



## “Matembang”, Character Education Media



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### Abstract

This study aimed at delving into and understanding the potential of local culture in the framework of the nation and character building. The study used a qualitative approach. Data analysis is presented in verbal form. The data collection method used to support the implementation of this research is the documentation method and from this approach, it was obtained that “*matembang*” is one of the traditions full of didactic, humanistic, and spiritual values. In the context of nation and state life, this culture is closely related to ethics, morality, and politeness and highly integrated human personalities with patriotic spirit. That is why Balinese Hindus use this culture as character education media. In its development, the “*matembang*” culture has not only become a local but has reflected a national and even global culture.

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## 1 Introduction

Bali is identical to the island with one thousand temples. The majority of the inhabitants are Hindus, since historically, the culture that has developed in Bali is dominantly under the influence of Hinduism. Thus, when we talk about Bali, it is always identical to Hinduism, even in Bali the religion is known as *Hindu Dharma*, which means the religious behaviour which is dominantly present in the tradition of its people. Even the dominance and hegemony of Balinese Hinduism have then become natural in the development of the community, as shown by the presence of the concept of *Ajeg Bali* (Miharja, 2013), which to the author is a form of dominance and hegemony against other cultures which are regarded as detrimental to Balinese Hindu culture. Balinese culture is an expression of the interaction of Balinese people with their environment. In Balinese cosmology, the environment is divided into two types, namely the *sekala* environment (real) and the *niskala* environment (unreal). The scale environment includes the social environment (society) and the physical environment (natural surroundings). While the abstract environment is a spiritual environment inhabited by supernatural or supernatural forces which are believed to have a positive or negative influence on human life. The expression of the interaction between the Balinese and the spiritual environment (*niskala*) gave birth to a local religious system or "Balinese religion" (Wartayasa, 2018), which includes religious emotions or sentiments, conceptions of supernatural powers and creatures, religious ritual ceremonies, religious facilities, religious groups or communities. In subsequent developments, the existence of local religion was mixed with elements of Hinduism caused by the process of cultural encounters in the past. Expressions of interactions between Balinese and the social environment include the birth of the Balinese language, norms, rules, laws (*sima, dresta, awig-awig*), social institutions such as kinship institutions (*nyama, braya, dadia, soroh*), and social institutions (*sekeha, banjar, village, gumi*) and so on. The expression of Balinese interaction with the physical environment, among others, gives birth to a system of knowledge about nature (such as the *sasih* calendar, *pawukon, pramatamangsa*), the *subak* system, and so on. In addition, the Balinese are also familiar with the various types of equipment and technology they use to adapt to the physical environment (Setyari et al., 2019).

Bali is not only known for its beautiful natural landscapes, beaches, and rice field terraces. As one of the major tourist destinations in Indonesia. Bali is also known for its unique cultural tradition, that is, the tradition of Balinese Hinduism which contains arts and rituals. Practising the cultural tradition and arts through various rituals which are always conducted almost every day becomes the factor that makes Balinese Hinduism strong, and uninterrupted by external influences.

Balinese Hinduism which is also known as *Hindu Dharma* or the religion of *Tirtha* (holy water religion) is the practice of Hinduism performed by the majority of Balinese in Indonesia. The observance of religious duties is the interlock of art and ritual. It is very related to the big number of "Hyang" (Gods). The Hindu Balinese emphasized peacekeeping rituals that are dramatic and aesthetic toward Gods. These rituals are practised in the temple sites that are spread throughout villages in Bali. Balinese Hinduism gives a unique characteristic to the Balinese. A variety of rituals and religious ceremonies have become an attraction for domestic as well as foreign tourists (Diarta et al., 2015). Rituals are acts of self-control which become an important character of religious expressions among Balinese Hindus. Cultural and religious traditions in Bali have even become a unity which complements each other and has generated meanings. Bali is rich in various local arts and traditions. That is why Balinese Hindus are known for their friendliness and politeness.

*Matembang* is loaded with the basic values of character education. Character in its implementation must become a habit. Forming a habit requires a close environment and contributes positively. This can be achieved by maximizing the existing locality values. The values of locality or local genius are very influential on a person's perspective. The values contained in this cultural tradition can be integrated into character education by (i) integrating into building school culture, (ii) integrating into building classroom culture, and (iii) integrating into learning, both in carrying out education and promoting culture. Bali is appropriate or relevant to the subject matter in learning (Arnyana, 2014).

Research conducted by several experts proves the effectiveness of local culture as a basic value in character education. Research on the development of science textbooks (Suja, 2011), physics learning models to develop creative thinking and national character based on Balinese local wisdom (Suastra, 2013), early childhood education (Isnaini & Budiyanto, 2018), values studies good and bad in children's character education (Ernawati et al., 2022), and many other studies that give appreciation to the existence of local genius as a medium in character education.

This research intends to find out the values contained in the *matembang* culture. By knowing these meanings and values, the author believes that these cultural traditions are very effective in being used as a medium for character education, both formally in the school environment, as well as in the community and family environment (Korthagen

et al., 2006; Robinson & Sexton, 1994). Extra-curricular activities, for example, are a way to grow the talents of students as well as become a habit in life outside of school. Thus, in line with the aforementioned background, this study intends to reveal the following questions:

1. What is the nature of the cultural values of *matembang*?
2. Are the values contained in these cultural traditions relevant to character education?
3. Are these values relevant to the values of Indonesian society, nation and state?

## 2 Materials and Methods

The research design used in this study is a qualitative descriptive study. This study contains a systematic, factual, and accurate explanation of the meaning and analysis of character values in the culture of *matembang*. The approach used is a qualitative approach. Data and data analysis will be described in verbal form. The data collection method used to support the implementation of this research is the documentation method. The author will analyze the data obtained from the book that contains this cultural tradition. In general, data analysis using this model includes three stages, namely (1) data reduction, (2) data presentation, and (3) verification or conclusion (Miles et al., 2013).

## 3 Results and Discussions

*Matembang* is generally understood as a singing activity. According to Balinese-Indonesian dictionary (Dinas Pendidikan Dasar Provinsi Bali, 1990), *matembang* has the root *tembang* which means song; *nembang* which means to sing; *matembang*, *megending* (*dharma gita*) mean to sing and to sing a song. This is commonly done by Hindu Balinese, even though it has become the tradition of conducting every religious ceremony. To the writer, the *matembang* tradition is one of the traditions full of didactic, humanistic and spiritual values (Ewin et al., 2017; Branch, 2015).

### *The Didactic Value of Matembang*

The didactic value means the result of the conceptual analysis of facts in human life, which are consciously and unconsciously known. The awareness of the concept shows that one of the cultural duties of human beings as cultural creatures is shown in the education process (Astawa, 2019). This didactic value in *matembang* contains the didactic teachings that guide human beings so that they act following the norms of politeness that prevail in the interactions among Balinese. The didactic values that are contained in *matembang* include honesty, discipline, hard work, responsibility, and love. As one of the literary works, that is artistic it can conceptually be made the foundation for attitude, both for meeting both personal and collective needs to develop Balinese positive characters. The theme that is selected for a *tembang* sung always suits the activity (*yadnya*) performed. Usually the theme is selected from Mahabharata, Ramayana epics or *geguritan* that have *tembangs* that use *pupuh ginada*, *sinom*, *pangkur*, etc. (Sukarma, 2019). Below are some data about *tembang* followed by the result of analyses using the didactic theory (Schneider, 1992).

#### *Pupuh Ginada*

*Ne mangkin bapa ngindayang,  
Arin satya ne pang uning,  
Ento sila kaping tiga,  
Melahang cening mangrungu,  
Sang Satya tan nahan bobab,  
Jujur sahih,  
Makadi satya wacana,*

In a deeper analysis, it is found that the *tembang pupuh ginada* above contains a didactic value on advice given by a parent to his or her child to develop honest character in the child that has to be shown in every interaction both in the family and society (Sabharwal et al., 2020; Wise et al., 2008). Hindu Balinese know the term *panca satya*, which is

five kinds of honesty that have to be possessed by human beings to create openness to avoid oneself personal and interpersonal conflicts (Widiantara, 2019). Honesty is the representation of truth and one has to get used to it from an early age to make it a habit (a positive habit) so that peace and safety in *alam sekala* and *niskala* (material and immaterial worlds) can be maintained. *Panca satya* consists of five parts, that is, *satya wacana* (honest in speech), *satya hredaya* (true to one's conscience) *satya laksana* (honest by admitting all truths and mistakes in actions), *satya mitra* (loyal or honest to one's friends), and *satya semaya* (honest/ always keeps promises). One of the *satya* attitudes written in the *pupuh ginada* above is *satya wacana* (Suardiana, 2018). The didactic value of *satya wacana* gives us advice that in any situation and condition, we have to always stress the importance of honesty. We always have to be responsible for every word that we have uttered in terms of its truth in order not to make us and others suffer a loss.

#### *Pupuh Ginanti*

*Nanak bagus sang annulus, malih bapa mamanjangin, sang  
ngamong Brahmacharya, teleb ngamong budhi hening, bersih  
galang twara samar, gemet ngemit suklan hati.*

The didactic value that can be obtained from the *pupuh ginanti* above is concerned with parental love or the school teacher's love for children or students for they can put into practice what they have learned very well. The giving of advice by a teacher to his or her students is a duty that he or she has to do since his or her duty is not only to teach but also to counsel and guide his or her students toward the attainment of a good character (Astawa, 2019). Textually, the song above states that a person who does his or her duty as a student has to have a clean heart and mind to devote himself or herself to knowledge in order it can be used for his or her interests and the collective interests of the community. A person who is doing his or her *swadharma* (duty) as a student has to always be persistent in learning to get the light of knowledge. In the teachings of Bali Hindu community, humans have four steps of life based on spirit, time, and quality called *Catur Asrama* (Santiawan, 2021). One of the parts of *Catur Asrama* is *brahmachari* which means the learning phase of life. The *brahmachari* teaching stresses that when humans are going through their learning phase of life, they are prohibited from indulging in lust since it is the risk of destroying their educational careers. Therefore, in living the *brahmachari* life phase one has to be based on sincerity and holiness of soul physically and mentally to attain his or her ambition. Essential knowledge/truth can only be acquired when human beings are sincere and base their activities on the purity of mind and devote themselves fully to knowledge. In other words, knowledge can only be acquired well when a person learns it.

#### *Pupuh Pucung*

*Eda takut,  
ngutang tuyuh ngalih hayu, buatang gemetang,  
lautan jalanan cening, koja bingung  
teken goda sasunglapan.*

The didactic value that can be learned from the *pupuh pucung* above is hard work. The *pupuh* firmly expresses that one should not be afraid to work hard for gaining maximum results. One should also not be confused in making a decision. Confidence is a *sin qua non* like a torch to light the way in order not to fall into the darkness. A job needs to be done with loyalty and high dedication for maximum achievement (Setiani & Hermawan, 2021). There will be no gain without pain. The *tembang* above gives us advice that hard work and confidence are the keys to success

#### *The Humanistic Value of Matembang*

Humanism is a philosophical thought that prioritizes human position and makes it a criterion in everything. Humanism has become a type of doctrine of ethics whose scope has been extended to attain all human ethnicities. Humanism can also be called a fundamental movement to promote human dignity (Eka & Natalia, 2021). As an ethical idea that holds human beings in high regard, humanism emphasizes dignity, role and responsibility in life. Humanism sees human beings as creatures that have a special status and better abilities than other creatures since humans have spirits. This view makes humans aware of human dignity as spiritual beings. The humanistic value in Balinese *matembang* is closely related to human social life. This human value is held by human beings in what they

consider good and what they consider bad (Ernawati et al., 2022). *Tembang* as a literary work that has its root in Balinese society and culture gives great lessons about human values. The *tembang* that is composed is an interpretation and representation of the writer's idea/ idealization, a reflection of the processing of life realities experienced by the writer and the Balinese community in general. The human values obtained from the result of this *matembang* analysis are familial relationship/brotherhood, harmony, cooperation (*tatwam asi*) and *Bhineka Tunggal Ika* (unity in diversity). The following are some text data with the results of the data analyses using the humanistic theory (Millier et al., 2014).

#### *Pupuh Sinom*

*Ane madan Tri Mala, Memotoh mamunyah malih, Makadinnya  
wewadon, Ento tri mala kadanin, Gemetang ento apikin,  
Mangdennya tan ngardi buwut, Ring somah lan nyama braya,  
Pemerintah to makardi,  
Nah pemuput,  
Eda ampah mata raga*

The humanistic value that is contained in the *tembang* above is the familial value in social life. The cultural concept about *menyama braya* in social life has to be given the priority to create harmony. The *tembang* states that the *menyama braya* concept can be applied well if human beings avoid *Tri Mala* (Kurniawan, 2022). *Tri Mala* in Balinese Hinduism means three dirty natures that are attached to the human soul caused by the bad effect of uncontrolled lust which is against morality. *Tri Mala* consists of *mithia hradaya* (to be always suspicious of other people), *mithia wacana* (arrogant, to like to tell a lie) and *mithia laksana* (to misbehave, insolent, having no ethics that harms oneself and others). Therefore, deliberation to attain a consensus can be done when the concept of *Tri Mala* has been eradicated seriously. It is very important that *Tri Mala* teaching be observed in life in society, nation and state to avoid disharmony or disintegration.

#### *Pupuh Durma*

*Sang Bupati sawawaning ngamong jagat, taler tan telad makerti,  
ngardi dana-punya, mayadnya masih tan kirang, ne sinah  
mangawe trepti kancan wadwa, merasa sami kauripin*

The humanistic value in the *pupuh durma* above is concerned with duty/*swadarma* that has to be done by a leader (a regent). Textually, the *tembang* above stresses that a regent who is given a mandate by the people to lead a region has to have loyalty and high dedication in his or her job. To always pay attention and help with the people's problems by giving a contribution (*dana punia*) for the common welfare. In addition, a leader (a regent) has to do his or her duty to make holy sacrifices to maintain horizontal and vertical balances. The leadership concept is expressed in the Hindu teaching called *Asta Brata* (eight corridors/ guides) followed by a leader to carry out the people's mandate. In the *Asta Brata* teaching it is firmly expressed that a leader has to give the priority to the people's interest before the person or group's interest (Sarmidi & Suryantoro, 2021). The parameter of a leader's success can be seen from the happiness index of his or her people. Therefore, the main target of a government is to create people's welfare and happiness.

#### *Pupuh Smarandhana*

*Ironing manusa hirup, dini di mretyabawana, duang palih ya  
Abahnya, pertama to Dewi Sambat, ane ngelah abah dewa.  
Asuri sampat bwin bagus, ento agol keraksasan*

The *tembang* above talks about two dispositions possessed by human beings and their birth in this world. The two dispositions contradict each other, like white and black. These dispositions are also known as *rwa bhineda* (Ardana, 2012). These human natures are *dewi sampat* (the characteristics like those of gods that encourage people to be wise, ethical, and polite) and *asuri sampat* (the characteristics like those of giants that led to destruction). All of the good

deeds (*subha karma*) need to be done while bad deeds (*asubha karma*) have to be erased in oneself to achieve physical and spiritual peace (Fry et al., 2005). The bad dispositions that potentially develop in humans have to be neutralized to change them into godly dispositions to achieve a peaceful and happy life. The neutralization of the *asuri sampat nature* and its transformation into *dewi sampat nature* needs to be done to create balance in the cosmos

### *The Spiritual Value of Matembang*

Spiritual value is related to the human belief in spiritual power which is immaterial. The spiritual value in human life can serve as a concrete guide for behaviour. This spiritual value tends to be abstract and is an idea of a religious person. The spiritual values in Balinese *tembang* are related to human relations with *Ida Sang Hyang Widhi* (God) which is holy and sacred (Suardiana, 2018). The spiritual value that we are talking about is very close to the context of Balinese Hindu teachings, for example, about *himsa karma*, *panca nyama bratha*, *sad ripu*, *catur paramitha*, and *panca sradha* teachings. In the sociocultural context, the spiritual value is related to the ideology that is used as the guidance and the life view of the Balinese Hindu community to achieve a balance in physical and spiritual life. Below is presented text data followed by the result of analysis using spiritual value theory (Borneman et al., 2010).

#### *Pupuh Ginanti*

*Ahimsa malu kawuwus, salah tan memati-mati  
sahi mondong asih sayang, marep ring sarwa  
maurip, patuh  
sayange ring raga, ento salah dharma jati.*

This *tembang* contains Hindu teaching on *ahimsa*, that is the teaching that prohibits Balinese Hindus from committing acts of violence let alone killing creatures that God has created and are the same in terms of status as human beings who are also created by God. This *pupuh ginanti* teaches human beings that to love creatures is a true *dharma* (a good act) that has to be practised as the ‘manifestation of the legitimation of Hindu teaching. True happiness and peace can only be reached when human beings love each other. In Hinduism, *himsa karma* is strongly prohibited but there is a special situation in which *himsa karma* is permitted, that is, *himsa* that is done for *yadnya* (*dewa puja*, *atihi puja* and *pitra puja*). In addition, killing destructive animals, mosquitos, bacteria that cause diseases, animals that threaten human life is allowed according to the *dharma* teaching. This act of killing is called *dharma wigahaata* (Agung & Suta, 2020). To kill enemies who are threatening national sovereignty, and dangerous to the nation is also permitted to ascertain the observance of the *dharma* teaching or the maintenance of truths in the world (Saputra & Musadad, 2018).

#### *Pupuh Sinom*

*Nanak bagus pyanak bapa, jalan lanturang ne jani kasilane  
kaping sanga, Aharalaghawa pingit,  
ane marti makirangin, mankadi pangan kinum,  
twara ngrapu kancan pangan, ne sinah ngawe gering,  
jronng kinum,  
ne ngawe punyah ejohang.*

The *pupuh sinom* above contains the concept of *Panca Nyama Brata*, which is five ways of doing self-control mentally to achieve physical and spiritual balance and purity (Perbowosari, 2018). Specifically, the concept of *Panca Nyama Brata* in the *tembang* is the concept of *aharalaghawa*, which is the attitude of self-control of lust to avoid greed in oneself. The *tembang* above actually teaches human beings to always control their mind and lust which are the main enemies that cause prolonged misery. It is textually implied that one of the low steps in the act of controlling lust can cause disease and drunkenness. Possessing greed by eating every food that is not *sukla* (can be consumed according to the religion) and contains a disease can cause harm to oneself. When the body starts to get ill and damaged because of *greed* (*haralaghawa*) the person cannot continue doing his or her activities (*swadharmas*). When one maintains physical health and protects oneself from eating foods that contain germs one can be said to be

a part of human spirituality that is based on the *dharma* teaching since indirectly one has cared for the house of *God* (*atman*) in one's body.

*Pupuh Adri*

*I Sadripu ngawitin ya tumbuh, di bhuwana manah,  
ditu mentik dadi bibit, ngawe gering agung.  
I manusa mangde durus,  
lali maring shng hyang atma, katuduh mangde manyrat, maring  
suka kabhudayan,  
sane matangu sangsara.*

Textually the *tembang* above states that *Sadripu* which is let to grow in the mind will grow into a germ *and* causes human beings to fall into the darkness. Human beings who have fallen into the darkness will forget the teaching of *dharma* so they will suffer from time to time in their life. *Sad Ripu* is the Hindu teaching that means that human beings have enemies in themselves that when they are uncontrolled will bring about *sekala* (material world) and *niskala* (immaterial world) sufferings (Gunada et al., 2021). The enemies of human beings consist of six parts, that is, *kama* (lust/negative desire), *lobha* (greed), *krodha* (anger), *moha* (a confusion that causes one to be in the condition in which one is so angry that one forgets oneself and throw a tantrum), *mada* (intoxication), and *matsarya* (envy). The *tembang* above implicitly stresses that the control of the six enemies in oneself depends very much on one's ability to process one's mentalities and thoughts since the six human enemies can develop into a disease when it is strongly planted in their mind. Thus, the key to human happiness and peace according to Hinduism lies in one's mind (Ribut et al., 2019).

## 4 Conclusion

Based on the explanation above it can be understood that the meaning of *matembang* or *meshanti* (*dharma gita*) is not only limited to singing, which is full of educative moral values but is interpreted more as the culture of uttering sounds, expressing opinions that can be inspiring as a right that is guaranteed by the constitution (freedom to express opinions). Within the framework of a multicultural unitary state, various forms of cultural defence or protection mechanisms created unilaterally by certain cultural groups, such as the "*Ajeg Bali*" movement, may be seen as a form of excessive group arrogance or fanaticism. To address this, the old expression "where the earth is stepped on, there the sky is upheld" is still relevant as a wisdom that should be referred to. Therefore, the *matembang* culture is no longer local as a tradition and culture of the Balinese Hindu community, but its echo is becoming more universal as "The nation and character building".

*Conflict of interest statement*

The authors declared that they have no competing interests.

*Statement of authorship*

The authors have a responsibility for the conception and design of the study. The author has approved the final article.

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