can be seen from series to sequence, from beginning to end, always prioritizing sincere love for each other to expedite the implementation of the Mabasè Tegeh Nganten Tradition. Be merciful to His fellow creatures even though one and the other are not the same. This difference is meant for us to know the weaknesses and strengths of each, so we can help each other. And when we assist in the form of services or materials, it should be based on sincerity and sincerity without expecting anything in return. This character is seen in the initial or final process where the community is so willing to sacrifice everything for the success of the implementation of the Mabasè Tegeh Nganten Tradition. Devotion in this case is a sense of prostration to the creator. Even though there are different titles given to Him and different procedures for prostrating and serving Him, there is only one thing, *ekam sat viprah bahuda vadanti*. Likewise, with fellow human beings we must respect each other and appreciate the price because before Him we are all the same, the only difference is the deeds we do. The character of devotional service arises of course from the belief that the Nganten Mabasè Tegeh Tradition must indeed be carried out because they believe in the survival of the ancestors and the almighty creator so that something undesirable does not happen in the future for both the family who performs it and the village in the future. The existence of these Hindu characters, namely: Tri Kaya Parisudha and Tri Prartha which have implications for social-religious values in the Pedawa village community where the community is always emphasized to be able to strengthen high social attitudes and high *sradha* filial piety to create harmony in living a social life. So that it can be concluded that all the values of Hindu character education in Nganten



Mabasè Tegeh can be transformed for all Pedawa customary villagers in building an identity with character towards a fertile and prosperous society, of course, still based on high Sradha and Bhakti.

## Conclusion

Four reasons support the Ngantēn Mabasē Tegeh tradition as a medium for character education, namely: (1) sociologically the Ngantēn Mabasē Tegeh tradition can be used as a medium for character education because this tradition can be used to instill regional cultural values to form a society that is capable of carrying out various actions following the social and cultural order of Pedawa Village, namely: maintaining harmonious relations with God, between people and the environment (Tri Hita Karana); and (2) psychologically the Ngantēn Mabasē Tegeh Tradition can be used as a medium for character education because the Ngantēn Mabasē Tegeh Tradition can be used as a solution to remove the burden of custom and culture. For the bride and groom, by completing the Ngantēn Mabasē Tegeh tradition, according to custom and religion, they have been recognized as a legal couple to become husband and wife and according to tradition they have been allowed to become village krama. (3) Philosophically, the Ngantēn Mabasē Tegeh tradition can make everything that is carried out based on religion have an educational value which is reflected in the tri-basic framework of Hinduism, which includes: Tattwa values, Ethics, and Events. (4) Theologically the Ngantēn Mabasē Tegeh tradition can be used as a medium for character education because this tradition can be used to develop sradha (faith) and bhakti (taqwa) students (bride) to Ida Sang Hyang Widhi Wasa (God). The process of Hindu character education through the Ngantēn Mabasē Tegeh tradition is carried out using symbols and interactions at each stage of the tradition, as well as activities carried out during the marriage process, in traditional villages. Learning is carried out through various approaches such as: (1) getting used to doing good deeds during and after the marriage process; (2) by giving examples played by models, and (3) giving quite heavy duties and obligations and involving the bride and groom in traditional activities to stimulate the bride and groom to be able to build their knowledge through interactions with their social environment. Characters that can be formed through the Ngantēn Mabasē Tegeh Tradition include religious character, patience, forgiveness, discipline, respect, hard work, care for the environment, social care, responsibility, tolerance, courtesy, honesty, strong will, independence, tough, confident, willing to sacrifice, love for the motherland, and friendship. And the Hindu characters that are built include the characters of Tri Kaya Parisudha, Tri Paratha, and Tri Hita Karana. The implementations of the Ngantēn Mabasē Tegeh tradition have implications for the socio-religious aspects, attitudes, and behavior of the community, especially the bride and groom themselves. The implications for the knowledge aspect mean that community involvement in the Ngantēn Mabasē Tegeh Tradition can build knowledge about religion, customs and culture, and environmental preservation in Pedawa Village. Furthermore, the understanding of the community also has implications for the attitude of the community itself. That is, when the community, especially the bride and groom, acquire knowledge about ethics, discipline, responsibility, social care, environmental care, and so on, it turns out to have implications for the development of a good attitude in the community itself, marked by religiosity, discipline, mutual respect, willingness to work hard, care for the environment, willing to help others, responsible, respecting others, being more polite, honest, strong-willed, more independent, not giving up easily in completing tasks, having self-confidence, willing to sacrifice for the greater good, loving the local culture, and easy to get along with and cooperate with others, as the foundation of good character. The development of a good attitude also has implications for the development of good behavior for the bride and groom and the community who have followed the Ngantēn Mabasē Tegeh tradition, such as: accustomed to working together, accustomed to behaving politely, respecting each other, accustomed to keeping the environment clean, daring to appear, behaving socially, able to manage time, accustomed to being on time, and accustomed to carrying out traditional and religious activities which are the duties of village krama in

traditional villages, especially in Pedawa village. Moreover, with the implementation of this tradition, the community or the bride and groom will be able to become human beings who have noble characters and practice the implementation of the characters of Tri Kaya Parisudha, Tri Parartha, and Tri Hita Karana which are beneficial for themselves, the community and the village of Pedawa itself.

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