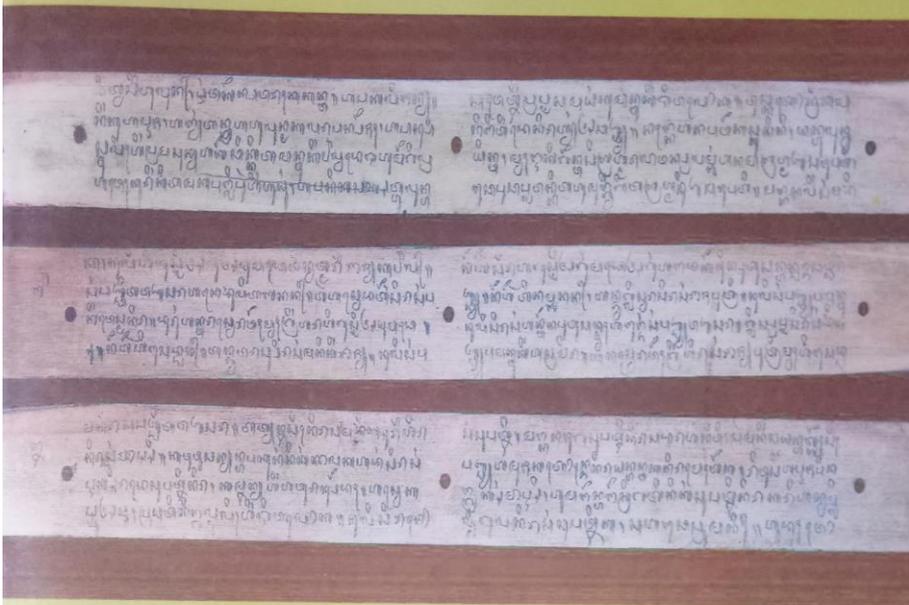


Proceeding



INTERNATIONAL SEMINAR

ON

RELIGIOUS MANUSCRIPTS IN MULTICULTURALISM FOR A BETTER LIFE (HUMANITY AND PEACE)

SEPTEMBER, 4TH & 5TH 2015



Institut Hindu Dharma Negeri Denpasar
2015

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ON
RELIGIOUS MANUSCRIPTS IN
MULTICULTURALISM FOR A BETTER LIFE
(HUMANITY AND PEACE)

4 & 5 SEPTEMBER 2015

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(Humanity And Peace)

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PREFACE

Om Swastyastu

Globalization which is faced by the world today makes every person dealing with different cultures. Thus fast communication and transportation create the increasingly intense contiguity among cultures. It makes them accommodative to the cultures in which they are located. Some interest such as business, politics, education, tourism, and other force the interaction among the national culture with other nations.

One state with another state has a different culture, for instance Asian countries have very different cultures from European Countries, and many others. Likewise, in each state sometimes has a diverse culture. Indonesia is one of them. It has a very diverse culture that stretches from Sabang to Merauke. These differences sometimes lead to discord if it is managed properly. What is needed is areal harmony inter-cultural dialogue between the interns of State of between different states. The multicultural discourse is foemed as one of the efforts to deal with the emergence of negative tendencies and seek this cultural dialogue.

On this occasion, the Faculty of Brahma Widya, State Hindu Institute, held an international seminar under the theme "Religious Manuscript in the Multiculturalism for a Better Life" Hopefully, through this seminar there will be some ideas that later can be used to build a reference about the importance of this multicultural discourse for the general public, so the public is increasingly aware of the importance of understanding toward different cultures.

Our expectation would succeed through the cooperation of all parties. On this occasion, allow us as The Dean of the Faculty of Brahma Widya to thank to all of the main speakers, the companion speakers, the entire committee and others who were involved in the success of this activity. Finally, we apologize profusely for any inconveniences both in terms of reception and other comforts.

Om Santih, Santih, Santih, Om.

Denpasar, August 4 th, 2015
Dean of the Faculty of Brahma Widya
IHDN Denpasar,

Dr. Drs, I Wayan Mandra, M.Hum.

EDITOR'S PREFACE

Om Swastyastu

All praises and thanks we presented to the Almighty God who relentlessly pouring His mercy and grace, good gift of healthy to be grateful to Him, and with His permission the Prossidings of the International Seminar under the theme “Religious Manuscript in the Multiculturalism for a Better Life” can be worthily published.

The theme was chosen, because the multicultural discourses on global condition have been currently discussed almost by all parties in the level of social contexts. But only the few people traced them back to the past as to deeply understand what the religious manuscript in multiculturalism actually about. It is logically possible that the manuscript has been there since immemorial period. Whereas multicultural discourse and its relationship with religious manuscript is necessary to be used as a reference in the era of global thinking nowadays.

Nowadays there are a lot of research in the various Universities and research institution in the entire country, but many of them have not been disseminated and socialized optimally. For the purposes of this seminar are:

- 1) As a researches means to present their research results, as well as exchange of information, deepening problems in various areas of expertise, as well as strengthen and mutually develop the beneficial academic cooperation on an ongoing basis.
- 2) As an advice to the government in the form of the results of research and application of science and technology for the development of world sustainable development.

The seminar is attended by lecturer from various areas of expertise from all over Indonesia, and even abroad who have discussed various fields of study of religious manuscript.

This proceedings contains of 28 articles, particularly in the field of Religious Manuscript in Multiculturalism for a Better Life (Humanity and Peace). The follow-up of the seminar is the publication of the proceedings, and

we hope that the development of concepts and applications can be used by government and industry in running the nations developments.

Finally, we thank the members of the executive committee, and the chairman who has provided facilities for the preparations, as well as others but a lot of help for the implementations of the seminar as well as realization of this proceedings. May almighty God bless all the steps and our struggle, and pleased to record them as the acts of worship.

Om Santih, Santih, Santih, Om.

Denpasar, August 4 th, 2015
Editor,

I Putu Andre Suhardiana, S.Pd.,M.Pd.

THE VALUE OF CHARACTER BUILDING IN THE TEXT OF BALINESE SONG

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Abstract

Education that has a national character is a national issue that should be encouraged in order to improve the quality of human resources in the future. Therefore, the study of character building was very important to do. This paper aimed to describe the values of character building that implied in the text of Balinese song.

This paper raised four verses of text in Balinese song, namely two verses of *pupuh* (*pupuh sinom* and *pupuh ginada*) songs and also two verses of Balinese pop song, they were "*Bungan Sandat*" and "*Song Brerong*". The text of these songs were analyzed using structuralism-semiotic theory aided by observation method and analyzed by descriptive analytical.

Based the analysis, on the text *pupuh sinom* and *pupuh ginada* implied education and religious character of social attitudes about living in harmony and mutual respect. In addition, also the direction not to be arrogant, not envious of others, and do not consider ourself super. The curiosity character should be improved because science was not exhausted to learn.

Meanwhile, the Balinese pop song texts *Bungan Sandat* implied character of social attitudes that *asah* (mutual grindstones), *asih* (mutual love), *asuh* (mutual care) to build togetherness towards a peaceful and prosperous life. Finally, in the text of Balinese pop song *Song Brerong* implied a mirror the life of a high official who had bad character that was soluble in the gambling world to forget about relatives who have an impact on the lives that was misguided and miserable.

Keywords: character building, Balinese song

1. Introduction

1.1 Background

The character of the young generation is very urgent to be formed in order to later have the toughness and the ability to compete at this global era. The education sector is a very important thing to be given an attention in order to realize the ideals of nation building. A Good education is an education that could give birth to be asuperior human resources, which draw intellect and morality. Thus the development of the education sector should be based on the values of the noble character of the nation.

The former Indonesian President, Susilo Bambang Yudhoyono called on all the people of Indonesia to implement the theme and sub-theme with the words "We want Indonesia people have excellent generation on the centenary

of the proclamation of Indonesian independence. Superior generation is the generation that has characters that qualified ahead". (Department of Education, 2011: 6).

In order to fix this country from the threat of deterioration induced dishonest leaders, many dragged cases of corruption and bribery are always detrimental to the state, and then inevitably we shall return to this national identity, promoting noble values of Pancasila which has long ago proven to strengthen national unity.

Hence the importance of the education sector such as character building media center and then all the people, both the teachers, the school environment, parents, and the community should pay serious attention to the characters education of young generations so that later they become useful citizens for the homeland and nation. They will not be haughty, arrogant, indifferent, but polite and virtuous individuals.

Seeing this phenomenon, local wisdom culture, especially in Bali is very important to glance, excavated, studied and disseminated in order to understand their meaning and can be used as a guideline to behave by the younger generation in the nation. In Bali, the tradition *magending* (singing) Balinese song, especially the song *pupuh* is still quite loved by the public. Similarly, the type of modern song that now called pop Bali, has received a good enough place in the hearts of the people of Bali.

The song *pupuh* or Balinese pop song has a famine strategic in the local language and culture preservation (Bali), as well as play an important role in the development of ethical-moral which is now known as the character of the nation. This is the background that the study of character building messages on *gending-gending* (Balinese songs) need to be addressed and encouraged to balance the academic abilities of children with the morality of the nation.

Based on the background above, the objectives of this article is to be able to participate in the preservation of language, literature, and the local culture in order to improve the characters education of younger generation. While the specific objectives are to determine the values of character building which is implied in the text of Balinese song, both the tradition (*pupuh*) and modern (Balinese pop song).

This study uses the theory-semiotic structuralism. The Application of the theory of semiotic structuralism-based thinking that are the text of Balinese song is a series of symbols of language as an integral component collection system which supports meaning intact.

1.2 Methods and Techniques

This study is began with the study of documents that trace materials in the form of text Balinese song using literature study. Furthermore, the song text that found sorted and selected so that it appears the choice of most text relevant to the topic of values of character building.

This research data collection uses the method of observation and recording techniques. Data were obtained and tabulated, decoded, and analyzed by interpretive. Therefore the text of Balinese song uses Balinese language, in the process of data analysis that accompanied the transfer of translation across languages in order to facilitate understanding for the reader.

1. The Concept of Character Building

According to (Koesoema 2007 in Darmawan, 2013: 2), etymologically, the word character is derived from the English, character which means nature. The characters are typical values, good character, morals or personality are formed from the internalization of the various policies that are believed and used as a perspective, think, act, say and behave.

Based on the understanding above, then the character is that people are with personality, behavior, temper, or nature. By significance as it means the character is identical to the personality or character. Personality is a characteristic, or characteristic of a person who comes from the formation received from the environment, such as family during childhood and inborn.

In line with the above opinion, Ministry of National Education (2011), has identified 18 value of the character that needs to be imparted to students, namely, character: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) the national spirit, (11) love of the homeland, (12) the achievements, (13) friends / communicative, (14) love peace, (15) likes to read, (16) care for the environment, (17) social care, and (18) of responsibility.

3. Character Building in the Text of Balinese Song

In learning Balinese song there are kinds of traditional and modern songs. Traditional Balinese song include: (1) *gending rare*, (2) *pupuh-pupuh*, (3) *kidung*, and (4) *wirama*. While it called modern Balinese song in this article are Balinese pop songs.

3.1 Character Building of the Text *Pupuh*

There are Balinese tradition in geguritan literature works from the source of text *pupuh* because geguritan works built with Balinese poetry that written containing values of character building of the nation, the Balinese songs that make up *geguritan* is *macapat* song often called type *pupuh-pupuh*. Suwija (2013: 55) explained, *pupuh* is the Balinese song *sekar alit* used to form the literary works *geguritan* that literary works Bali tradition shaped *pupuh* and contains a story.

Pupuh song that is written by the geguritan author generally contains ethical values, morals, and manners that should be understood together because they are useful to provide enlightenment morality. So, in addition to

media entertainment, literary tradition also contains guidance of character values. Therefore many types of existing *pupuh*, it is just appointed two types *pupuh* only recognizable common and the people of Bali and allegedly contains the values of the nation's character building.

1) Character Building of *Pupuh Sinom*

Pupuh Sinom is a type of longest *pupuh*, consisting of 10 stanzas. *Pupuh Sinom* is almost there in various geguritan has a romantic character that can be used to give advice, used dialogue and so on. *Pupuh Sinom* is much favored by lovers of Balinese song because it has many kinds of rhythm (song). *Pupuh Sinom* is also widely used in Bali song learning in schools. The following is quoted a verse containing *Pupuh Sinom* perceived value of character building.

*Dabdabang déwa dabdabang,
mungpung déwa kari alit,
malajah ningkahang awak,
dharma patuté gugonin,
eda pati iri ati,
duleg kapin anak lacur,
eda bonggan tekening awak,
laguté kaucap ririh,
eda ndén sumbung,
manglinggulang awak bisa*

Translation:

Be careful, son, beware!
you are still childhood.
learn to behave,
dharma truth that is confirmed,
do not often envy,
underestimate the poor,
not too boast,
although called a smart,
do not *be* arrogant,
favor themselves smart. (Suwija, 2012: 466)

In one stanza *pupuh sinom* is confirmed that a child should have a polite etiquette. This is the expected character and every moment should be careful in thinking, speaking and acting. Each behavior should be based on the teachings of dharma. A smart people who do not underlie intelligence with religious teachings said to be paralyzed. Intelligent people who do not explore and implement the religious teachings will lose prestige.

Further guidance is given also that a person's character should not be envious of others. Even if there is jealousy, it was only to spur themselves come forward and not to harm others. Likewise, people who own property should not underestimate the poor. Although it has been smart and educated, should not be too pride and also not to be arrogant. In spite of being rich also not be haughty. Nice is to improve the social character to improve self-sacrifice, capable of helping people in distress and unable to charity (alms) in people who need help.

2) Character Building of *Pupuh Ginada*

It is not much different from *Pupuh Sinom*, *Pupuh Ginada* is also one of the ten *pupuh* in traditional Balinese song literature. The only difference is *padalingsa* his rhythm and rhythm song. *Pupuh -pupuh Ginada* are also a long poem verses commonly used to build a work *geguritan*. Here is presented *Pupuh Ginada* known that many people in Bali and loaded with character building.

*Eda ngadén awak bisa,
depang anaké ngadanin,
geginané buka nyampat,
anak sai tumbuh luhu,
ilang luhu buke katah,
yadin ririh,
liu enu paplajahan. (Pupuh Ginada, Geguritan Basur)*

Translation:

Do not think you're capable of,
let others judge,
like people sweep,
there will always dirtiness,
lost garbage, a lot of dust,
though clever,
much remains to be learned. (Suarta, 2012: 4).

One stanza *Pupuh Ginada* provides character building on maners humble. Do not be arrogant, do not feel themselves super and or smart, let the other person who gave the brand. That is the judgment of others will be more objective than self-assessment. In this life we cannot be arrogant because life is like the rake, every day there will be garbage that should be swept clean. If garbage was exhausted, certainly still a lot of dust which is also worth cleaned. That is, as smart as any man, much remains to be learned. Therefore it is not good someone exalts himself. This attitude can be developed into guidance character to be used to appreciate the advantages possessed by others.

3.2 Character Building of Balinese Pop Songs Text

Since infancy, childhood, adolescence, adulthood, even old, life is always familiar with entertainment in the form of pending or songs. *Gending - Gending* that there are packaged in a variety of languages so that there is a national song in Indonesian language there are also songs that speak local area. When viewed in terms of its shape, the songs are in the form of poetry.

In addition to functioning as a medium of entertainment, songs poem text is also serves educational or education media. Not infrequently text songs created containing shades of character building. The following text will be presented two pop songs that contain educational Bali characters that pop Bali "*Bungan Sandat*" by AA Made Chakras and Bali pop song "Song *Brerong*" by AA Raka Sidan.

1) Character Building of Balinese Pop Songs "*Bungan Sandat*"

Observing the values of character building implied in the text of the pop song Bali "*Bungan Sandat*" by AA Made Chakra. The following text of song is as follows.

*Yen gumanti bajang,
tan bina ya pucuk nedeng kembang,
Di suba ya layu,
tan ada ngarunguang
ngemasin makutang,*

*Becik malaksana,
eda gumanti dadi kembang bintang,
Mentik di rurunge, makejang mangempok
raris kaentungang,*

*To i bungan sandat,
salayu-layu layune miik,
to ya nyandang tulad
saurupe malaksana becik
Para truna-truni
mangda saling asah asih asuh,
Manyama beraya
pakukuhin rahayu kapanggih.*

The essential national character messages in the text of Balinese pop song *Bungan Sandat*, that lives into adolescence or youth is called upon to emulate the *Sandat* interest, not the interest of *Kembang Bintang*. A *Sandat* flower always attracts many people to decorate needs offerings, although already withered, still fragrant smell. While *Kembang bintang* is a type of

flower that grows on the roadside, never worn material offerings, at best learned by just anyone, then banished.

In addition, there are instructions to the younger generation to cultivate the character of *saling asah* (sharing knowledge and experience for the good), *saling asih* (mutual love between people), and *saling asuh* (foster mutual help or mutual help).

It adds that if they want to live safely and prosper, they should reinforce life *manyama beraya* (keeping good relationship with relatives, extended family, and surrounding communities).

2) Character Building of Balinese Pop Songs “Song *Brerong*”

It is very common to hear that lately there is a pop song by A. A. Raka Sidan Bali is quite interesting to observe. Is there an character building in the text of this song? The following will be presented beforehand text and its translation.

*Ampura crita nikijati-jati,
né tiang pegawé negeri,
tugas ring kantor bupati,
golongan tiang tinggi.*

*Yen unduk gaji pantésné tiang ba sugih,
malahan lebih maan sampingan di sisi.
Nyaloin tanah pepesan tiang maan bati,
kwala telahné tiang siang ngerti.*

*Tan bina buka porotin berérong,
gaji telah di sepirit,
batin tanah telah di kafé,
kurenan wawa wéwé.
Yen kurenané nagih pipis baat limané,
yening tip wétris iing limané nyelukin.
Satus satak tali selukang sing marasa,
ané jumah payu makenta.*

*Apa mirib ... lintang bubuné bolong,
Pipis liu né di kantong, buka ya amah berérong
jani tusing nyidang ngomong,
telahné di song berérong.*

*Pipisé telah, telah amah berérong,
pipisé telah, telahné di song berérong.*

If you pay attention to the texts of Balinese pop song “ Song *Brerong*”, it appears the satire like character building. Raka Sidan singer said he told the story of real life. He told her work in the office of regent with high class is certainly paying too high. He also told that in addition to working as a public servant, he has a sideline as a land brokers and often make a profit or a commission. Thus he should have been more than enough, but the money always runs out and he does not understand efflux and he always felt a shortage of property.

In the second stanza song texts there is mention of Tan bina bufca porotin *bererong, gaji telah di sepirit, batin tanah telah di kafe, kurenan wawc wewe.*” It means that, like encroached devil, hersalatro runs out at the gambling table (spirit), the profit of the soil is depleted in cafes, and the wife is always noisy. This is a character building in the form of satire that there are people who do not have a good character to manage his income.

According to the theory, the same character with the behavior, temperamental character, personality, habits. The character is what positive and negative impact on a person’s life. If he minded and positive act will bear fruit in the life of a prosperous, otherwise if he minded and do negative it will impact on the life of misleading.

Furthermore it is said “Fen *kurenane nagih pipis baat limane, yening t wetris iing limane nyelukin. Satus satak tali selukang fusing marasa, at jumlah payu makenta.*” It means that, if his wife asked for money very hard to give but if to tip waitress he was always a light hand, one hundred or two hundred thousand do not feel the money out, his wife and children at home starving. Thus, it is the satire meaning of character building pop song Song *Brerong*. Everyone who married should have character a sense of responsibility and character building life-saving, no go on the spree, not luxurious lifestyles, and eschew the glamorous world of life such as drug abuse, drunkenness, and the like are negative to the many lives,

Many people who regret later because it is wrong associate and set of income. In the text of Balinese pop song *Song Brerong* mentioned “*Apa mirib ... lintang bubune bolong, pipis liu ne di kantong, buka ya amah bererong, jani fusing nyidang ngomong, telahne di song bererong. Pipise telah, telah amah bererong, Pipise telah, telahne di song bererong.*” New regret after the money runs out, if possible her life is bad? Surely not his fate is good, but the character is bad, does not live and practice the teachings of righteousness, the faithful will not relatives. This result has no balance knowledge with morality.

4. Conclusions and Recommendations

Based on a cursory observation of the Balinese song, especially about *pupuh* song and Balinese pop song, it can be concluded that the Balinese song literary works, both traditional and modern loaded with character building is certainly beneficial to nurture the younger generation of this nation.

Therefore a lot of thought that states that the decline of ethics-morality of this nation sharp enough then the values of character building literature Bali can be socialized more to nurture the younger generation of this nation.

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