


Development of Student Character Strengthening Teaching Materials Based on Balinese *Kekidungan*

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ABSTRAK. Keberadaan budaya lokal seringkali terpinggirkan, terpinggirkan. Stigma yang melekat pada tradisi, seperti dianggap kuno, ketinggalan zaman, dan tidak mutakhir, seringkali mengikis nilai esensialnya. Tujuan penelitian ini adalah untuk menganalisis berbagai jenis kekidungan atau pupuh yang berpotensi sebagai sumber pengembangan bahan ajar. Penelitian ini menggunakan pendekatan kualitatif. Teknik analisis data meliputi pengumpulan data, reduksi data, penyajian data, dan penarikan simpulan. Hasil penelitian yaitu ditemukan berbagai jenis pupuh yang dapat dijadikan sumber pengembangan bahan ajar, seperti *Ginada*, *Durma*, *Ginanti*, dan *Maskumambang*. Dalam syair *Ginada*, nilai hakiki yang diajarkan sebagai aspek pembentukan karakter adalah nilai etos belajar. Hal ini sekaligus menjadi fondasi dasar bagi seorang pembelajar, terutama dalam meningkatkan kesempatan mengenal berbagai cakrawala. Nilai-nilai karakter untuk perbaikan diri secara konsisten, bila dipraktikkan secara bertahap, akan meningkatkan kualitas diri pembelajar; peserta didik diajarkan untuk melihat segala sesuatu secara komprehensif. Syair *Durma* mengajarkan tentang karakter ketahanan. Dalam realitas kehidupan metropolitan, setiap manusia, khususnya pembelajar, menghadapi berbagai tantangan. Realitas yang cair dan terus berubah menuntut daya adaptasi dan ketahanan yang tinggi. Selanjutnya, *Pupuh Ginanti* mengajarkan karakter berpikir futuristik. Pengetahuan memberikan proyeksi potensi masa kini dan masa depan. Peserta didik ditugaskan untuk mencari solusi, bukan hanya solusi jangka pendek dan langsung, melainkan solusi jangka panjang.

ABSTRACT. Local culture is often marginalized and neglected. The stigma attached to traditions, such as being considered old-fashioned, outdated, and out of date, often erodes their essential values. The purpose of this study is to analyze various types of poetry or *pupuh* that have the potential to become sources for developing teaching materials. This study uses a qualitative approach. Data analysis techniques encompass data collection, data reduction, data presentation, and conclusion. The results of the study revealed various types of *pupuh* that can be used as sources for developing teaching materials, such as *Ginada*, *Durma*, *Ginanti*, and *Maskumambang*. In *Ginada* poetry, the essential value taught as an aspect of character formation is the value of learning ethos. This also serves as a basic foundation for a learner, especially in increasing opportunities to explore various horizons. Character values for consistent self-improvement, when practiced gradually, will enhance the quality of the learner; learners are taught to view everything comprehensively. *Durma* poetry teaches the character of resilience. In the reality of metropolitan life, every human being, especially learners, faces various challenges. This fluid and constantly changing reality demands high adaptability and resilience. Furthermore, *Pupuh Ginanti* teaches the character of futuristic thinking. Knowledge provides projections of present and future potential. Students are tasked with finding solutions, not just short-term and immediate ones, but also long-term ones that address ongoing needs.

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1. INTRODUCTION

Bali is one of the places or locations with a diverse range of local wisdom, traditions, and rituals based on Hinduism. These various types of local wisdom, traditions, and rituals include the yadnya ceremony (a sacred offering

dedicated to God, harmony among fellow humans, and the universe), *banten* (a representation of the existence of the One Supreme God), and *kekidungan* (songs in the Balinese or old Javanese language, containing praise to God, and rich in meaning about life, education, and character building). That tradition or liturgy is not limited to the context of ceremony or merely performed at certain moments. However, it has the potential to be implemented and substantially contains pedagogical values. The existence of tradition intersects with the educational process because the formation of a tradition is intertwined with the development of principles, values, and learning practices. The principles, values, and practices of learning are very useful in providing suggestions for emotional development and motivation to students – interacting with the process of upgrading knowledge and awareness of education and morality. Tradition can also be a fundamental element in education, as it reconstructs the complexity of discourse between students and their teachers (Baker, 2018; Blotnick et al., 2018; Kurdi et al., 2020; Tomas et al., 2019; Tunkkari et al., 2022). The existence of traditions collaborated into education becomes very important because traditions are lived and experienced by every student; they coexist, and their relationship is inherent. The empirical aspect of a tradition plays an important role in the development of students' character, as it teaches critical, gradual, and contextual thinking, builds initiative, and fosters a commitment to continuous growth. The morality taught in the tradition represents the reality that students, as learning subjects, are inseparable from their cultural roots, because traditional culture does not teach conservative values, but rather internalizes inclusivity. Inclusivity is one of the important characteristics taught by tradition, as it contains the significance of strengthening community, or the social intelligence of students (Brocic & Miles, 2021; Kintu et al., 2017; Li & Hu, 2021; Shernoff et al., 2017; Zhang, 2021). In other words, a tradition not only contains traditional values, but the meaning and substance within that tradition also have the potential to strengthen character in the learning process.

To ground a tradition that contains educational values, the tradition must be extracted and formulated into teaching materials. The aim is for the values within it to be easily understood by students, and with the presence of stimuli in the teaching materials, learners can consistently apply them as a process of self-development, both in improving the quality of learning and strengthening character within the social community. The tradition born from the indigenous community teaches the essence of life oriented toward morals and character. In other words, it can be explained that teaching materials drawn from a convention or culture are relevant for building students' responsive, competitive character, prioritizing learning quality, and building self-resilience amidst the dynamism of the educational world (Chicas et al., 2019; Howard & Hughes, 2021; Renganathan & Kral, 2018; Tang, 2021; Zinn, 2021). Teaching materials that incorporate local traditions aim to foster academic dialog, bridging the gap between traditional and modern values prevalent in this era. This approach offers diverse perspectives, strengthens social recognition, and conceptually builds an important foundation for thinking. Teaching materials based on local traditions can anticipate and address misconceptions in interpreting reality. The presence of tradition-based materials also aims to create an environment of scientific conversation, grounded in think local, act global. On the other hand, the existence of teaching materials containing local values is also interpreted as responsive, meaning that all types of products of local traditions are not always regressive, but can build a progressive perspective for students (Bettez, 2020; Delanty & Harris, 2021; Gildersleeve, 2019; Horn & Veermans, 2019; Misco, 2018). So, the assumption that a tradition is inherently conservative is not true, because teaching materials that contain traditional values are considered to contribute significantly to building a broad perspective and capable character horizons for students.

One of the traditions of Balinese society that can be used as teaching material for strengthening students' character is *kekidungan*. *Kekidungan* is a traditional Balinese or Old Javanese (*Kawi*) song sung at every *yadnya* (sacred offering) ceremony celebration. *Kekidungan* is not only theologically significant, but also sociologically and pedagogically significant. Therefore, it is very important to make songs and identify the values within them part of the character-building process for students. Joyfulness is a special consideration in the preparation of learning materials because it provides a stimulus for improvising students' learning experiences. This can happen because *kekidungan* is often listened to or chanted. Thus, the intensity of the song is well internalized in the memory and cognition of the students. On the other hand, *kekidungan* is very relevant to be used as teaching material because it uses Balinese as the "mother tongue." Thus, the social or pedagogical message or meaning in its recitation can be well understood. This serves as proof that the intensity and systematization of meaning in the chanting of hymns develops the visualization of actions, the process of building relationships, and simultaneously fosters holistic cognitive skills. The combination of chanting as a traditional aspect in the realm of pedagogy, manifested in teaching materials, also helps teachers stimulate students' character and their understanding of their surroundings. Thus, not only is cognition built, but the emotional aspect is also not marginalized (Chang & Hall, 2022; Dumont & Ready, 2020; Jackson, 2021; Wright et al., 2019; Zhou & Li, 2021). The joy of living with students, described in teaching materials, is useful in building reciprocal dimensions. This means that traditional values in songs are able to present a picture of the complex reality of life. The portrayal of life's complexities sung thru the song is able to provide students with an understanding of what they need to prepare for from this moment on. The implication is that students begin to build a framework for thinking and acting in the learning process, preparing them to face future challenges. The cyclical relationship between teaching materials and learning activities can build substantial patterns, actions, and behaviors (Fisher, 2021; Hudde, 2022; Jacobson et al., 2019; Pham et al., 2019; Yuan, 2018). It can be concluded that character building in students can be achieved by exploring character values in songs and incorporating them into teaching materials as an effort to instill moral values in students.

Using humor as a teaching material for character building in students is an interesting and very important aspect. Research from (Juliana, 2021) stating that, *Kidung Bhramara Sangupati* is one of the songs sung to express the loyalty of

a lover when they see their soulmate pass away. This song is sung when the lover dies. This song not only conveys morality and loyalty but can also be interpreted from a hermeneutical and heuristic perspective. On the other hand, (Muada & Astawan, 2022) finding that *Pupuh Jerum*, as one type of chanting, has meaning and function to ward off disaster. When singing this chant, all kinds of positive auras from all directions are called upon, and it serves to protect humanity from danger, especially during the Covid-19 pandemic. Then Nata & Anggreni, 2021 stating that the *Sekar Gadung*, chanted during Hindu religious ceremonies in Bali, has not only religious but also ecological significance. This shows that the lyrics in this hymn have a persuasive tendency to encourage Hindus to preserve the existence of water, as an essential element in life. Next, Suastini, 2020 in his research, he found that the *Panca Yadnya* Hymn, which is often chanted during Hindu religious ceremonies in Bali, has the meaning of a way to describe the manifestations of *Ida Sang Hyang Widhi Wasa*, as well as a theological effort to ask for blessings or rewards from the Almighty God. Finally, Astawa & Resi, 2022 finding, *Kidung Sebung Bangkung* is one of the manifestations of the *Tattva* teachings or philosophical concepts in reasoning and understanding the essence of God as an absolute entity. Based on the research above, there has been no study that uses Balinese *kekidungan* as teaching material to strengthen students' character. Therefore, this research demonstrates novelty in terms of theme, analysis, and elaboration. The purpose of this research is to analyze the potential and significant role of Balinese *kekidungan* as teaching material to strengthen students' character in pedagogical and social dimensions.

2. METHOD

Research on Balinese-based teaching materials uses a qualitative approach. The qualitative approach provides a tendency toward the process of data investigation, so that the data collected or obtained has a high aggregate, especially in explaining the results of data interpretation. On the other hand, this research approach also aims to provide criticism or offer opportunities for the deconstruction process of the findings. The findings obtained will be used to build conceptualizations, discourse, and analysis regarding the phenomenon being investigated (Denzin, 2020; Dorans et al., 2021; Lobe et al., 2020; Mannheimer et al., 2019; Mortari, 2015). The data analysis techniques used in this study consist of data collection, data reduction, data presentation, and drawing conclusions. First, this research uses a data collection process consisting of interviews, observations, and document studies. The interview process was conducted with Balinese hymn activists or singers spread across the Buleleng, Badung, Gianyar, and Jembrana regions. Next, observations were made during the execution of the *yadnya* ceremony, where many Balinese *kekidungan* were sung as accompaniment. Finally, document study. In this stage, the researcher reads Balinese *kekidungan* texts that could potentially be used as teaching materials to strengthen students' character. Second, data reduction. In this stage, the researcher selects the results of interviews, observations, and document studies to ensure the data obtained aligns with the research theme being conducted. Third, data presentation. In this process, the researcher synchronizes the data so that conclusions can be drawn from the data obtained. Finally, drawing conclusions. From the process carried out, it can be concluded that there are various values within Balinese hymns that have the potential to be used as teaching material for strengthening students' character.

3. RESULT AND DISCUSSION

Result

From the data collection process, it can be presented that there are various findings, particularly Balinese *kekidungan*, which have the potential to be used as teaching material for strengthening students' character. These include: first, *Kidung Pupuh Ginada*, with lyrics,

"Eda ngaden awak bisa, depang anake ngadanin, geginane buka nyambat, anak sai tumbuh luhu, ilang luhu ebut katah, yadin ririh, enu liu palajahan."

Second, *Kidung Pupuh Durma*, with lyrics,

"Cai Durma pianak bapa paling wayah, tumbuhe keasih-asih, ketinggalan biang, jumah cening apang melah, bapa luas nangun kerti, ka gunung alas idepang bapa mati."

Third, *Kidung Pupuh Ginanti*, with lyrics,

"Saking tuhu manah guru, mituturin cening mangkin, kawruhe luih sanjata, ne dadi prabotan sai, keanggen ngaruruh merta, saenun ceninge urip."

Fourth, *Kidung Pupuh Maskumambang*, with lyrics,

"Nadyan silih bapa biyung kaki nini, sadulur myang sanak, kalamun muruk tan becik, nora pantes yen den nuta".

The Balinese *Kekidungan* presented is a traditional song by the Balinese people, rich in meaning. If we break down each of the four songs one by one, it can be described as follows. The first song conveys the message and meaning that the essence of human life should not be arrogant, boastful, or, even less, extrapolate on what has been achieved. Whatever

has been attained or successfully accomplished serves as the initial stepping stone for navigating the next stages. The melody of the song also conveys the meaning of the enduring essence of humanity, that being human means making oneself better than before, and that whatever one has done will ultimately return to oneself. Humans should grow every day, be dynamic, fluctuate, process, and achieve progressiveness in their lives, not stagnate, let alone stop at one point. When doing something or even achieving something, there will always be other people or the environment that belittle us. Our task is to ignore anything that is stigmatized by others. The labels we put on ourselves should not become obstacles to continuous learning and self-improvement. Furthermore, humanity's task is simply to keep moving forward, not repeating past mistakes, and continuously correcting or improving oneself. Self-correction serves the function of preventing humans from repeating the same mistakes. Because in reality, if humans are still stuck in the past and the shadows of mistakes they've made, they won't be able to move forward, or even their steps will be hindered. Then, it's best for individuals who have studied for a long time not to claim to be the smartest or more intelligent than others, because even though they know a lot, it turns out there is still much knowledge that needs to be learned, studied in depth, and understood.

Next, the second song, *Pupuh Durma*, contains a deep meaning about character development. This *Kekidungan* has meaning or contains a message about the process of self-maturation, that human existence can only be helped by oneself. To avoid being consumed by sadness or suffering, it's best for every individual to develop resilience from an early age, as future challenges will only become more difficult. Then, individuals in this era, amidst the hustle and bustle, are also encouraged to build themselves and cultivate good social relationships. This is because an individual's interaction with the social community also plays an important role in maintaining their existence. In the lyrics of the song, it is written "nangun kerti," which means that to understand oneself, one needs to be alone and talk to oneself in order to know oneself better. This self-reflection is very beneficial in making people better, more characterful, and more moral, while also making them more mature than yesterday.

Then, in the *Ginanti Pupuh* Song, character formation can be interpreted from the song lyrics, which have a deep message. This intimacy signifies the relationship between parents and their children, that interdependent intimacy is capable of shaping a child's character, particularly character built through the learning process. The message from parents emphasizing the importance of knowledge teaches us that during our time in this mortal world, deepening our understanding of knowledge is very useful as a "weapon". This "weapon" is used as a tool to avoid ignorance, suffering, poverty, or the torments of the world. Knowledge that is studied diligently can also be used as a way to build a better "path of life" while a person is still alive.

Finally, in the *Maskumambang Pupuh* Song, the aspect emphasized as a character value emphasis is something that is inappropriate, something that contradicts values, norms, conventions, or social consensus is not worthy of imitation. Things that contradict social values or norms, if still done, will lead to the creation of a catastrophe. The emergence of a catastrophe as a result of pathological actions can disrupt the social stability of society; in other words, the social equilibrium will shift to disequilibrium. Life and relationships within the social system will be disrupted due to actions that are inconsistent with social morality or deviate from the social character of society.

Discussion

The use of Balinese *kekidungan* in the process of preparing teaching materials to strengthen students' character is based on various reasons and considerations. Beside being included in the local curriculum, the verses in the songs also teach various aspects of morality and character development for students. Some character values taught in Balinese *kekidungan*, making it relevant as a source of teaching material, include: first, the attitude of self-improvement and continuous learning. This aspect is contained within the *Ginada* verse form. The attitude of self-improvement grows from a high work ethic. The value of constantly learning new things is an important foundation for a student, not only academically intelligent but also spiritually, emotionally, and socially intelligent. This is also an elementary foundation for a learner, particularly in expanding opportunities to know various types of horizons. The character value of consistently honing oneself, done gradually, will improve the quality of the learner; students are taught to see things comprehensively. A broad and comprehensive perspective before making a decision is gained through the learning process and a high level of curiosity. Perceptions or opinions that exist are not always believed, but the perceptions or opinions that emerge will be filtered and selected before a conclusion is drawn. The character value in Balinese songs, which is the desire to keep learning, also plays an important role in building humanistic student character. This is because with the knowledge they possess, learners will view humans not as objects, but as subjects. Internalizing these values will make students of good character and ethics (Brown, 2021; Dunlop et al., 2021; Gao & Wang, 2021; Klein et al., 2022; Tian & Virtanen, 2021). Then, a learning ethos that prioritizes character values also plays an important role in shaping students' mentality. Students will become accustomed to not only prioritizing grades as the result of an assessment, but also the quality they have gained from the learning process. The construction of learning quality will always lead them to continue developing or being in a state of continuity, not being banal in how they see things. Self-learning consistency will create a transformation of manifest actions, where students can adapt and create activities with positive implications for their environment. The desire to continue learning will also shape students' self-regulation character, where students will be able to control themselves and evaluate their own performance (Duckworth et al., 2021; Hailikari et al., 2021; Housel, 2020; Jones et al., 2022; Razza et al., 2021). It can be concluded that Balinese *kekidungan*, which teaches the value of

learning ethos, will shape students' character and lead them to a holistic dimension in viewing a phenomenon and enable them to analyze a problem integrally.

Second, in the *Durma* verse, the aspect taught in shaping students' character and playing an important role in the process of preparing teaching materials is the value of resilience or toughness. In the reality of metropolitan life, every human being, especially learners, faces various challenges. A "liquid" and constantly changing reality requires a high degree of adaptability and resilience. Without being balanced by resilience, it is impossible for humans or individuals to survive in the face of difficult realities. The *Kekidungan* Pupuh *Durma* teaches and instills the character value that, in a cosmopolitan era like this, diverse perspectives are needed to shape resilient individuals. The character value of resilience is very important for students, because in uncertain conditions, learners already have a handle, an argument, and a character to avoid being swayed, let alone carried away by the mainstream. With strong resilience, students are taught to be accelerated and non-deterministic, especially as social reality currently faces the post-pandemic era after Covid-19. The character values instilled in the *Pupuh Durma* song provide meaning about what should be done in the post-pandemic era. These values serve as a pillar for students to organize their resources, or capital, to remain resilient amidst uncertainty. Even with the cultivation of these character values, students are expected to be able to provide solutions or contribute to what is happening (Boy, 2021; Davies et al., 2021; Hadjisolomou et al., 2021; Henderson et al., 2021; Laaser & Karlsson, 2021; Pinto, 2021). The character value of resilience teaches students not just to accept the status quo, but to critique a phenomenon and provide solutions. Critical thinking and problem-solving are essential elements, as well as a learner's commitment to improving less-than-ideal conditions. We can read from this that resilience, as a character trait, will help students understand their essence as public citizens. Transformation or better change is not achieved from stagnant conditions, but from the process of adapting and persevering in all circumstances (Clarke et al., 2022; Edovald & Nevill, 2021; Farrell et al., 2022; Meixi et al., 2022; Pirrie & Fang, 2021). Therefore, the value of resilience found in the *Durma* song can be used as a tool to prepare students' mentality to consistently persevere and strive in their efforts to create change.

Third, in the *Pupuh Ginanti* songs, the character value internalized is the dimension of futuristic thinking, using science as its medium. The knowledge students gain in school is not only intended to answer current questions or problems, but also to provide insights into what will happen in the future. With knowledge, students will be taught to form a mentality and character, to prepare themselves for any potential dangers or pathologies that may occur later. Knowledge provides a projection of current and future potential. Students are tasked with finding solutions, not just short-term, immediate ones, but long-term solutions. The actions and solutions created are not merely formalities, but have significance. Thru educational institutions, students with character have the responsible freedom to take any kind of action, which is audience-oriented. Action becomes a manifestation that students, as learning individuals, have a contextual orientation; what they gain is not only enjoyed theoretically but is also implemented practically. This is the habitus and usefulness of education in building students' character within the dimension of cultural capital (Dichev & Dicheva, 2017; Dyson et al., 2021; Head, 2020; Ivemark & Ambrose, 2021; Roy & Brown, 2022; Valiveronen & Saikkonen, 2021). The embedded character value of reading about the future is also useful in forming a balance between the student's status as an academic individual and the student's status as a community servant. The presence of learners becomes urgently needed because, with their perspective, students have a moral obligation to guide the social environment toward a better arena. This mobilization is important to carry out as a project to prevent the community from catastrophe (Bralic & Divjak, 2018; Geng et al., 2019; Holmlund et al., 2018; Lanza, 2021; Skipper & Pepler, 2021).

Fourth, in the *Pupuh Maskumambang* song, the character value taught is the formation of students' attitudes that are obedient to social values. Adherence to consensus aims to create a harmonious and orderly social community. The irregularities and potential for social deviation that occur have the potential to create a destructive social order. Bringing individuals and society into an undesirable state. The values and morality in the *Maskumambang* lullaby teach students to actively contribute to keeping the social system on the right track. With the values instilled and the perspective already understood, students as learners are expected to be able to provide sustainable recommendations – the function of public pedagogy. Additionally, the values in the poem also teach students not only to contribute to creating social harmony but also to stimulate them to create social justice – that society is not a particular element, but rather their existence is an integrative element integrated by values and norms. Students' contribution to maintaining these values and norms demonstrates constructive character, emotional intelligence, and social intelligence (Benner, 2021; Hansson & Ohman, 2021; Jimenez et al., 2022; Laiti, 2019; Sleeter, 2018). This can be interpreted as a form of student attitude built within the classroom and practiced outside the classroom, representing their involvement in building their social community.

4. CONCLUSION

Developing teaching materials based on Balinese wisdom for character building is highly relevant to do at this time. This is because Balinese traditional-faced songs actually contain elements and values that build character. Thru its verses and melodies, *kekidungan*, commonly known as *pupuh*, conveys constructive moral messages. In the pedagogical realm, this can be interpreted as an opportunity to instill these values by integrating traditional elements – Balinese *kekidungan* – with learning elements. In its application, *kekidungan* such as *Pupuh Ginada*, *Durma*, *Ginanti*, and *Maskumambang* contain many positive values that can be extracted to become character-strengthening teaching

materials. The values contained in these pupuh include learning ethos, resilience, futuristic thinking dimensions, and responsibility for maintaining social integration within the community.

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