



Educational Value of Mepajar Tradition in Desa Adat Kedonganan, Kuta, Badung

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Abstrak

Masih banyak guru yang belum menerapkan model pembelajaran berbasis kearifan local. Hal ini menyebabkan siswa kurang mengetahui tradisi yang dimiliki secara maksimal. Padahal melalui tradisi banyak nilai yang dapat diajarkan kepada siswa. Tujuan dari penelitian ini adalah menganalisis proses melaksanakan tradisi Mepajar di desa adat Kedonganan dan nilai-nilai pendidikan apa saja yang terdapat di dalam tradisi Mepajar di desa adat Kedonganan. Jenis penelitian ini adalah penelitian kualitatif. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan deskriptif. Subjek dari penelitian ini adalah tradisi Mepajar. Metode analisis data yang digunakan dalam penelitian ini adalah metode analisis data model Miles dan Huberman. Model analisis data ini meliputi empat langkah dalam melaksanakan analisis data, yaitu pengumpulan data (data collection), reduksi data (data reduction), penyajian data (data display), dan verifikasi. Dalam pengumpulan data peneliti menggunakan metode dokumentasi dan metode observasi. Teknik yang digunakan untuk menganalisis data yaitu analisis deskriptif kualitatif. Hasil penelitian yaitu tradisi Mepajar di desa adat Kedonganan diawali dengan munculnya tari Sandar Cenik, Sandar Gede dilanjutkan dengan pertunjukan tari Barong Ket, Rarung dan Rangda dan memerlukan waktu sekitar tiga jam. Tradisi Mepajar di desa adat Kedonganan memiliki tiga buah nilai pendidikan yaitu, nilai pendidikan religius, nilai pendidikan moral, dan nilai pendidikan sosial.

Kata kunci: Mepajar, Tradisi, Nilai Pendidikan

Abstract

There are still many teachers who have not applied the local wisdom-based learning model. It causes students to be less aware of their traditions to the fullest. Whereas through practice, many values can be taught to students. This study aims to analyze the process of implementing the Mepajar tradition in the Kedonganan traditional village and what educational values are contained in the Mepajar tradition in the Kedonganan traditional village. This type of research is qualitative research. The approach used in this research is descriptive. The subject of this research is the Mepajar tradition. The data analysis method used in this research is the data analysis method of the Miles and Huberman model. This data analysis model includes four steps in carrying out data analysis, namely data collection (data collection), data reduction (data reduction), data presentation (data display), and verification. In collecting data, the researchers used documentation and observation methods. The technique used to analyze the data is descriptive qualitative analysis. The result of the research is that the Mepajar tradition in the Kedonganan traditional village begins with the appearance of the Sandar Cenik dance, Sandar Gede, followed by the Barong Ket, Rarung, and Rangda dance performances and takes about three hours. The Mepajar tradition in the Kedonganan traditional village has three educational values, namely, the value of religious education, the value of moral education, and the value of social education.

Keywords: Teaching, Tradition, Educational Value

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1. INTRODUCTION

Bali is one of the provinces that has a tourism attraction that tourists enjoy is the province of Bali. Areas in Bali have tours that are liked by tourists in the form of hills, mountains, rice fields and beaches (Cole et al., 2021; Widiana & Sudiana, 2015; Wijaya, 2020). In addition, Bali is very popular with culture and art that is still very strong. From year

to year Bali gets development in terms of tourism which is seen from various factors in the form of culture that is owned by the Balinese people (Ida Bagus Gede Paramita, 2020; Paramita & Putra, 2020; Suriyah et al., 2017). The beauty of Bali is not only seen from the beauty of the island but also seen from the activities of religious ceremonies in Bali. Tourists give a positive impression of the traditions and religious ceremonies of the Balinese Hindu community who care about Balinese culture (N W Karmini et al., 2020; Landra, 2018). When religious ceremonies are held in areas in Bali, they are always accompanied by existing arts, both functioning as *Wali*, *Bebali*, and *Balih-balihan* dances. Balinese dance is one of the unique things that the Province of Bali has in terms of culture in the form of art (Dewi et al., 2019; Karmini & Paramartha, 2019). Religious ceremonies performed at a temple show a dance which is known as a ceremonial dance.

Ceremonial dance has the function of maintaining the balance of nature and has magical properties in religious ceremonial activities. This was also conveyed by previous research, ceremonial dances are only shown if there is a relationship with religious ceremonies (Dewi et al., 2019; Karmini & Paramartha, 2019). One form of beauty in the implementation of religious ceremonies that serves as an intermediary that has a direct role is sacred dance (Karmini & Paramartha, 2019). In the ceremonial dance, it has something main in it, which contains dances that have a sacred nature and offer offerings. On the island of Bali, dances have become a tradition that has existed since time immemorial. Tradition is something that is usually done by the community given by the ancestors and carried out continuously, it becomes a part of social life (Nurwahidah et al., 2021; Pramana et al., 2019; Sibarani, 2015; Sukrawati, 2018). Habits that are still carried out by people in the form of culture from their ancestors and have gone through hundreds of years are called traditions (Nonoriati et al., 2016; Tristaningrat, 2020). Tradition has a pattern of beliefs that have the characteristics of being a flow of events and various kinds of experiences that are easy to understand. Tradition is a picture of human attitudes and behavior from generation to generation (Nur Bintari & Darmawan, 2016; Sutarto, 2016).

Previous research revealed that tradition is one part of national education so that every tradition has educational value in it (Saihu & Mailana, 2019). However, the problem that occurs today is that there are still many teachers who have not been able to incorporate the value of education in the tradition of learning. Previous research also stated that there are still many teachers who have not implemented local wisdom-based learning models (Suryantari et al., 2018; Widnyana & Sujana, 2017; Yunita & Trisiantari, 2018). This causes students to be less aware of their traditions to the fullest (Nur Bintari & Darmawan, 2016; Putri, 2020). Whereas through tradition many values can be taught to students. Values are not just about the truth. It was also conveyed that values are things that have abstract, ideal, concrete properties and are not only true issues. Quality things and make them liked, wanted, and can make someone live them are called values (Elneri et al., 2018; Prasasti et al., 2020; Prayogi & Danial, 2016). In addition, other research reveals that value is humanity in the form of human experience and appreciation of things that are valuable for human life (Annisa, 2019; Ramadhanti, 2017). The value of education is something that resembles a good and a bad thing that has benefits for humans which is obtained from changing their attitudes and behavior when maturing themselves which comes from teaching.

The value of education can be used to help add human understanding to a life (Ramdan & Fauziah, 2019; Sutrisno & Siswanto, 2016). The value of education in tradition is seen as capable of being a protector in the face of the currents of modernization (Arif & Melki, 2019; Putri, 2020). Thus, to study a tradition in terms of the educational value contained in the tradition can help provide a lesson to the community about a life and protect themselves from the flow of modernization. One of the traditions in Bali that contains ceremonial dances in it is *Mepajar*. *Mepajar* is a sacred activity that contains dances such as

Sandar Gede, Sandar Cenik, Rangda, dan Barong. Mepajar tradition performances are performed on sacred days such as Kajeng Kliwon day, piodalan at Pura, Galungan, and Kuningan. This tradition, which originates from the traditional village of Kedongan, Kuta, Badung, is involved in the banjar people who get their turn to prepare Mepajar needs such as gambelan, playing Rangda and Barong.

The findings of previous research stated that carrying out traditions was not only limited as a means to preserve them but also carrying out traditions could make people understand the learning in them, especially regarding the value of education (Handayani, 2017; Karmini & Paramartha, 2019; Sukrawati, 2018). Other research also states that learning based on local wisdom can increase students' enthusiasm for learning (Aditya et al., 2019; Khaerunnisa & Pamungkas, 2018; Putri, 2020). Unfortunately this is not realized by the public. They only carry out the tradition without seeing that in a tradition, especially Mepajar, there are educational values that we can learn in it. Judging from the background described above, researchers are interested in researching the educational value contained in the Mepajar tradition in the village of Kedongan. The purpose of this paper is to analyze the process of carrying out the Mepajar tradition in the Kedongan traditional village and describe what educational values are contained in the Mepajar tradition in the Kedongan traditional village.

2. METHODS

This research is included in the type of qualitative research because it analyses consciously about the value of education in the *Mepajar* tradition. The approach used in this research was a descriptive approach. The subject of this research was the *Mepajar* tradition of Kedongan traditional village, Kuta, Badung. The data analysis method used in this research was data analysis of the Miles and Huberman model. This data analysis model included four steps in carrying out data analysis, namely data collection (data collection), data reduction (data reduction), data presentation (data display), and verification. In collecting data, the researchers used the documentation method and the observation method. The use of the documentation method in because the researchers used journal articles about the *Mepajar* tradition in Kedongan traditional village as a data source. In this research, the researcher observed YouTube video regarding the process of the *mepajar* tradition in the Kedongan traditional village. There were four YouTube videos that were observed. Articles and journals about the Mepajar tradition are read carefully and record the process of implementing the *Mepajar* tradition and the educational values that exist in the *Mepajar* tradition in the Kedongan traditional village. In presenting the data, the researcher presented the data with a brief description.

3. RESULTS AND DISCUSSION

Result

Mepajar is a tradition in the form of a dance in the traditional village of Kedongan, Kuta, Badung. This tradition is staged at night and is performed at the village crossroads on certain days such as *Galungan, Kuningan, and Piodalan* at the temple. This traditional performance is carried out in the temple area during piodalan at the local Kahyangan Tiga Temple, which is shown in [Figure 1](#).



Figure 1. Mepajar Tradition in Kedonganan

Mepajar tradition in Kedonganan has a process in its performance. In addition, from the results of observations found several educational values contained in this *Mepajar* tradition. The educational values found include the value of religious education, the value of moral education, and the value of social education. These educational values can be seen in the process of implementing the tradition. The *Mepajar* tradition in the traditional village of Kedonganan begins with the appearance of the *Sandar Cenik* dance, *Sandar Gede* followed by the *Barong Ket*, *Rarung* and *Rangda* dance performances. The performance, which is accompanied by the *Bebarongan* gamelan, usually takes about three hours. People assume this tradition is functioned as a way to ask for a favor for the surrounding community so that this tradition is still carried out. The sacredness of the *Mepajar* performance is highly trusted by the community because if it is not performed it will result in an epidemic and create disharmony between communities. This tradition is not carried out if there are residents who die and the weather is not supportive. There are several *banjar* (administrative areas in Bali are at the same level as the pillars of citizens) who have an obligation to carry out this tradition, such as: *Ketapang*, *Pengenderan*, *Kubu Alit*, *Anyar Gede*, *Kerthayasa*, and *Pasek*.

Discussion

Tradition is something that is usually done by the community given by the ancestors and carried out continuously, it becomes a part of social life (Pramana et al., 2019; Sibarani, 2015; Sukrawati, 2018). In the implementation of each tradition, there are several steps that are carried out, including the *Mepajar* tradition. The steps taken by Kedonganan in carrying out the tradition are that before the performance, the *Banjar* residents who get their turn in preparing the *mepajar* tradition make gamelan preparations that will be used to accompany the dances contained in the *Mepajar* tradition (Sudarsana, 2018). *Pemangku* (religious saint) prepares the things needed to complete this tradition such as dance equipment and offerings are also prepared and offered. Preparing offerings in the form of offerings in the form of *pakeling* offerings is needed in this tradition because this is one of the important things that must be prepared before this tradition is carried out. If the preparations made by the *Sandar* dancers have been completed, then the *Mepajar* tradition can be carried out. At the end of the *Mepajar* traditional performance, a ceremony of widening the squeeze and *sadeg* is held in the form of offerings, incense, and water. The ceremony is carried out so that the creatures of the universe do not disturb the Kedonganan community.

Tradition is one part of national education so that every tradition has educational value in it (Nonoriati et al., 2016; Saihu & Mailana, 2019). The value of education is also found in the *Mepajar* tradition. The following is a discussion of each value contained in *Mepajar* tradition. Religion is something that has religious and religious characteristics that are interconnected with religion (Kurniawan, 2021; Silkyanti, 2019). Religion has the meaning of believing in God and believing in the existence of religious supernatural powers. Religion is a thing in the form of a deep awareness based on the bottom of the human heart (Rosikum, 2018; Sabrina et al., 2021). This tradition has religious educational value because

the implementation of the *Mepajar* tradition is carried out to ask *sesuhunan* (worshiped figure) to be given health and avoid harm. The community's belief in the sacredness of this dance is because if this tradition is not performed, an epidemic will occur and disrupt the harmony between village communities. The purpose and purpose of the *sandar* dance performance in the Kedonganan which is carried out on certain days is to welcome the arrival of God, *Ida Sang Hyang Widhi Wasa*, who manifests as Gods with the functions of Brahma, Vishnu, and Ista Dewata (Sudarsana, 2018). *Sandar* dance performance is believed to be able to protect the Kedonganan traditional village community from harm. Without the *sandar* dance, the Kedonganan community felt that the religious ceremony was lacking. And aims to prevent disease and avoid negative things. Thus, *Mepajar* tradition can teach the community about religious education.

Moral education refers to education that shows goodness and badness based on something that is done or done by humans as humans (Khaironi, 2017; Rulianto, 2019; Sanger & Osguthorpe, 2011). Moral values are one of the living systems whose functions can make humans different from other creatures (Baker et al., 2021; Iannuccilli et al., 2021; Safitri et al., 2019). Without the value of moral education, the human degree as God's most intelligent creature will be lost. As one of the values in the value of education, it becomes a moral value as a value that really exists in social life. Being a tradition that exists in the social life of the village community there is Kedonganan, *Mepajar* tradition teaches the community about moral education. This can be seen from the storyline of the implementation of the *Mepajar* tradition which has a story of defeating something evil in one's life. *Mepajar* tradition teaches us that humans who have morals are humans who are able to pay attention to their attitudes and behaviour in life.

The value of social education is social behaviour and a social way of life that can be learned from. Social behaviour is a person's behaviour in an event that is happening and there is interaction with other people both in terms of ways of thinking and social relationships (A. Dewi et al., 2020; Hilmi, 2015; Setiawan & Rahmat, 2018). Social value is an abstract concept in a person in social life about what is beautiful, not beautiful, or right or wrong (Pebriana, 2017; Setiawan & Rahmat, 2018). Humans become aware of the importance of social life in groups and between individuals because of the value of social education in it. The value of social education in the *Mepajar* tradition can be seen from the involvement of the community before the *Mepajar* performance is held. Before the performance, the people in Kedonganan firstly prepare *gong kebyar gamelan* which is used to accompany the dances in *Mepajar* tradition.

The closeness that exists in *Mepajar* tradition carried out by the community creates an emotional closeness between individuals. Attitudes and feelings that accept each other and have a relationship with other people can be stronger because of the social education that exists in the *Mepajar* tradition. This is because the value of social education can also be interpreted as attitudes and feelings that accept each other and have a relationship with the community so that they can know something that is true and something that is important for humans.

4. CONCLUSION

Mepajar is as a tradition that exists in the traditional village of Kedonganan, Kuta, Badung. This tradition begins with the appearance of *Sandaran*, *Telek*, *Sandar Gede* dances followed by performances of *Barong Ket*, *Rarung*, and *Rangda* dances. At the end of the show, there is often chaos. The performance, which is accompanied by the *bebarongan gamelan*, usually takes about three hours. *Mepajar* tradition in Kedonganan, Kuta, Badung has educational values in it, namely the value of religious, moral, and social education.

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