

Megowak-gowakan Tradition as Media of Character Education for Young Balinese-Hindu's Generation

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Article for Proceeding**MEGOWAK-GOWAKAN TRADITION AS MEDIA OF CHARACTER
EDUCATION FOR YOUNG BALINESE-HINDU'S GENERATION**
(A Study of Local Genius at Panji Village, Buleleng)

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Abstract

This paper aims to describe the shape and processions traditional game of megowak-gowakan at Panji Village, Sukasada District, Buleleng. The results show that the traditional game of megowak-gowakan form a single line with the number of players around 40 youngsters in the village square Panji. In the game use to flood the field and scarves tied around the waist as a handle that are not easily separated from the line. The process, gowak catch nut until it can be. If the beans have been caught, it will be replaced with a new gowak and beans. Gowak and beans that have played into the middle row and so on until everyone can play it. As a media of character education, tradition of megowak-gowakan containing at least three teachings of the value of life. First, the value of religious education, includes educational value tattwa, the view of truth related to the presence of the ancestors and God, the educational value of honesty, peace-loving educational value for happiness. Second, the value of cultural education includes educational value of discipline, hard work, heroism and responsibility. Third, the value of economic education, that megowa-gowakan tradition can improve the welfare of local villagers.

Keywords: Megowak-gowakan tradition, the media of character education, young Balinese-hindu's generation

I. Back Ground and Issues

The traditional game is a heritage, contains certain cultural values and can be used as a medium of character education. According Dharmamulya (in Abdul, 2010), cultural values embodied in traditional games, including train independent attitude, dare to take a decision, responsible, honest, the attitude is controlled by an opponent, cooperation, mutual help and maintain, defend the interests of the group, spirit of democracy, obey the rules, calculating, precision thinking, daring, be polite and flexible. The traditional game also contains human values creative and reliable will be formed in the spirit of young people so they will not give up (Windhu, 1992).

Despite the many benefits of this traditional game, its existence is now living in written form, buried swallowed by the progress of time. Society even more young people take advantage of the latest technology products facilities such as a play station and other similar games. The traditional game attempting to establish patterns of earlier ancestors. The traditional games are also recognized by the folk games. One traditional games is a game of megowak-gowakan in Panji village, Sukasada- megowak-gowakan name itself is taken from the name of Crow (gallant) inspired when I saw this bird was eyeing its prey. Megowak-gowakan is a manifestation of heroism Barak Ki Panji Sakti, known as the Hero of Buleleng when the conquered kingdom of Blambangan in East Java (Arsa Son, 2010). In the philosophical aspect megowak-gowakan be perceived king (leader) should maintain a balance of social interaction, always communicating and often closer to the people and boldly in defense of the people.

Despite the technological developments in this civilization is more advanced, megowak - gowakan tradition in Balinese life still exist, as found in the Panji village, District of Sukasada, Buleleng. This tradition is usually carried out at Ngembak Geni or the day after Nyepi, or on a specific event where participants play it is the younger generation in the village. This paper will discuss three issues as follows: (1) what is the nature and processes of traditional game of megowak-gowakan in the village of Panji, District of Sukasada, Buleleng? (2) what are contain values in megowak-gowakan tradition for educational of character among young Balinese-Hindu's generation in Panji village, District of Sukasada, Buleleng?

II. Form and Processes of Megowak-Gowakan Tradition

The traditional game of megowak gowakan is located at Panji village, District of Sukasada, Buleleng tangible like a snake. Players to form a line that would look like a snake winding when the gowak chasing the nut. Usually, Megowak gowakan game hold at “jaba tengah Pura Pajenengan”. This place is not enough, so this game moved to the field of Panji village.

Tradition megowak-gowakan done routinely every year on the day Ngembak Geni, the day after Nyepi day to remember fame Barak Ki Panji Sakti in conquering Blambangan (I Gusti Nyoman Three, 46 years old, Kelian Dinas Panji Village). The game lasted for one day, usually starting in the afternoon from 15:00-finished. Besides the traditional game megowak-gowakan also be played at certain times, such as birthday celebrations Buleleng and on Independence Day August 17 with the concept of art became more attractive to tourists but does not eliminate the values of cultural tradition that is contained in the traditional game of megowak-gowakan itself.

The number of participants approximately 40 people. Good composition is a son of 20 and daughter of 20 people and are interspersed between men and women. If no composition can be changed to adjust to the conditions of the participants. Participants can be reproduced depending on the breadth of the playground. Participants of the traditional game of megowak-gowakan are young men and women, in addition to people who are married can come into play. This means megowak - gowakan traditional game can be played by anyone with a record could play this game until the end. At first, when the government of Barak Ki Panji Sakti, the traditional game of megowak-gowakan

done by kings, warlords and warrior. To the subsequent development of the game is inherited and played by young men and women or the local youth.

In the traditional game of megowak-gowakan is not required special equipment. Just needed a rather broad field to play this game and scarves or belts are stronger because it will be used as a handle by comrades behind them as well as to flood the field with the aim that the participants of the game did not feel the heat. In addition, if the traditional game of megowak-gowakan which will be staged on certain days if there is a request from the government to tone specific event then use the equipment more adequate as clothing uniform in accordance with the play of each, kris, cobra, trains, gamelan , torches etc. to attract a higher aesthetic impression.

In the implementation of the traditional game of megowak-gowakan: gowak pursue and capture the nut until you can, after gowak caught beans then gowak and beans that have played into the middle row. Furthermore, the next will be the first person and the most rear gowak next be nuts so now comes gowak and new nut. The new Gowak also pursue and capture new beans to be able, after gowak catch nut and into the middle of the line as well, then reappear gowak and new nut in the order of the line, so it went until all participants can play. If gowak surrender before catching the nuts then gowak considered lost and so the winner is nuts.

III. The Values Of Megowak-Gowakan Tradition As Media Of Character Education For Young Balinese-Hindu's Generation

As a local genius, tradition of megowak-gowakan contains the values of character education for the next generation. Among the educational value of these

characters is the value of religious education, the educational value of socio-cultural and economic value of education. First, the value of religious education: tattwa include educational value, educational value honesty, the educational value of peace. Tattwa connotes the essence of truth or a correct view of what should be done by someone either moral or material for arriving at the truth and supreme happiness. In the tradition of megowak-gowakan, this is reflected in the behavior of players who perform prayers held at Temple Pajenengan to apply for permits and safety while the game was in progress. Syarbini (2012: 28) states that the value of peace is an attitude, words and actions that cause others to feel happy and secure on the presence of himself. Religious education is a submissive attitude and behavior in carrying out the teachings of his religion, tolerant implementation of the practice of other religions, and live in harmony with other faiths. In connection with these values, thoughts, words, and actions of a person who strived always based on the values of divinity and / or religion.

Second, the value of cultural education, includes educational value of discipline, the educational value of hard work, the educational value of heroism, the value of responsibility. Megoak-goakan Participants shall abide by the regulations and discipline. According to Munandar (2012), cultural values are the values agreed and embedded in a society, the scope of the organization, society rooted in a customs, beliefs, symbols with specific characteristics which can be distinguished from one another by reference behavior and response to what is going to happen or is happening. The gowak keep trying and working hard to get the beans. Here, this game teaches hard work. According Titib (1996: 321) work hard and not be lazy is a duty and a policy that

should be done. Anyone who diligently working, disciplined and have a steady quality sraddha will be successful in all aspects of life.

Megowak-gowakan tradition is a form of heroism Barak Ki Panji Sakti when attacking Blambangan. The tactics he used to convince the hearts of the soldiers are very unique is by playing a game that the soldiers or the so-called cadet forces Gowak more passion to fight. The struggle waged by Ki Panji Sakti Barak made the soldiers and the people have high spirits and proud to have a leader like him so he is very respected and honored by the people (Widana, 41 years old, interview dated August 20, 2015).

Megowak-gowakan tradition also contains the educational value of responsibility. Responsible is the ⁴ attitude and behavior of people to carry out the duties and obligations as he should do, to themselves, society, environment (natural, social, and cultural), country and God. Aunillah (2011: 83) states a sense of responsibility is a lesson that not only needs to be introduced and taught, but it also needs to be imparted to the child, either in preschool, school and within the community.

Third, the tradition-gowakan megowak also contain economic value because it can be used as a tourist object. Domestic and foreign tourists turned out to be captivated by this traduisi so its presence can improve the welfare of the local village.

V. Conclusion and Suggestions

5.1 Conclusion

Tradition of megowak-gowakan as a local genius that live and thrive in Balinese life in the Panji village, District of Sukasada, Buleleng. Its existence ⁵ contains the values of character education can be imparted to the younger Hindu's generation of

Bali. Those values are: (1) the value of religious education, includes educational value tattwa, the view of truth related to the presence of the ancestors and God, the educational value of honesty, peace-loving educational value for happiness; (2) the value of cultural education includes educational value of discipline, hard work, heroism and responsibility; (3) the value of economic education, that megowa-gowakan tradition can improve the welfare of local villagers.

5.2 Suggestions

The teachings contained in the education of megowak-gowakan tradition in the Panji village should be preserved as a Hindu youth character education.

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