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## OPTIMIZING CHARACTER EDUCATION IN THE SOCIETY THROUGH THE ORAL TRADITION OF THE PERMAS AT NYAMBU VILLAGE, KEDIRI DISTRICT, TABANAN REGENCY BALI

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### ABSTRACT

Media information is also influential in the formation of the character of the nation so that it becomes meaningful if the information submitted by the media pay attention to the norms that apply. Information that circulates so fast not only positively impacts the development of the young generation, but often brings negative impacts that require parents, schools, and society to be the filters that can provide the best advice. Public figures and community leaders have a large share of educational progress, because public figures and community leaders usually become the reference of their citizens. Thus, character education must be embedded in different levels of life. It is not only responsible schools; therefore, it is necessary to start with the guidance of religious values and cultural values of the nation so that character education is implemented thoroughly and conserves its consistency. According to Vygotsky in his theory, Zone of Proximal Development (ZPD), states that there are four stages which is an important socio-cultural dimension as a psychological dimension. Those four stages are able to optimize character education that has been implemented by the community at Nyambu Village, Kediri District, Tabanan Regency Bali, through its *permas* tradition. The tradition that lasted since the 14th century is able to educate the girls in the village to become independent children and have good character.

**Keywords:** Character Education, Community, *Permas*

### INTRODUCTION

Faithful, pious, virtuous, knowledgeable and skilled, possessing physical and spiritual health, steady personality, self-reliance and responsibility as stated in Law no. 2/1989 Articles 4 and 15, are seen as the elements of character education that are the goals of national education (Yaumi, 2016: 5).

Character is the behavior of a person which has been united and coloring the self that man embodied in every word and deeds in every moment. Character is formed through concepts obtained by a person through observation, experience and duplication of the environment in where he grows and develops. This begins when a person begins to recognize the meaning of every word, gesture and behavior of the elderly person that surrounds him, which repeats even be a habit, and then in a person there is "acceptance" or "rejection" of what he receives just now.

Household and family environments as the first and main character building and education environments should be more empowered in the positive. As Philips recommends, family should return to school of love, school of affection (Philips, 2000) or a place of true love and affection (a *sakinah*, *mawaddah*, and *warrahmah* family). Character education through the school, not merely the learning of knowledge, but instilling moral values, ethical values, aesthetics, and noble character are

very important. Giving rewards to the achievers, and punishment to those who violate, cultivate the good values and vice versa prevent the entry into force of bad values.

Besides, it is not less important in society. The community environment also greatly affects the character of a person. The wider community environment greatly influences the success of ethical, aesthetic values for character formation. According to Qurais Shihab (1996: 321), the societal situation with its value system influences the attitude and way of view of society as a whole. If their value systems and views are limited to now and here, then their efforts and ambitions are limited to the same thing.

Thus, it is clear that basically education both in family, school and society is very important in the formation of the character of a child of the nation. The community also has a role that is not less important in efforts to form the character of the nation's children. It is parent who can set an example, invite, or forbid a child to do an act.

### DISCUSSION

Society gives the title of a saint not only limited to the teachings contained in the scriptures but also through the teachings that have existed from generation to generation, become a custom and tradition that are believed by a particular society as

a good and righteousness called *Sadacara*. Every place has a good tradition or habit that it practices. Someone who has good habits always does well and is considered capable of defeating two worlds and known as *Sadhu*. *Sadhus* are people who never do bad deeds or bad behavior. The habits and behaviors of a *Sadhu* are called *sadacara*. *Sadacara* which is a true and good tradition is certainly not contrary to the Vedic scriptures (Titib, 2004: 288).

Tradition in a place with other places is certainly not the same, depending on *desa, kala, patra* of each region. One of the reasons of the author to do the present study is the tradition of collecting girls to be sanctified, respected and exalted by community of *penyungsung* of Pesamuan Temple, Nyambu Village, Kediri District Tabanan Regency called *Permas* or *Jero Permas*. *Permas* tradition as a series in the implementation of *piodalan* in Pesamuan Temple has a core activity at the summit of the *piodalan* that is a dance which is always performed by 7 people or *permas* with a simple motion called Rejang Lilit Dance. Before the summit, the activities conducted by *jero permas* in the temple are dancing training trained by *Mekel Permas*; in addition, they also help make *canang* for the purposes of the temple. At the time of the day of *piodalan*, the first thing to do is to purify themselves in the temple area during the *piodalan* take place, the *permas* must stay in Pesamuan temple for 17 days, 6 days before the summit of *piodalan* and 11 days after *piodalan* ceremony called *tutug solas*. Staying in the temple and away from the family is a challenge for the children who have been chosen to be *permas*. In addition to core activities at the summit of the *piodalan*, *permas* also perform various processes such as making Balinese cake called *jaje Bali* or Balinese food, and other means of *upakara*.

Group of children who become *permas* should meet the requirements that have been determined by hereditary that is trusted by the community of *penyungsung* of Pesamuan temple and selected by *mekel permas*, the criteria include girls who have not menstruating and coming from *penyungsung* of Pesamuan temple, not coming from Brahmins caste, and may only be from the *Jaba* caste only because the population of the *jaba* is more and the tradition of this *permas* is believed to improve the status of these girls become *jero permas*. Children who become *permas* must follow the process of activities that have been determined from generation to generation accompanied by special stakeholders called *Mekel permas*. *Mekel permas* is a woman who used to be *jero permas*, they are very important role in *Piodalan* in Samuan temple. *Mekel permas* will educate, choose, and educate the selected children become *jero permas*.

Actually, the core material of the series of *permas* activities is not only teaching children to do business, but also instilling entrepreneurial spirit from an early age. The goal is to train self-reliance early on. As children born in *Nyambu* village and inherited the customs and culture in the village, they should still imitate and keep the ancestors in every aspect of their life. Minimal target of the implementation of the oral tradition of the *permas* is to prepare the children to become an independent person when reaching adulthood so as not to be inconvenient and burdensome both parents. It is our obligations to meet their needs. As for fulfilling the desire, they must try first. From an early age, we need to make them understand that in order to meet the needs (and desires) one needs to work and try. That is what we want to teach our children.

Currently a lot of workforce that is not able to live independently still continues to burden their parents. There are still married are still supplied by parents. That is not in accordance with the teachings conveyed by *mekel permas*. The oral tradition of *permas* teaching stated that the noblest is the most rewarding. Children who become *jero permas* are trained to dislike begging so that in the oral tradition of the *permas* is performed *nguup* ritual. *Nguup* is a ritual where *jero permas* walk around *Nyambu* village to buy rice to the residents. The capital is obtained from Pesamuan temple. After the rice is processed into *laklak* cake (traditional Balinese cake) and sold to the community then the capital of the temple will be returned and the rest will be distributed to *Jero Permas*.

The following are the optimization of character values contained in the oral tradition of *permas*:

1. Honest
2. Social oriented
3. Polite and welcoming
4. Sportive "Let not one of you sell with a view to vilify what is sold by others"
5. Not selfish "Give wages to employees, before their sweat is dry".
6. It is not permissible to conduct business in its existing state of danger which can harm and damage individual and social life.
7. The business commodity sold must be sacred and lawful.
8. For those who owe, hasten to pay the debt and for the party who gives the debt, relieve the debt.
9. Teach children to always keep trust and do it with a professional. Immerse the soul of the merit base is the soul to always finish something well and perfect, not just finished with minimalist results. "The best work

- is the work of a worker if he is doing best (professional)”
10. Innovative and creative
  11. Dare to try new things
  12. Understand the concept of value added.
  13. Leadership
  14. Teach children to have leadership, such as:
    - a. Discipline. Train the child to discipline in every activity, whether discipline of time or discipline against the target to be achieved.
    - b. Responsible. Teach children responsible for them, their belongings, the needs they must prepare before leaving for school, cleaning up toys, etc. Teach children also to know the consequences of each activity.
    - c. Working in teams. Get used to working with other people.
    - d. Brave and Optimistic. Train your child's courage to ask questions, communicate and express opinions. Teach children to dare to defend the truth, to accept criticisms and suggestions gracefully, not afraid of anything unreasonable.

The examples of good behavior that can be applied by *Jero Permas* in Nyambu Village Kediri District Tabanan:

1. Get used to mutual cooperation, for example: cleaning temple at the time of *piodalan* will start and during *piodalan* take place.
2. Get used the children to work hard before getting something,
3. Reprimand a child who commits a bad deed.

In addition to family, the Government also has a big share in the formation of the character of the nation because the various policies are born from the policy makers. But sometimes there are policies / rules that cannot be realized can nurture the behavior of children who are not good.

## CONCLUSION

But things like this now are less mandated in children. Children tend to be suspect. It does not educate entrepreneurs. Because by giving the mandate, children's confidence will appear, so children can grow. Problems for the children are when the snack is limited, including when they manage money, they will be suspected.

*Mekel Permas* also emphasized that parents who have a business in providing space for their children plunge as a businessman. There is an entrepreneur parent, but they want his son to be an

employee. This is wrong. It's also not educational, he said. Give a hook but not a fish.

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