



## A Study on Educational Value of National Character towards Balinese Traditional Song Text: Geguritan Ketut Bungkling



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### Article history:

Received: 20 July 2016  
Revised: 25 August 2016  
Approved: 30 August 2016  
Published: 1 September 2016

### Keywords:

*Tembang;*  
*Education Value;*  
*Balinese Traditional;*  
*Character Education;*  
*Geguritan I Ketut Bungkling;*

### Abstract

The one type of Balinese traditional song was poetry that still alive in Bali namely *tembang pupuh* or *sekar macapat*. *Tembang macapat* provided in *pupuh* was used for writing a literary works i.e. *geguritan*. One of the literary works in Bali was *Geguritan Bungkling* which tells the main character life's, named I Ketut Bungkling (a common descendant, however, had an ingenuity and a courage that were very good). This study used a structuralist-semiotic theory. The data collection was applied an observation method and note taking techniques. The research aim is able to describe the educational values of national character implicit in the text of *pupuh Geguritan Bungkling*. The data obtained were analyzed by the analytical descriptive method. The study on *Geguritan Bungling* text, findings a local moral values of character education, included: (1) the intelligence character, (2) the character of love science, (3) religious character, (4) introspection character, (5) the care character, (6) responsibility character, (7) the character loves a culture, (8) love characters, and (9) the character of peace.

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### 1. Introduction

The literary work of *Geguritan* is one of the Bali traditions literary applied in a song and namely *pupuh*. Recently, it still pays attention seriously to Balinese society. In term of this due to the most people like to sing a song of *pupuh* (*geguritan*/Balinese song) and felt that the *pupuh* lyrics in the *geguritan* consist of the character education values is very beneficial for Balinese society life.

An existence unlike *seni tembang* (the art of Balinese song) in Bali unlike *tembang pupuh* in the *geguritan* works can not be separated towards the conditions and traditions of Balinese life, that is predominantly Hindu. Therefore, the existence of *geguritan* is not only manifested upon entertainment and education but also to be a

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participation in customs and religious ceremonies. *Tembang* in the *geguritan* works is an aesthetic sense arcing through Bali literary tradition that alive and thriving in the midst of Balinese society life.

According to Agastia (in Suastika, 2006: 13), the literary works in Bali consist of two main points, i.e. (1) having its own artistic function and (2) mastering the human spiritual values or universal right and essentials. Additionally, for Bali literature is not only a literature, but also has a very close relationship to beliefs, customs, rituals, and social life, as well become Balinese typical life that is complex.

*Geguritan* unlike *Geguritan Bungklung*, *Geguritan Sampik-Ingta*, *Geguritan Cupak Grantang*, *Geguritan Jaya Prana*, *Geguritan Raja Pala*, *Geguritan Sritanjung*, *Geguritan Salya*, and others are still alive and are often appreciated by Balinese society. In addition, *tembang pupuh* has much influence on performing arts e.g. *Arja*, *Prembon*, *Topeng*, dan *Drama Gong* (Agastia, 1980: 15-6). Thus, the research on literary works to Balinese traditional, especially, *geguritan* needs to be conducted in efforting to look after a local and national culture.

*Geguritan* that is interesting to be studied is entitled *Geguritan Ketut Bungklung* still safe well at some libraries in Bali. *Geguritan Ketut Bungklung* script is taken from the Lontar Library, Documentation Centre, and the Office of Bali Provincial Cultural. It is chosen as a research object, due to this quite popular by Bali society. In addition, it was narrated a phenomenon life that describing Balinese society order implicated the local wisdom values, the right doctrine, and/or educational character.

### Problems, Aims, and Research Significance

In regarding the background of this article, the problems discussed in this study i.e. how the national character education values that are implied in the *Geguritan Ketut Bungklung* text. The aim of this study is to improve knowledge about the local wisdom of the nation's character education and describing that the literary works of *geguritan* concerning with local moral values of character education are important to be understood by the next generation. The research significance is to add a reference to the research results in literature field in Bali. In order to revitalize the character education values in the tradition literary in *geguritan* shaped. Regarding motivate the societies to imitate the characters in both the social behavior life. Thus the results of this study will be a reference for the teachers in order to implicate the character education value to each subject that they're teaching.

## 2. Research Methods

### 2.1 The concepts of *Geguritan* and Character Education

*Geguritan* etymologically derived from the word *Gurit*, then adjustment by prefix syllable repetition (*dwi purwa*) become *gegurit* and get the suffix *-an*, forming the word *geguritan* (Medera, 1986: 189). *Geguritan* is formed by several *pupuh* and *pupuh-pupuh* that is bound in term of *padalingsa* whose in creating while sings it (Sancaya, 1988: 49).

Based on the above opinion can be stated that *geguritan* defines a composition or literary work composed by *tembang* or *pupuh* collection, that in it implied a story. Recently, in Bali it is known, there are ten *pupuh* types, i.e. *Pupuh Pucung*, *Mijil*, *Maskumambang*, *Pangkur*, *Ginada*, *Ginanti*, *Sinom*, *Dangdang Gula*, *Semarandana*, dan *Durma*.

The literary works of *geguritan* composed in *tembang pupuh*, both merely in a type *pupuh* or more. *Pupuh* is bound by a convention of tradition song namely *padalingsa*. *Padalingsa tembang pupuh* includes the lines number in each *pada* (stanza), the syllables number in each *carik* (line) and the final vowel is an appearance in each line. *Pupuh* is usually red by singing; it is caused due to at writing time or creating stories up, the *pupuh* author usually while singing it. (Agastia, 1980: 17).

If it is deeper concerned, *pupuh* lyrics that is composed literary works of *geguritan* consist of an educational value of the nation's character. Etymologically, the word *karakter* is taken from the English i.e. *character*, which defines a personality or nature. The character is a typical value, either a character, nature or personality of a person who is formed from the various policies internalization that is believed and used as a perspective, think, act, say and behave in everyday life.

The one has a character means someone whose personality, behavior, character, temper, or disposition. Thus the meaning is illustrated that the character is identical with the *personality* or *moral*. *Personality* is a trait, characteristic, or characteristic based on environment effect, for instance, a family in childhood and inborn (Koesoema 2007 in Darmawan, 2013: 1).

In the regulation of RI No. 20 in 2003 on National Education System, aim at improving the students potential to be a good and a wise man, faith, and piety to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens that is democratizes and to be responsible.

The national education aims at targeting an ideal of national character. Based on the brief understanding above, the character education is a long life education, as a process towards to be a perfect man. Therefore, the exemplary is needed since an adulthood. The most sensitive period and decisive is the family education that responsibility by their parents (Kartadinata, 2009).

Respecting the Ministry of National Education (2011), has identified 18 character education values that should be imparted to the students who come from religion, Pancasila, culture, and the national education aims. Those values are (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) a strong and hard work, (6) a creative, (7) independent, (8) democratic, (9) the intelligence and curiosity, (10) the national spirit, (11) love to homeland, (12) respecting achievements, (13) a friendly and communicative, (14) a patriotic and peace-loving, (15) love to read and love a science, (16) care for an environment, (17) social care, and (18) of responsibility. These will be revealed through observation to *pupuh* lyrics (*Geguritan Ketut Bungklung*).

## 2.2 Theoretical Framework and Research Method

The structuralist-semiotic theory is applied in this study. It is implemented based on the premise that a discourse of *pupuh* in *Geguritan Ketut Bungklung* is a language symbols series as the unity of the components that has a system interpreted the meaning. According to Luxemburg (1986: 38), stated that the structuralism theory is not focused on its parts, but also the relationship between their parts. Meanwhile, the structural theory implementation is combined with the semiotic theory due to *pupuh Geguritan Ketut Bungklung* text is a sign system that implied a governance meaning. This is in accordance with Teeuw opinion (1984: 44), that literary works can be studied from a *significant* aspect (sound) on the signs system and *signifies* aspects (meaning).

This study object is the character education values that is implied in *pupuh Geguritan Ketut Bungklung* text. This study is begun by a library research i.e. looking for *pupuh Geguritan Ketut Bungklung* text. Furthermore, it is observed line-by-line and word-by-word to achieve goals e.g. national character educational value. The technique of collecting the data is applied an observation method. Next to the data are tabulated, decoding, and analyzed interpretively. Therefore, the text is the Balinese language, being the data analysis process is accompanied by a translator i.e. mandating an intercultural translation between grammatical and lexical languages a speech or form that preserving the meaning. (Kridalaksana in Hutomo, 1993: 19).

## 2.3 The Synopsis of Geguritan Ketut Bungklung

It was narrated that I Ketut Bungklung was a man who most handsome and has a very good intelligence. He was adopted from Ida Wayan Tigaron that was found in the forest then looked after to adulthood. On one hand, he has critical thoughts, on the other hand, he has a habit of sightseeing. This was proved when he visited a number of scholars in several villages, an intention to test the scholar's intelligence, whether their thoughts surely logical.

First, he visited Ida Gede Kuku that was known a smart man. When he asked about the cremation ceremony, *I Ketut Bungklung* does not satisfied with his answers. Ida Gede Kuku said that about bathing the corpse must use eggs, in order to the baby's skin is imbued when reincarnated to be a pure white. The steel function is for strengthening teeth and a mirror for making a vision to be clear.

I Ketut Bungklung rejected his statement by showing, there were found many individuals with eye defects (blind). Even more, he witnessed a buffalo burial, cattle, horses without ceremony, but no one of them was blind. Regarding an argument, Ida Gede Kuku did not answer his questions anymore.

Furthermore, I Ketut Bungklung visited a scholar namely De Senggu Pangi. I Ketut Bungklung claimed to be a blind man, fingering *balai gede* (a big hall house) wherein De Senggu Pangi sits. He asked, where are you Jero Gede? why can I not touch you? without suspicion, De Senggu Pangi helped I Ketut Bungklung and finger him on his breasts down to his shoulders. However, I Ketut Bungklung did not believe that he touched Jero Gede that refers to.

I Ketut Bungklung said, he would be a student and would provide some money, a dagger, gold, and others, denoted by De Senggu Pangi deign to explain the wind direction. De Senggu Pangi explained that the eastern was a border on the east, and the eastern was border on the earth that was young. I Ketut Bungklung does not satisfied and asked whether De Senggu Pangi had been there. He answered 'no', due to all the explanations were obtained from the story.

Furthermore, I Ketut Bungklung told De Senggu Pangi wrote on how the wind sound blowing, and how was as well the *burung sawan hujan* (the bird when raining) sound. When the writing was completed, would be asked to be read. De Senggu Pangi could not meet I Ketut Bungklung demand.

On the way home, I Ketut Bungkling met with De Senggu Pangi daughter, she was very pretty, slim, and sweetie named Ni Luh Patra. I Ketut Bungkling told to Ni Luh Patra, that his father's De Senggu Pangi already approved him to marry Ni Luh Patra before she groomed by the other one whose legs limp, named Ida Sangga.

Indeed, I Ketut Bungkling merely intended to test Ni Luh Patra, whether she was a noble-hearted girl or not. I Ketut Bungkling requested was obeyed and she accepted in marriage by I Ketut Bungkling that was more handsome than Ida Sangga. Though, I Ketut Bungkling did not intend to marry her.

Furthermore, it was narrated that I Ketut Bungkling went to Ida Wayan house, who was also well known for his intelligence. Upon the time Ida Wayan was at home. I Ketut Bungkling pretending to be the blind man there, therefore, Ida Wayan quickly took his hand and guide him to *balai gede*.

I Ketut Bungkling said that in his house, there was a book which was a lot of science, and the book would be given to Ida Wayan for learning. Ida Wayan accepted happily offering. I Ketut Bungkling tested Ida Wayan intelligence, by asking, what exactly was meant *dharmasastra* (the right literature) and who the gods were?

Ida Wayan explained that the literature that caused *dharmasastra* and *atma* existed on him. Whereas, he had Saraswati living on his tongue. I Ketut Bungkling asked, how was Ida Saraswati due to he wanted to see her. Ida Wayan said that it might not be viewable, however, could merely be felt. The answer was denied by I Ketut Bungkling, that was easiest to say something without a prove, unlike what was said by Ida Wayan. He as well as said that he had chicken with silver wings and a gold crown, however, could not be seen, and he wanted to offer one big bag golds, but only with words. Do not claim to be good before could prove the truth. It was said to Ida Wayan and Ida Wayan acknowledged I Ketut Bungkling speech.

Due to I Ketut Bungkling amazing ingenuity, he was adopted as a son by Ida Wayan married him with his daughter named Dayu Srayu. Now, I Ketut Bungkling titled was Raden Mantri Wana.

Ida Rsi Gangga Sura was the most powerful on Wilis Mount, called Raden Mantri Wana to be crowned the King and married to his daughter, Dayu Srayu to Ida Rsi Gangga Sura knew, that Raden Mantri Wana was her sister.

Once Raden Mantri was known taken by Ida Rsi Gangga Sura, Ida Wayan with her daughter was very sad, due to Raden Mantri Wana already betrothed to her mere daughter was their expectations, already belongs to Ida Rsi Gangga Sura that was the most honorable.

Seeing the grief that was suffered by his daughter, Ida Wayan angered and determined to fight Ida Rsi Gangga Sura. At midnight, Ida Wayan issued his miracle, come out *bebai bengkik* that would be used to kill Ida Rsi Gangga Sura. However, it failed, due to Ida Rsi Gangga Sura had supernatural powers higher than Ida Wayan.

In the next story, it was narrated that Ida Rsi Gangga Sura heard *bebai Bengkik* did by Ida Wayan. Ida Rsi Gangga Sura was angry and provided all the soldiers to kill Ida Wayan. However, all his soldiers could not lose Ida Wayan, even many of them occurred *bebai Bengkik*. This is due to Ida Wayan power unbalanced for Ida Rsi Gangga Sura. Ida Rsi Gangga Sura then intervened with the duke that has been treated, to attack Ida Wayan.

Ida Rsi Gangga Sura retaliation had known by Raden Mantri Wana, and immediately appealed to his law, the vengeance was canceled and asked Ida Wayan did not kill. Due to he owed a soul to Ida Wayan, when he was treated. It was better that expelled from here, whether he went to Nusa, Sasak or Banyuwangi an important that he was no longer in Bali. Mantri Raden demand was granted by Ida Rsi Gangga Sura.

At the end of the story, it was narrated Ida Rsi Gangga Sura explained to Raden Mantri Wana, that he came from the same descent i.e. the descendants of Bubuk Sah and Gagak Aking. Ida Rsi Gangga Sura finally asked Raden Mantri Wana to pray for peace in the world.

### 3. Results and Analysis

#### The Character Education of Geguritan Ketut Bungkling

##### 3.1 The Character of Cultural Loving

In order to achieve a safety and comfort of living towards a country that has various ethnic, it is needed the character to love our culture. Concern the following dialogue.

*I Bungkling raris ngajanan,  
kumah dane Senggu Pangi,  
De Senggu kalintang pradnya,  
suba lama ngamong tutur,  
mangitungang isin awak,  
suba pasti,*

*sedek negak mabebasan (Pupuh Ginada, Pd. 27).*

Translation:

I Bungking then walked to the north,  
To Ki Senggu Pangi house,  
De Senggu was very clever,  
has been a long mastered the kind advice,  
keeping his intelligence,  
certainly, when sitting  
read a *geguritan* poem or *kekawin*.

The quotation above was narrated De Senggu Pangi figured who has committed preserving a culture. It is proved to an utterance that when sitting, as always taking a time for reading *geguritan*, *kekidungan*, and also *kakawin*. This is a form of cultural maintenance related to the art of sound.

### 3.2 The Character of Science Loving

In *Geguritan Ketut Bungking* text, there is a statement about I Ketut Bungking figures eager to science, therefore, he approached many intellectuals. Consider the following quotation!

*I bungking nyajag angucap,  
Beneh baan bapa ririh,  
bapa keto terang nawang,  
titiang jadma juru pacul,  
tuara titiang nawang sastra,  
bapa ririh,  
titiang ngidih sastrane dadua (Pupuh Ginada, Pd. 47).*

Translation:

I Bungking near walked,  
correctly answering a clever father,  
the father obviously knew,  
I was a fool,  
did not know a science,  
the father was smart,  
I asked two pieces of knowledge.

The quotation above I Ketut Bungking said he was stupid and De Senggu Pangi was clever, therefore, he was interested came to learn a lot forsaking the knowledge acquisition and skills as a guidance to continue his duty in the cyber world. It is here reflected the servility in life to be better.

### 3.3 Intelligence Character

The smart is one of the character education value. The education is intended at creating the people who are intelligent, capable, creative, innovative, always curious, high knowledge, and mastering skills in a certain field of life. An intelligence character that is mastered by *I Ketut Bungking* figure, it was proved by several times he successfully tested the intellectuals intended to rectifying the wrong thoughts. An intellectual was reflected unlike written in the following quotation.

*Gampang baan titiang bisa,  
ngorahang ane tusing,  
jumlah titiang wenten ayam,  
makampid selaka ngempur,  
mata mirah janggar emas,  
sampun pasti,  
nanging tong dadi edengang (Pupuh Ginada: pada.73)*

Translation:

It's easy to say I could,  
not to mention that,  
in my house, there was a chicken,  
silver winged white smooth,  
gems eye, goldcrest,  
definitely,  
however, it could not be shown.

The quotation lined (73) above can be known, I Ketut Gede Bungkling intelligence denies Ida Gede Kukuh speech that it is easy to say something without a proof, and can be conducted by anyone. However, it is difficult to say something regarding arguments that can be accepted as a truth.

### 3.4 Religious Character

The religious education character can be known from the number of *pupuh* lines about the events that experienced by the main character is I Ketut Bungkling, which these essentially questioned the matters related to religions. The first event can be known from I Ketut Bungkling statement to Ida Gede Kukuh, as shown in the following quotation.

*Anggon manungkulang raga,  
kidung kekawine sanding,  
warigane pecil paca,  
pang bedikan ngulik tutur,  
akehe mangaduang awak,  
beruk takil,  
engkang tong ada isinya (Pupuh Ginada: pada.76).*

Translation:

Used to entertain self,  
*kidung, kekawin* was near brought,  
that *wariga* was palpable and readable,  
let a little studied the story,  
a lot of self-harm,  
ape took,  
useless nonsenses.

In the poem (*pada.76*) above, it may also be known intellectual education values unlike seen in an utterance by I Ketut Bungkling who stated that in learning *kidung* and *kakawin* is more meaningful than listening a *tutur* (speech) that is nonsensical. I Ketut Bungkling utterances imply that *kidung* and *kakawin*, in addition, being an entertainment as well as it consists of the noble virtues values. Here, I Ketut Bungkling figures questioned at conducting the *pitra yadnya* ceremony to Ida Gede Kukuh.

*Bungkling apa tunas siga,  
awak belog tani mludih,  
tuara bisa mangresepang",  
I Ketut Bungkling ngasab umatur,  
titiang nunasang ne gampang,  
krama mati,  
di nunasange malegendah (Pupuh Ginada: pada.16)*

Translation:

*Bungkling what were you ask,  
stupid human again battered*

*can not understand",  
I Ketut Bungkling nod to talk,  
I ask an easy,  
the man dies,  
in bathing, the ceremony is not appropriate/complicated.*

The quotation above, it appears a question that is asked by I Ketut Bungkling regarding some equipment commonly used by Hindus in bathing ceremony bodies, includes eggs, steel, mirror, and others. Wherein the question is then taken up by Ida Gede Kuku, saying that the egg function is to serve a smooth skin on decreasing in reincarnation to the world. Meanwhile, the meaning of the steel is to strengthen teeth, the mirror is for clearing a visualization.

### 3.5 Social Care Character

Someone is called a social care if s/he has a high sense of love. A love will have an impact on mutual respect amongst. It is also causing a sense of caring unlike in the following quotation.

*Ida Wayan sampun lumrah  
nuduk putran Raden Mantri  
raris ida kaprabiang,  
Raden Mantri Wana kasub,  
mangajahin puja weda,  
ane jati,  
Tri Saktine kapuputang, (Pupuh Ginada: pada.85).*

*Translation:  
Ida Wayan is already well known,  
Raden Mantri son adopted,  
then he was married,  
Raden Mantri Wana was famous,  
provide upbringing puja Vedas,  
which was actual,  
Tri Sakti was covered.*

The quotation above tells that Ida Wayan Tigaron has known as an intellectual who has a high love sense. He also has a sense towards an affection each other so that when he met a baby in the middle of the forest gathered, which was named Raden Mantri Wana. Furthermore, he also sought to marry his daughter along Raden Mantri Wana as a form concern to the mankind needs.

### 3.6 Loving Character

In the quotation bellows *pupuh* line was narrated De Senggu Pangi daughter named Dayu Yoni are making love with Raden Mantri Wana.

*Raris tinuntunan tangan,  
Dayu Yoni mituturin,  
tununtunan ka sarenan,  
tan kocap makarma sampun,  
kadi patra ring Supraba,  
Ida Rsi,  
suba anulukang putra (Pupuh Ginada: pada.97).*

*Translation:  
Lay being carried hands,  
Dayu Yuni advised,  
being carried to bed,*

*not told intercourse,  
unlike Arjuna with Supraba,  
Ida Rsi,  
already awaiting a son.*

Unlike a human being that was born on the loving character, when was an adult by the overflowing love which obtained the blessing of their parents, then it certainly looks like lovebirds to love each other to build a small family is happy and welfare. Due to the loving character grows on oneself as a destiny.

### 3.7 Responsibility Character

The quotation below will be presented a *pupuh* line that consisting a responsibilities education character.

*Bapa ngidih kewala cening gatiang,  
apang tusing enu dini,  
di Bali nagara,  
ngrerantun blatunnya,  
apang telah buka kerik,  
ento lega bapa,  
memantu tekening cening (Pupuh Durma: pada.142)*

Translation:

The father asked children to concern,  
In order not still in this place,  
on the Bali island,  
hurry away up,  
let clean as smoothly,  
The father was happy made,  
Son in law with a child.

The quotation above shows that Ida Rsi Gangga advised his daughter to have a high responsibility. Although a woman, he suggested his daughter immediately went to a convenient place to carry out her life. He wanted to let his daughter's become a house life to the man who suitable for her that has responsibility character.

### 3.8 Loving Peace Character

A peace-loving is to nation character that is a very important possessed by everyone in this global era. When the life is getting harder with increasingly complex problems, therefore, an effort for a peaceful life is very important to be developed. Have a look the following quotation.

*Eda surud jalan dini nangun yasa,  
matapa ring pucak giri,  
angawe karenan,  
nora obahan adnyana,  
aksarane pingit jati,  
ento ya gelarang,  
mangardi ayuning gumi (Pupuh Durma: pada.147).*

Translation:

Do not stop let's build a mediation here,  
meditating on a mountaintop,  
reach a happy/peaceful,  
keep the focus on your mind and heart,  
recite all secret letters,  
achieve a peace in the world.



The above quotation indicates, there is an advisement by the father to his children to be always conducted a meditation and devote themselves. With a sincere devotion to the God will bring humanity to a be more calm in living, and peaceful.

### 3.9 Introspective Character

The introspective character can be shown in the following quotation stated by De Senggu Pangi to his daughter as follows.

*twara dadi ampah-ampah  
mangda madasar tragia,  
miwah tuara dadi sengap,  
tetimbange mangde panjang,  
saking alus budi darma,  
yan ngangge sengap-sengapan,  
dasar patut dadi salah,  
reh kalangan ngunakara (Pupuh Girisa: pada.152).*

Translation:

Be careful always,  
Based on ready attitude,  
Do not be grumpy,  
Think a future,  
Respecting truth on heart,  
if grumpy attitude,  
the right to be wrong,  
due to the place become useful.

The poem (*pada.152*) above, an introspective was shown, that a woman should be careful, always be ready to do an obligation, should not be grumpy or hard-hearted and stubborn, to do all things must be though a future, as well as everything, is based on loving-peace, under the right doctrine. If being less vigilant and grumpy, that right one can be wrong.

## 4. Conclusion

Based on the above results, it can be concluded that a tradition literature review to *geguritan* is very important due to the literary works itself consist of the local valuable value that is a truth. The study towards *pupuh Geguritan Ketut Bungling* text produce a finding of national character educational value, includes: (1) character of cultural loving, (2) character of science-loving, (3) intelligence character, (4) religious character, (5) social care character, (6) loving character, (7) responsibility character, (8) loving peace characters, and (9) introspective character.


### Acknowledgments

My deep and sincere gratitude were presented to God for having granted me the ability and the opportunity to complete this paper. I would also like to thank my former lecturers and my friends for their support, their patience, their contribution, and their valuable input, therefore, this article could be completed. I would also thank **I Wayan Suryasa** as an advisor as well as editor in chief of **IJMRA** and **SKIREC** who has reviewed and approved this study to be published. To readers, it is better the research related Balinese literature should be deepened and developed for preserving and the preservation of language and literature not in danger for Balinese culture.

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**Biography of Author**

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