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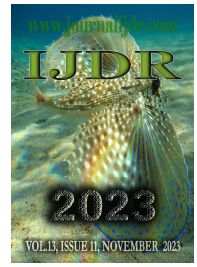
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RESEARCH ARTICLE

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THE VALUE OF CHARACTER EDUCATION NGELAWANG TRADITION IN BALI

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ABSTRACT

Bali is one of the locales that includes a assortment of traditional s, one of which is Ngelawang. Children who do the ngelawang traditional don't know that the ngelawang traditional really incorporates a assortment of character instruction values that can be learned. This is often since each traditional has character instruction values in it. The issues in this ponder are; what is the Ngelawang traditional and what character instruction values are contained within the Ngelawang traditional. The reason of this inquire about is to discover out what the Ngelawang traditional is and to find out what character instruction values are contained within the Ngelawang traditional. In this ponder analysts utilized the writing strategy and perception strategy. Ngelawang comes from the word "Iwang" which implies entryway. Hence, barong ngelawang implies performing from entryway to entryway of people's homes to engage. Children perform the ngelawang traditional as excitement and can make cash. The esteem of character instruction within the ngelawang traditional comprises of devout, equitable, inventive, interest, capable, social care, peace-loving, friendly/communicative, autonomous and restrained character instruction values.

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INTRODUCTION

Part of traditional al society that can never be released by society is traditional. This is also conveyed by Ambarsari (2012) that traditional s can be part of a traditional al society that can never be released, no matter how far the society is created. Traditional s that have developed will become the source of one's ethics and morals. According to Margahana and Triyanto (2019), traditional can be a depiction of human attitudes and behaviors that have been prepared for a long time and have been carried out since the time of the ancestors. Tradition can also be interpreted as a shared habit in human society that can naturally influence activities and responses in the daily lives of individuals in that society. Bali is one of the areas that has various traditional s, one of which is Ngelawang. In agreement with Sukerna, *et al* (2016) the word ngelawang seen from barong ngelawang comes from the word 'lawang' which means go. Thus, barong ngelawang means going from entrance to entrance, from house to house, and from town to town to perform barong movements. Barong ngelawang has changed over time. Initially, barong ngelawang was sacred, but in its development, there are barong ngelawang performed by children to make a fortune. Children who perform the ngelawang traditional do not know that the ngelawang tradition actually contains various character education values that can be learned. This often happens because every ngelawang tradition has character education values in it. This can be seen from research conducted by Asyrai, *et al* (2021) who found that in the Apitan ngelawang tradition in the Singocandi Kudus

community there are character education values such as religion, trustworthiness, never giving up, teaching, imagination, love for the country, social care, and environmental care. Character education values were also found in the Magibung traditional studied by Tripayana, *et al* (2021). In their research, Tripayana *et al* (2021) found that in the Magibung traditional there are character education values that are obedient to worship, participation (gotong-royong), freedom, honesty, teaching, and social care. Apart from the Apitan and Magibung traditions, character education values can also be found in the Katoba traditional in the Muna ethnic community. Agreeing with Ardianto, *et al* (2020), the character education values found in the Katoba traditional consist of religion, trustworthiness and reliability, self-esteem, kindness, love and brotherhood, respect for achievement, enthusiasm and perseverance, teaching, self-control, social care and peace love, and independence. Judging from the inquire about conducted by Asyrai, *et al* (2021), Tripayana, *et al* (2021), and Ardianto, *et al* (2021), it can be concluded that every traditional in Indonesia has character education values, and the Ngelawang traditional is no exception. Unfortunately, there is no research that examines the value of character education in the Ngelawang traditional. Therefore, researchers are curious to examine "Character Education Values in Ngelawang Traditional in Bali". The problems in this study are (1) what is meant by the Ngelawang traditional and (2) what character education values are contained in the Ngelawang traditional. The objectives of this study are (1) to find out what is the Ngelawang traditional and (2) to find out what character education values are contained in the Ngelawang traditional.

RESEARCH METHODS

In this consideration, the analyst used a writing strategy and a perception strategy. The literature strategy was used to find information that examined the ngelawang traditional. Perceptual strategies were used to watch the ngelawang rehearsal being organized to find out the value of character education in it.

RESULTS AND DISCUSSION

The tradition of Ngelawang

Agree with Jebaru and Ni Luh Putu Tejawati (2019) Culture arises from human activities that repeatedly frame a tendency that inevitably becomes the culture of the community itself, one of which is the ngelawang traditional. Agreeing with Wirawan (2021) ngelawang comes from the word "Iwang" which means entrance while agreeing with Sukerna, *et al* (2016) the word ngelawang seen from barong ngelawang comes from the word 'lawang' which means go. Thus, barong ngelawang implies a performance from the entrance to the entrance of people's homes to visit. This Ngelawang traditional mostly uses Barong Bangkung. Putradayana (2013) found that Barong Bangkung consists of two syllables, namely Barong and Bangkung. The word Barong comes from the Sanskrit "Bharwang" which in Indonesian is synonymous with Bear. The word Bear as a creature that is likened to other forms of creatures such as pigs, tigers, elephants, dairy animals or other creatures. Meanwhile, the word Bangkung could be a term for a female pig that already has cubs. Therefore, Barong Bangkung could be a Balinese art form that takes an organized form. This traditional will be performed when there is an episode of plague attacking the city and on certain days accompanied by gambelan. According to Putradayana (2013), the performance of barong bangkung during the Galungan and Kuningan holidays aims to drive away the evil spirits that meander around the city and filter the village to be the main hope when the city is attacked by an epidemic. Barong ngelawang, which is performed as a sacred show in the midst of Galungan and Kuningan celebrations, is currently experiencing developments (Sukerna, *et al* 2016). The development of barong ngelawang can be seen from the performances performed by children. The ngelawang movement originated from children's play instincts. The barong they carry may be a non-sacred reproduction and carry a non-obedient gamelan. Children perform ngelawang traditional s as entertainment and can earn money.

Character Education Value in Ngelawang Tradition: Agree with Pramatha (2016) Character arrangement cannot be separated from life, one of which in the ngelawang traditional found some character education values. Character education values in the ngelawang traditional consist of character education values of obedient worship, majority rule, imaginative, interest, attention, social care, peace-loving, friendly/ communicative, free, and teaching.

Religious Character Education Values: The value of obedient character education in the ngelawang tradition can be seen from the exercises carried out by children in recent times in carrying out the ngelawang tradition by praying together so that the exercises carried out can run well and easily. This can agree with what is conveyed by Mansur (in Irma, 2018) that the value of obedient character education is an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to. That way, the practice of praying or praying done by children in recent times in carrying out the ngelawang tradition can be the value of obedient character education.

Democratic Character Education Values: In the ngelawang traditional, there is legal-based character education. This can be seen from the same rights and commitments obtained from children who perform the ngelawang traditional. This is also supported by the hypothesis conveyed by Mansur (in Irma, 2018) that considering,

exercising, and acting equally in surveying the rights and commitments of oneself and others can be a reflection of respect for equitable character education. Therefore, the rights and commitments obtained by children in the ngelawang traditional are a reflection of respect for fair character teaching.

Creative Character Education Value: The barong used by children in the ngelawang tradition is the result of children's creativity. This shows that in the ngelawang tradition there is character education that is imaginative. The author's conjecture is also supported by the hypothesis presented by Mansur (in Irma, 2018) that the value of imaginative character education is the activity of considering and doing something to produce a better approach or come from something that already exists today. Based on this, the ngelawang traditional has an inventive character education value in it.

Character Education Value Curiosity: The cultivation of the character of curiosity in the ngelawang tradition can be seen from how children who have just made or created the barong used in the ngelawang tradition, they will find out how to make the barong. This is often supported by the hypothesis presented by Mansur (in Irma, 2018) which states that the state of mind and activities that continuously strive to know more deeply and broadly from something they learn, see, and hear is an appreciation of the character of interest in learning. Therefore, the activities carried out by children in the ngelawang tradition are instilling the character of curiosity. In the ngelawang tradition there is a capable character education, this can be seen from how children who participate in the ngelawang tradition can complete their respective tasks. Completing tasks that must be done by children in the ngelawang traditional shows that in the ngelawang traditional there are attentive character teachings. This is also reinforced by what is conveyed by Mansur (in Irma, 2018) that a person's attitude and behavior to carry out his obligations and commitments, which he should do, towards himself, society, the environment (normal, social, and societal), the state, and God Almighty, can be a reflection that it is a capable character education.

Social Care Character Education Value: In the ngelawang tradition there is social care character education. The planting of social care characters can be seen from the reasons why children do the ngelawang tradition which aims to involve other people. Children's aim to involve the community in the ngelawang tradition is a form of planting social care characters. This often happens because children really show their concern for their social environment. Agree with Mansur (in Irma, 2018) the value of social care character education is a state of mind and activity that continuously needs to provide assistance to others and individuals in need. Thus, activities carried out by children to engage in the community are a form of social care character education.

The value of peace-loving character education: In the ngelawang traditional there is peace-loving character education. The cultivation of peace-loving characters can be seen from the children's excitement in performing the ngelawang traditional and the enthusiasm of the audience group caused by the ngelawang traditional performed by the children. This conclusion is supported by the hypothesis conveyed by Mansur (in Irma, 2018) that attitudes, words, and activities that cause others to feel cheerful and safe around them are an appreciation of peace-loving character education. Friendly/Communicative Character Education Values. The value of neighborly or communicative character education in the ngelawang tradition can be seen from the participation made by children who perform the ngelawang traditional who try to combine the development and rebellion played. The cooperation carried out by these children shows that in the ngelawang tradition there is neighborly or communicative character education. This is also supported by the hypothesis conveyed by Mansur (in Irma, 2018) that activities that show a sense of pleasure in talking, getting along, and cooperating with others are the value of neighborly or communicative character education. Independent Character Education Value The value of independent character education in the ngelawang tradition can be seen from them participating in activities because of their will and not from the coercion of others. The actions

taken by these children are independent character education values. This is supported by what is conveyed by Mansur (in Irma, 2018) that the value of independent character education is an attitude and behavior that does not easily depend on others in completing tasks.

Character Education Value of Discipline: The appreciation of teaching character teaching in the ngelawang traditional can be seen from the ease in completing the traditional and in planning the devices that must be done by the children who have recently carried out the ngelawang traditional. This often agrees with what is conveyed by Mansur (in Irma, 2018) that teaching is an activity that reveals intentional behavior and is subject to different arrangements and controls.

CONCLUSION

Barong ngelawang means performing from entrance to entrance of people's homes to interact. This Ngelawang traditional generally employs the Barong Bangkung. This traditional will be performed when there is an outbreak of disease that attacks the city and on certain days accompanied by gambelan. Barong ngelawang, which is performed as a sacred show during the Galungan and Kuningan holidays, is currently experiencing development (Sukerna, *et al*, 2016). The progress of barong ngelawang can be seen from the performances performed by children to attract attention and earn wages or money. In the ngelawang traditional, some character education values were found. The character education values in the ngelawang traditional consist of the character education values of obeying worship, majority rule, creative, interest, obligation, social care, peace-loving, friendly/communicative, independent, and self-restraint.

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