
The Practice of Local Content of *Majejahitan* (Local Genius) as Education Media in Students Character Building

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Abstract

This scientific work aims to discuss the Practice of Local Content of *Majejahitan* (local genius) as an Educational Media in the Character Building of students in class v Peguyangan Kangin 2 Public Elementary School, North Denpasar. This research is a qualitative study and the research data can be obtained through observation, interview, and document study techniques. After the data has been collected, it is analyzed descriptively qualitatively. The method used is observation, interviews, and document study and the theory used in this research is the Character Education theory and the constructivist theory. The results of the interview show that the results of the Research Study on Local Content of Mejahitan as an Educational Media in the Character Building of Class V students at Peguyangan Kangin 2 Elementary School, North Denpasar, especially in making *canang sari*, are part of the Hindu religious ceremony, this skill activity can shape students from an early age so that later they can add insight in the field of Cultural Arts, especially in the practice of *majejahitan* which is a local content (local

genius) at Peguyangan Kangin 2 Elementary School, North Denpasar. Skills are a live skill and useful in society, can develop cultural values of the ancestors, and can improve Sradha and Bhakti for Ida Sang Hyang Widhi Wasa.

Keywords: local content, *majejahitan*, educational media, character education

Introduction

Multicultural diversity in Indonesia, customs, arts, and regional skills are characteristics that enrich the values of the life of the Indonesian people which are preserved and maintained through educational efforts. As a Balinese Hindu who cannot be separated from all the traditions and customs that always decorate every movement and mindset of the Balinese people. This movement and mindset is manifested in the processing of art and feeling in other words that the diversity of Hindu life in Bali is based on "religious race and adhering to" Budi Tepet "[\(Sukayasa, 2006\)](#).

Every Hindu in Bali carrying out religious teachings, Religion cannot be separated from the activities of Religious Ceremonies which cover almost all aspects of daily life which are an offering (*yadnya*) that is done sincerely and consciously passed down from generation to generation. The typical ritual system of Hinduism in Bali is an offering in the form of an offering known as *Banten*, which is specially prepared by the Balinese by arranging fruit, cakes or snacks and ornament from coconut leaf (*sampian*) into a kind of offering which has a unique aesthetic value called *Banten*. There is one ethnic group in the world that has an aesthetic imagination which is manifested in the form of *Banten* as an offering of God Almighty.

The same thing was also expressed by [Wuartini \(2008\)](#) before the process of making Banten was preceded by a process of sewing, this process was the process of making attributes using young coconut leaves, old coconut leaves, and palm leaves. But over time the process began to disappear. This is due to economic factors; most people buy *banten*, offerings that are finished when they are going to do *yadnya*, and so it is more practical. This will later have an impact on the extinction of the culture that was passed on by our ancestors and the reduction in belief/*Sradha* and *devotion* of the people towards religion.

Therefore, to preserve *sradha* and *devotion* it must be done from an early age, one of which is through the application of creativity in schools. Students are given insight into the specificities that exist in their environment. Introduction of environmental and cultural conditions to students during the lesson Local content will be able to develop local abilities and skills that are considered necessary by the region. Local content contains local cultural, social, and environmental characteristics, which in turn can equip students with basic skills as a provision for life. According to the Minister of Education and Culture Decree No. 0412/1987 on the local content of the curriculum in elementary schools, it is defined as an educational program whose delivery is related to the environment Culture and regional needs that need to be taught to students.

Local content in the education system is an interaction of various factors, especially the interaction of teachers and students about the presentation of learning experiences, which are summarized in a curriculum as a learning experience where all activities carried out by students both inside and outside the school as long as these activities are under the responsibility of the teacher (school). The concept of curriculum as a program or learning plan is a plan or program of student experience directed by the school. As a plan, the curriculum does not only contain objectives that must be pursued along with evaluation tools to determine the success of achieving goals but of course, contains tools or media that are expected to support the achievement of goals ([Yasa et al. 2019; Harahap et al. 2018](#)).

Local content is given in the context of an effort to introduce understanding and the inheritance of regional characteristic values to students in elementary schools. Based on the National Working Meeting on Education, a local content program has been outlined in the primary school curriculum ([Putrayasa, 2017; Suwija, 2016](#)). The time allocation for implementing the local content program is provided following the curriculum as much as a maximum of 20% of the entire applicable curriculum program. da curriculum Local content is closely related to the Republic of Indonesia Law No. 20 of 2003 concerning the National Education system states, that: Community-based education is the implementation of education based on the specificities of religion, social, culture, aspirations, and the potential of society as the manifestation of education and for society. According to the law of the Republic of Indonesia No. 20 of 2003 on the national education system above, the basic education curriculum contains two contents, namely curriculum content that applies nationally, and curriculum content with regional needs, or the so-called local content curriculum. The definition of the local content curriculum is different from the understanding of the National curriculum. The National Curriculum is a set of plans regarding the content of learning materials that are determined nationally and must be studied by all students throughout Indonesia and Indonesian schools that are abroad. As well as the method used as a guide for organizing teaching-learning activities. Meanwhile, the local content curriculum is a set of plans and regulations regarding the content and learning materials determined by the region or locally according to the conditions and needs of each region and the methods used as guidelines for the implementation of teaching and learning activities.

The democratic concept in the management of education as outlined in the 2003 National Education System Law, Chapter III Regarding the principles of the implementation of education (article 4) states that education is conducted democratically and fairly, and is not discriminatory by upholding human rights, religious values, cultural values, and diversity. Nation (verse 1) because education is held as a lifelong process of cultivating and empowering students (paragraph 3) as well as by empowering all components of society, through participating in the implementation and quality control of education services. (Law NO. 20/2003 on National Education System)

Majejaitan local content is very important to be taught to students because we as Hindus cannot be separated from the activities of *jejahitan* ([Suastika, 2008](#)). Schools have a large enough role in shaping the spiritual attitudes of students because schools can improve students' intelligence and skills. The rules set at school are a factor that is closely related to fostering the spiritual attitudes of students because the rules applied at school are the embodiment of the values of community life and teachers as coaches who can guide the spiritual attitudes of students. Hindu religious education in the field of *majejaitan* local content is guidance given to students to be able to form students' spiritual attitudes such as being devoted to *Ida Sang Hyang Widhi Wasa* ([Suryasa, 2019; Suryasa et al. 2019; Suwija et al. 2019](#)) This is mentioned in Bhagavadgita IX.26:

*Patram Pusparam Phalam To Yam
Yo ke bhaktya parayacchat,
Tad aham bhakry – upahrtam*

Translation:

Anyone with prostration and devotional service to me offering a leaf, a flower, fruits, a sip of water, I will accept as Bhakti offerings from someone with a pure heart (*Pudja*, 2003: 23 y).

From the verse above it can be interpreted that, offerings are in the form of; leaves, fruit, flowers, and water, arranged into such a beautiful offering called *Canang Sari* which is equipped with *tetuasan* (pieces of coconut), *raringgitan* (sharp pieces of coconut leaves) and stitches made with a sincere heart and delivered with sincerity and devotion. I am by Ida Sang Hyang Widhi Wasa. The local content of *Majalahitan* is carried out in the form of training or practices provided by the teacher to students, by offering facilities such as the above verse, and this is one form of forming the spiritual attitude of students to develop a character and instill devotion before *Ida Sang Hyang Widhi Wasa*.

2 Methods and Theory

This scientific work is one of the results of research carried out by following the general principles of qualitative research methods ([Budiarta, 2009](#); [Bungin, 2001](#)). The research was conducted for six months (March 2020 to August 2020), which focused on descriptions and theoretical interpretations. This approach relies on that the object being studied is an extra-curricular activity in the school, which can build religious knowledge, attitudes, and behavior. This means that this research combines cultural approaches and religious practices because the object studied is a system of religious practice that occurs in a formal school and will have an impact on students who will later implement it in society. Data mining was carried out by participatory observation and interviews and document study. Interviews were conducted using a semi-structured approach, which was carried out in various places and opportunities ([Endraswara, 2003](#); [Poerwadarminta, 1976](#)).

The data were obtained from several informants, namely Hindu religious teachers, school principals, parents of students, and some fifth-grade students at Elementary School No 2 Peguyangan Kangin, North Denpasar. After the data was collected, it was analyzed qualitatively descriptively. It is hoped that through this publication a valuable lesson can be learned that through local content implemented in elementary schools it can shape the character of students from an early age to be able to carry out *Sradha Bakthi* through the practice of *majejahitan* especially making *canang sari*. This study using two theories, namely Character Education and Constructivism Theory the implementation of character education in schools can be carried out in an integrated manner in every school activity because every activity carried out by students can be used as a medium to instill student character, develop convention and facilitate students to behave following religious values while education is intellectual, which is carried out by students continuously between teachers, friends, or friends at school either from the experience of accommodation, assimilation, and equilibration according to constructive theory.

Learning activities, in addition to making students master the targeted competencies (material), are also designed to make students recognize and internalize values and develop talents through student

behavior. In the basic and secondary practice curriculum structure, every local content material contains materials related to the movements, attitudes, and spark of each individual's conscience. Integration of *majejahitan* practice in subjects in schools leads to the internalization of values in everyday behavior through the learning process from the planning, implementation, and assessment stages. The practice of *majejahitan* local content through extra-curricular activities is considered very relevant and effective. Character values such as independence, cooperation, patience, empathy, carefulness, and so on can be internalized and realized in every extra-curricular activity. Extra-curricular can be interpreted as *majejahitan* practice activities carried out in the school outside of class hours while class hours are still ongoing.

These activities are carried out within the school environment to expand knowledge, improve skills, and internalize religious values or rules as well as local, national, and global social norms to form a perfect human being. In other words, extracurricular activities are practical activities aimed at fostering the development of students according to their needs, potentials, talents, and interests through activities that are specifically organized by educators or teachers who are capable and have competence in the field of *majejahitan*. The functions of extra-curricular activities include (a) Development, namely the function of extra-curricular activities to develop the abilities and creativity of students according to their potential, talents, and interests; (b) Social, namely the function of extra-curricular activities to develop students' abilities and sense of social responsibility; (c) Recreation, which is the function of extra-curricular activities to develop a relaxed, joyful and enjoyable atmosphere for students that supports the development process; (d) Career preparation, which is a function of extra-curricular activities to develop students' career readiness. The steps for implementing character education in schools include (a) Design, (b) Implementation, (c) Monitoring and Evaluation, (d) Follow-up.

2.1 Designing Several Things That Need to be done In the Drafting Stage of the Local Content Practice, Including:

- a. Identify the types of activities in schools that can realize local content practices that need to be mastered, and realized by students in everyday life. In this case, the students' local content practice program is realized in two groups of activities, namely (a) integrated with learning in subjects; and (b) integrated through extra-curricular activities.
- b. Develop local content materials for each type of activity in the school
- c. Developing a plan for the implementation of each extracurricular activity at school (objectives, materials, facilities, schedules, instructors/facilitators, implementation approaches, evaluation)
- d. Prepare facilities, means, or tools to support the implementation of local content.

Planning for local content activities in schools refers to the types of activities, which at least contain the following elements: Objectives, activity objectives, activity substances, activity implementation, and related parties, implementation mechanisms, time and place, and supporting facilities.

2.2 Implementation of Local Content in Schools

The implementation is carried out in two groups of activities, namely integrated with learning activities, and integrated with extracurricular activities. Various things related to character (values, norms, faith, and devotion, etc.) are designed and implemented in the learning of related subjects, both in the normative, adaptive, and vocational subject groups. This begins with cognitive value recognition, affective appreciation of values, and finally motor skills, namely the real practice of values by students in everyday life.

In addition to extracurricular local content *majejahitan*, several extra-curricular activities include character building, among others: sports (football, volleyball, badminton, table tennis, etc.), religion (read and write the Qur'an, study hadith, worship, etc.), Cultural Arts (dancing, singing, painting, and theater), KIR, Scouting, Basic Leadership Training Students, Youth Red Cross, Heritage Flag Raising Troops, Exhibitions, Workshops, Health, and others.

2.3 Monitoring and Evaluation

Monitoring is a series of activities to monitor the implementation process of the *majejahitan* local content development program. The focus of monitoring activities is on the suitability of the local content program implementation process based on predetermined stages or procedures. Evaluation tends to determine the effectiveness of local content practices based on the achievement of predetermined objectives. The results of monitoring are used as feedback to improve the implementation process of the local content practice program. Monitoring and evaluation generally aim to develop and improve the quality of the local marine practice guidance program in shaping character following the predetermined plans.

Furthermore, in detail the objectives of monitoring and evaluation of character building are as follows:

Conducting direct observation and guidance on the implementation of local content practices in schools;

- a. Obtain an overview of the quality of extra-curricular education in schools in general.
- b. Look at the obstacles that occur in program implementation and identify existing problems and then look for comprehensive solutions so that local content practices can be achieved.
- c. Collecting and analyzing data found in the field to formulate recommendations related to improvements in extra-curricular implementation in the future.
- d. Provide input to parties who need guidance material and improve the quality of character-building programs.
- e. Knowing the level of success of implementing local content in schools through the creativity of *majejahitan* local content.

2.4 Follow-up

The results of monitoring and evaluation of the implementation of the character education fostering program are used as a reference for perfecting the program, including refining the design, implementation mechanisms, support for facilities, human resources, and school management related to program implementation. Meanwhile, constructivist theory as a practical philosophical foundation rejects the assumption of behaviorism which views the practice as merely a transfer of knowledge (transfer of knowledge). Knowledge is not a set of facts, or concepts but must be constructed by humans themselves through real experience ([Suparno, 1997](#)). This view is closely related to the criticisms of [Paulo Freire et al. \(2009\)](#) about the importance of changing the practice paradigm from behaviorism to constructivism which positions humans as practice subjects this is in line with the constructivist view that students are seen as learners who already have the motivation to know and will understand the consequences of their actions ([Surakhmad, 2003; Budiningsih, 2005](#)).

Jean Peaget as the originator of the constructivist theory states that the construction process will occur in 4 (four) stages, namely schemata, assimilation, accommodation, and equilibration. Schemata are a set of concepts used when interacting with the environment. Since childhood, children already have cognitive structures which are then called schemes. Schemes are formed by experience. For

example, children like to play with cats and rabbits that both have white fur. Thanks to the frequency, he was able to catch the difference between the two, namely that of a four-legged cat and a two-legged rabbit. In the end, it is thanks to this experience that in the cognitive structure of children a scheme is formed about four-legged animals and two-legged animals. The more mature the child is, the more perfect his scheme will be. Assimilation is the process of integrating or unifying new information into cognitive structures that are owned by individuals. Accommodation is a process of adjusting cognitive structures in new situations. Equilibration is a continuous adjustment between assimilation and accommodation. A person can develop and increase their knowledge while maintaining mental stability if there is a balance between the external environment and the cognitive structures that are in them continuously ([Budiningsih, 2005](#)).

Vygotsky (in [Maliki, 2010](#)) states that practice in a constructivist view focuses on the role of social and cultural factors in the development of learning. Vygotsky believes that social processes are an inseparable part of the learning process. The focus of knowledge, according to him, lies in the existence of students' psychological factors that are interrelated with cognitive and affective interconnected to one another. This is what shapes the cognitive development of the learner so that social interaction becomes the keyword in the learning process. This theory is relevant to be used to solve problems, namely the process of local content practice carried out in schools and the implications of the practice of *majejahitan* local content in shaping the character of grade v students of state elementary school 2 Peguyangan Kangin, North Denpasar. So religious practice activities carried out in schools can be socialized and internalized in social, cultural, and religious life.

3 Results and Discussion

3.1 The purpose of implementing Majejahitan Local Content as an educational medium in the Character Building of Class V Students in Elementary Schools. No.2 Peguyangan

1. Forming student character

In Hinduism, *tattwa* is synonymous with philosophy, which is a science that looks for truth radically or thoroughly so that it is very beneficial for the world of science. This truth cannot be doubted because obtaining truth is based on reason and belief. As a religious community, the most essential belief is the belief in the existence of God in Bhagavadgita III. 10 are mentioned as follows:

*Saha-yajnah prajah srstva
Purovaca prajapatih
Onema prasavisya dhaam
Eso vo stiva ista -kama-dhuk* (*Puja, 1999:48*).

Translation:

Actually say long ago. God has created man through *yadnya*, said in this way you will develop, like a cash cow fulfilling your desires.

Based on the results of interviews with the principal based on the results of interviews with *Mrs. Dra. Ni Made Sumantri*, on March 25, 2020, conveyed.

"That the skills of matching practice at Peguyangan 2 Elementary School Students can improve student skills, in activities that are carried out every 1 week. In *majejahitan* activities, it will have a good impact on the students themselves. So that it can improve the

Character Building of students who take part in *majejahitan* activities. As with *majejahitan* activities, receive serious attention, because this activity supports efforts to develop the personality and potential of students outside of school. This *majejahitan* activity has a lot of positive effects on students, especially at Peguyangan 2 Elementary School, especially in activities - especially religious activities such as local content that can shape students' personalities.

Based on the results of an interview with *Mrs. Ketut Mudiati, S.Pd* on March 25, 2020 Conveyed.

"*Canang* is a means of prayer, which is never separated from all types of ceremonies; almost all parts of *canang* contain symbols such as *jejahitan*, or *sampyan uras* from *canang* which symbolizes sincerity as well as beauty. Flower leaf (*plawa*) symbolizes tranquility, betel symbolizes Lord Vishnu, chalk symbolizes Lord Shiva, and betel nut symbolizes Lord Brahma. Meanwhile, the fragrant flowers symbolize the pure heart and fragrance as a means of calming the mind. In carrying out *piodalan* activities, *canang banten*, *canang sari*, and *canang lengawangi* are used which depict the Hyang *Tri Murti*, *Tri Purusa* who controls *Tri Buana*.

If you look at the religious life of Hindus, especially Hindus in Bali, the life of Hindus is very synonymous with making ceremony, or in Bali, it is often called *banten*. The word offer comes from two like words, namely *bang* and *enten*. The syllable *bang* can be interpreted as Brahman, namely Sang Hyang Widi Wasa itself, while *enten* can be interpreted as remembering or being made aware. So the connection with the *majejahitan* activities carried out by the fifth-grade students of SD N 2 Peguyangan can form beliefs and be able to form the noble character of students towards God Almighty. So when we carry out this sewing activity is based on maintaining *Tri Kaya Parisudha* so that we can always direct good paths, how should we say good words and forbidden to say harsh words as long as we do *Majejahitan* activities let alone screaming shouting because it can cause the means of the ceremony to become dirty.

2. Increasing Creativity in Students

Based on the results of the interview with *Mrs. Wayan Karmiyanti* on March 27, 2020, sewing is a skill in handwork, using leaves - foliage such as palm leaves, palm leaves, betel leaf, banana leaves, and others. *Majejahitan* is a concept of beauty or aesthetics, very interesting when viewed so that everyone wants to learn because various forms can be made, all *jejahitan* use ornaments with techniques of rest and *mereringgitan* which have a symbolic, philosophical meaning in themselves as a symbol to convey a sense of achieving goals. Besides that, learning about sewing at SD 2 Peguyangan is also able to increase creativity in students by doing sewing activities. In carrying out this activity, it does not deviate from literary teachings.



Figure 1. Practice of making canang sari students of grade V Elementary School No. 2 Peguyangan Kangin. (Sukrawati Doc, March 23, 2020)

(WHDI, 2002) *Canang* with the smallest quantity which is the essence of the ceremony is called "Canang". *Canang* comes from the syllable "Ca" meaning beautiful, while the syllable "Nang" means goal (Balinese Kawi Dictionary). Thus the function of *canang* is as a suggestion for asking for beauty (*Sundharam*) before *Sang Hyang Widi*. *Canang* can be translated from the Vedic language through symbols, namely:

- a. The *canang* which is covered with a flat is a symbol of "*Ardha Candra*" while the *canang* which is covered with a small *tamas* is a symbol of "*Windhu*".
- b. In front of a flat containing a *porosan* is a symbol of "*Silih Asih*",
- c. In the sense that Hindus must be based on a compassionate heart in front of *Sang Hyang Widhi*, and vice versa as his gift.
- d. Inside a flat containing snacks sugar cane and bananas is a symbol of "*tedong ongkara*" which is the embodiment of strength, *utpeti*, *stiti*, and *pralina* in life in this universe.
- e. Above a *sampian urasari* is arranged as a symbol of "*Nadha*"
- f. On top of the *sampian urasari* are arranged flowers with the following ingredients:
 - 1) White flowers are arranged in the east as a symbol of the power of the *Hyang Iswara*.
 - 2) The red flowers arranged in the south are a symbol of the power of the *Hyang Brahma*.
 - 3) Yellow flowers arranged in the west are a symbol of the strength of *Sang Hyang Mahadeva*.
 - 4) The blue or green flowers arranged in the north are a symbol of *Sang Hyang Wisnu's* strength.
 - 5) The *rampe* flower arranged right in the middle is a symbol of the strength of *Sang Hyang Panca Dewata*.

Thus *canang* means a request from Hindu people to *Ida Sang Hyang Widi* (in the form of *ongkara*) that his people ask for strength, for that he will manifest as *Ista Dewata's* strength ([Sudarsana, 2008](#)).

3. Improving Aesthetics in Students

Beauty in a purely aesthetic sense concerns the aesthetic experience of a person concerning everything he absorbs. Meanwhile, beauty in a limited sense is further narrowed down so that it only concerns objects that are absorbed by sight, namely in the form of beauty of shape and color.

Technical demands are not the only statement in making art. It is often said that mastery of techniques or skills is the basic requirement of the process of turning ideas into works of art. This means that in working on aesthetic elements as a further step in creating or in determining aesthetic principles; artists need to be supported by technical abilities or skills. Even the technical ability influences each other with aesthetic principles or principles. Aesthetic ability is the ability to create beauty values for works of art following the artistic experience of an artist. In the use of works of art, an aesthetic attitude is attached. So the broadest understanding of beauty includes artistic beauty, natural beauty, moral beauty, and intellectual beauty. In fact, before God, every human being, especially religious people, has the same existence as his fellow-creatures. Even though they are equal in position, there is one thing that can distinguish it, namely from the side of *sradha* and *devotion*. Even then, it is not human power to judge *sradha-bhakti* among fellow Hindus, which can only be put forward as a normative reference which is the basis for the diversity of the ummah. In this case, Hindus will refer to or be guided by the teachings of Hinduism which are divided into three frameworks, namely *tatwa/philosophy*, *ethics/morals*, and *yadnya* ceremonies. This aesthetic value is implemented with several practical activities including making *ketupat*, *kelakat* or *sengkui*, *kisa* and others.

Triguna (Widana, 2010) systematically states that the three of them constitute a unit that mutually functions to the religious system as a whole. If one of the foundations of religion is neglected, then logically there will be an imbalance in that religious system. Therefore, balancing the attention and commitment to the three professionally according to the conditions of space and time in which the religious system develops is very important. *Apara Bhakti* means bhakti whose manifestation is still lower and is generally performed by those who do not yet have a high level of sainthood and understand science and wisdom which is not yet prominent. At the level of *Apara Bhakti* people worship God with full expectations or requests, for example asking for long life, safety, cheap fortune, health, prosperity, happiness, etc. that are showing off which is considered not sincere or not. *Para Bhakti* is the opposite of *Apara Bhakti*, which is the worship or devotion performed by people of a higher spiritual level, wherein the manifestation of devotion (loving-kindness) to God is no longer accompanied by any requests. His sense of devotion in worship is truly based on genuine sincerity without showing off.

3.2 Majejahitan Local Content Process as an Educational Medium in Shaping Student Character

In the process of implementing *majejahitan* local content activities in grade V Peguyangan 2 Elementary School, it can be reviewed in two stages, namely (1) planning the activity process and (2) implementing the activity process.

1) Majejahitan Activity Process Plan Through learning

A teacher needs to plan the process of implementing *majejahitan* activities before the teacher goes directly to carrying out activities. The activity process plan contains several components that must be made by the teacher which will later be used as a reference in the practice of *mejejahitan* activities. From interviews with teachers of SD 2 Peguyangan, there are several things used as references, from interviews with religious teacher *Ni Ketut Mudiati, S.Pd.*

"I usually before doing *mejejahitan* activities that will be given to students, there are several things that must be prepared, first to analyze where the relevance level of this study is given, secondly to analyze the appropriate method used, the three practices in the field, for now in class V, *majejahitan* activities are given in two ways, namely through religious education

lessons, and also through local content activities. In the subject of carrying out the practice of *majejahitan* activities, I have prepared several things, this starting from the beginning of the school year, compiling a local content curriculum, namely from the syllabus, making lesson plans, determining evaluation, and selection of learning methods. This is done as an effort so that learning can run effectively besides that the determination of several things aims to make it easier to locate where the *majejahitan* activities can be carried out. After planning in practice I usually use many methods because *majejahitan* activities are very complex activities. Usually, I use the lecture method as an introduction to activities, assignments, group work. (Interview on 25 April 2015)"

The same thing was conveyed by other Hindu Religion teachers which the practices of learning *majejahitan*, several stages were carried out from the interview with Ni Wayan Karmiyanti which was conveyed:

"I usually arrange semester programs on the local content curriculum and syllabus; I do this to make it easier for me to see effective times for carrying out the *majejahitan* extra-curricular activity process, and to make it easier to determine what strategies should be used so that the practice of *majejahitan* can run smoothly optimal and good. This strategy is very important because in this strategy it really determines the success of student activities. Sometimes even though we have made an annual program, in practice there are usually obstacles that can be said to hinder the practice of local content (Interview date 25 April 2015)

Based on the interview, the *majejahitan* activity process was also included in the Hindu Religious Education learning process where the teachers of SD Negeri 2 Peguyangan carried out the *Majejahitan* activity Process Plan. This planning is very important to do considering that the plan is a guide for teachers to carry out educational activities. This is also in line with what is mandated in the PP. No. 19 of 2005 article 20, where the learning process planning standard includes a syllabus and a learning implementation plan which at least contains learning objectives, teaching materials, learning methods, learning resources, and assessment of learning outcomes. As for what is the material of study in planning the process of local content activities that are important is.

2) Preparation of curriculum and syllabus for local content

The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials and methods used as guidelines for the implementation of educational activities to achieve certain educational goals. These specific objectives include the objectives of national education as well as conformity to the specifics, conditions, and potential of the regions, educational units, and students. Therefore the curriculum is prepared by the education unit to allow the adjustment of educational programs to the needs and potentials that exist in the regions. This means that the creation of this curriculum can provide the breadth to be able to include local content, especially the practice of *majejahitan* as a form of the learning activity that functions as a form of instilling *sradha* and also *devotion* from students.

The curriculum has an important role in the implementation of Hindu Religion education; this is due to the existence of the curriculum as signs that will describe the competence of graduates from the relevant educational institution. The Hindu religious education material given at school focuses on character learning to form faith and piety (*Sradha Bhakti*). The development of *sradha* and

devotional service of students who can attend school is expected to be able to be applied in daily life both within the family and the community. The process of instilling ethical and moral values is carried out through real daily processes as occurs in the community.

In the preparation of the local content curriculum at the elementary education level at SD Negeri 2 Peguyangan, the emphasis is on the aspect of understanding Hindu religious teachings through a process of habituation, meaning that the process of Hindu religious education is carried out through a real approach, namely the direct inculcation of habitual values to students from an early age. One of which is *majejahitan* activities. The pattern of development and understanding of religious teachings at the basic education level can be carried out through activities, namely the process of Hindu religious education which is carried out through activities such as instilling good habits in students directly. In addition to the curriculum in planning the sewing process, the syllabus is also determined.

3) Preparation of A Syllabus

A syllabus is an educational plan for a particular subject and/or group of subjects or themes that include competency standards, basic competencies, main/educational materials, educational activities, indicators, time allocation assessment, and learning tool material sources. The syllabus is the translation of competency standards and basic competencies into main/educational subjects, educational activities, and competency achievement indicators for assessment. The syllabus is used to refer to a curriculum development product in the form of a further description of the competency standards and basic abilities to be achieved, and the points and descriptions of the material that students need to study to achieve competency standards and basic competencies in Hindu religious education. In developing the syllabus, the most important thing is the competency standard which contains the unanimity of knowledge, attitudes, and skills to be achieved, the material to be studied, the learning experience that must be done, and an evaluation system to determine the achievement of competency standards. In the preparation of the Hindu religious education syllabus, several references that are used as a basis and in carrying out learning must pay attention to the components of one another which is a system that is interconnected to achieve learning objectives or competencies that have been determined following the principles, which are oriented towards achieving competence. Several stages need to be considered in the preparation of the syllabus, namely

1. Assessing competency standards and basic competencies, as a statement regarding knowledge, skills, and attitudes that must be mastered, the relationship between competency standards and basic competencies between subjects.
2. Formulate indicators of competency attainment, indicators are basic competency attainments marked by measurable changes in behavior. This indicator is developed following the characteristics of students in the sense that the factors of age, comprehension, and intelligence of students must be considered, subjects, educational units, and regional potential and formulated into operational verbs.
3. Classifying and determining the main subject matter of learning, in basic education the subject matter of religious education includes, *sradha*, morality, *yadnya*, holy books, holy days, leadership, the universe, culture, and the history of the development of Hinduism. The development of this subject matter is of course based on several factors, namely: the potential of students, relevance to the characteristics of students, levels of physical, intellectual, emotional, social, and spiritual development of students, benefit of students, and time.

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4. Development of learning activities. Learning activities are designed to provide learning experiences that involve mental processes and
 5. Physical interaction between students, students, and teachers, the environment, and also the development of integrated learning with parents (family) and also the community. The development of basic education level learning also strives to guide students.
 6. Determining the type of assessment is a series of activities to analyze and interpret data about the process of learning outcomes of students which are carried out systematically and continuously so that it becomes meaningful information that can be used as a reference in decision making. The assessment was carried out using test and nontest, oral and non-verbal. Work observations, attitudes, and assessments in the form of work in the form of products.
 7. Determination of time allocation determining the allocation of each basic competency is based on the number of weeks and days that are effective and the allocation of time for subjects per week by considering the number of basic competencies, breadth, depth, difficulty level, and level of importance of basic competencies.
 8. Determine learning sources, learning resources are references, objects, and/or materials used for learning. Of course, there are various sources of learning, whether printed, electronic, or with resource persons. Determination of learning resources is based on competency standards and basic competencies as well as main/learning materials, learning activities, and competency achievement indicators.

4) Learning Implementation Plan

The learning implementation plan refers to Ministerial Regulation No. 41 of 1997. RPP is described from the syllabus to direct students' learning activities to achieve KD. Every teacher in an education unit is obliged to prepare a complete and systematic lesson plan so that learning takes place in an interactive, inspirational, fun, challenging, motivating manner, students to participate actively, and provide sufficient space for the initiative, creativity, and independence according to their talents, interests, and physical and psychological development of students. RPP is a handout for educators in implementing education in carrying out education. Therefore, what is contained in the RPP contains matters directly related to educational activities to achieve mastery of the material. Learning and learning process so that students achieve basic competencies or a set of predetermined indicators.

Apart from learning in the practical classroom, *majejahitan* activities are also carried out in local content activities consisting of two syllables, namely the content that comes from the word "load", that is, there is space to be filled, occupied, entered, and used. Whereas "local" is a large space, occurs in one place, not evenly in a place ([KBBI, 1994](#)). Local content is an educational medium to develop potential following regional characteristics and as a program. Education whose delivery media is related to the cultural environment that needs to be taught to students. This local content intake can be in the form of various additional lessons that are tailored to the needs of each region. The subjects given in grade V SD Negeri 2 Peguyangan are *majejahitan* this is following the objectives of *majejahitan* learning, namely increasing character formation in students.

From an interview with a Hindu Religion teacher, Local content lessons at SD Negeri 2 Peguyangan are usually conducted every Thursday; this local content lesson is given once a week. Meanwhile, the teacher who provides and teaches about local *majejahitan* content provides *majejahitan* learning as an effort to increase the existing class hours. This was conveyed by the Hindu religion teacher *Ni Ketut Mudiati, S.Pd.*

"Usually, *majejahitan* lessons are given as an effort to increase students' skills in *majejahitan* practice. Usually, it is not enough just to use the hours in class because the time given is very little and it is not effective for this, which is why *majejahitan* lessons are given hours of local content. (Interview 25 April 2015)

In the learning process, it has been supported by the existence of adequate facilities such as a place to carry out *majejahitan* lessons to achieve learning objectives, the space used is usually the classroom if someone uses it then another place will be found. This is always attempted by the interview teachers with *Wayan Karmiyanti*.

"The place that is usually used in learning *majejahitan* in local content is usually given in the classroom, but if the class is used, another room is usually found with the aim that the implementation of *majejahitan* learning is always carried out, considering that *majejahitan* is very important for students in practicing Hinduism in their daily life (interview on 25 April 2015).

Learning local content by providing *majejahitan* is considered very important for teachers because they remember that as Hindus, they are never separated from ritual activities and *majejahitan* activities. This *majejahitan* lesson is intended to increase students' *sradha* and *devotion* to the existence of *Ida Sang Hyang Widhi Wasa* which can be manifested or symbolized through the form of *Upakara* or offerings. In offering something there are no strings attached because God created the universe and its contents are also not based on sincerity. This should also be used as a basis by mankind in worshiping him. With *majejahitan* lessons, students will know about the tools, means, or media, in connecting with God Almighty. To worship for safety, peace, happiness, and as a tool to teach students about sincerity.

The existence of *majejahitan* local content lessons given in schools has a very good impact on students, this can be seen from the attitudes and also the behavior displayed by students of SD Negeri 2 Peguyangan, where students are very enthusiastic about taking lessons. Students also have new knowledge related to ceremonial facilities. Not only to memorize theories about religion but also to carry out the practice. Besides, students are also trained to be able to control themselves, this can happen because in the process of *mejejahitan* students can maintain their emotions so that the results of *jejahitan* can be good. "Our students in participating in the *majejahitan* local content lesson are very enthusiastic. This can be seen from the readiness of students to bring tools that will be used in the following lessons.

From the description above, it is known that the implementation of local content learning with *majejahitan* was carried out well at SD Negeri 2 Peguyangan. The existence of the local material teaching lessons given at school greatly affects student behavior so that students can find out about the meanings of the ceremony. Besides, students can learn to control themselves in their efforts to make the means of the ceremony.

4 Conclusion

The aim of the teacher in implementing *majejahitan* practice is that the practice of local content as a medium of education in character building for grade V students at Peguyangan Kangin 2 Elementary School, North Denpasar. It can increase creativity in students, and be able to shape the character of

students who are polite to increase *sradha bakthi* before *Ida Sang Hyang Widhi Wasa*, preserving noble cultural values Can improve aesthetics in students. The development of aesthetics in students is an application of the concept of *Satyam Siwam Sundharam* where *Sundharam* is a means of directing refinement. This activity is carried out with a process of training by students in the school environment. The local content given to schools has an impact after graduation and is applied in the community. It can also shape the character of students who have a noble character and a noble character. For parents, the practice of local content is very good at shaping the character of students. Indirectly, students are already equipped with ready-to-use skills, in a community environment, the practice of local content is very important to be implemented to form character from an early age because it can develop students' interest talents and can foster noble behavior, and is also one of the implementations of the teachings of *Tri Hita Karana*. namely preserving the culture that has been there for generations.

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Dear authors,

Ni Made Sukrawati, Ida Ayu Gde Yadnyawati, Ni Made Indiani, I Ketut Suda, I Gusti Bagus Wirawan

After peer review process your article "**The Practice of Local Content of Majejahitan (Local Genius) as Education Media in Students Character Building**" has been provisionally accepted for publication in journal **Linguistica Antverpiensia** in the forthcoming issue 3, volume 6, 2021.

Note: All papers are published English language. All submitted manuscripts are subject to peer-review by the leading specialists for the respective topic.

Best regards

A blue ink signature of the name 'Horcine Adamatzky'.

Horcine Adamatzky
Member of Editorial board
Linguistica Antverpiensia

