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7th INTERNATIONAL CONFERENCE OF INTERRELIGIOUS
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**“LIVING THE NEW NORMAL:
ACHIEVING RESILIENCE AND
ENSURING SUSTAINABLE
FUTURE”**

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Living the New Normal:
Achieving Resilience & Ensuring Sustainable Future
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Living the New Normal:
Achieving Resilience & Ensuring Sustainable Future**

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Preface

Om Swastyastu

It gives me great pleasure to extend to you all a proceeding book of the 7th International Conference of Interreligious and Intercultural Studies. Universitas Hindu Indonesia would like to say how grateful we are to the scientist, scholar, and researcher who have contributed in the 7 th ICIIS with an insightful theme: Living The New Normal: Achieving Resilience And Ensuring Sustainable Future on 30 September, 2021.

On this proceeding book, there are 10 papers presented organized by Universitas Hindu Indonesia in collaboration with International Consortium for Religious Studies-Universitas Gadjah Mada (ICRS UGM Yogyakarta), Research Center for Area Studies-The Indonesian Institute of Sciences (PSW-LIPI Jakarta), and International Federation of the Social Sciences Organisation (IFSSO). The greatest academic issues that discussed are the general and specifics issues in Achieving Resilience And Ensuring Sustainable Future during the pandemic. How faith, religion, tourism, economic, political aspects and also culture in the broaden sense could be functioned as support systems in dealing with the new challenges after the experience of hardship with the pandemic that has ravaged religious practices, and has disturbed economic as well as political and cultural aspects of life. Reformulation of worthy elements from cultural values rooted in the society could be practiced or repracticed to deal with a new normal life or even a normal life again. Lessons learned from different countries in dealing with the pandemic could be shared in this conference so that any weeknesses of previous life with pandemic, shall not be repeated by others

In this precious moment, I would like to express our gratitude Hilmar Farid, Ph. D.(the General Director of Culture-the Ministry of Education and Culture-the Republic of Indonesia who gave a valuable speech at this conference. I would like also to convey my appreciation to all invited speakers, both local and broad scholars. We consider that the papers contribution of participants and speakers is exactly the main thing. Through these articles, we explore and develop smart ideas to deal with the threat to the social and culture resiliencies. There are many strategies could be applied by lessons learned from the bad impacts of the pandemic in reviving to the new normal life or even a normal life.

We sincerely hope that this book could be an academic references for scholars from various fields of interest.

Om santih, santih, santih, Om

Denpasar, September 2021

Prof. Dr. drh. I Made Damriyasa, M.S
Rector Of Universitas Hindu Indonesia

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LOCAL WISDOM (HINDU) AS CULTURAL IDENTITY FOR CHARACTER EDUCATION

By

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ABSTRACT

This paper is intended to provide an understanding for educators, students, and education regulators about the importance of local wisdom as a cultural identity in character education. This is in line with what Jimbon (2010) said. Only people's lives that have a strong character and culture will further strengthen the existence of a nation and state. In line with that, Hutcheon (1999) in his book *Building Character and Culture* explains that the most important of all the products of childhood learning is character; and a good measure of the success of any society is how well the task of character building is being performed. This really needs to be done, considering that educational institutions (schools and universities) which are expected to be one of the guardians of character values are not spared from the crisis, such as brawls between students, abuse of authority and power in the campus bureaucracy, radicalism / narrow fanaticism and others that lead to a character crisis. Efforts to save the educated need to be carried out through an understanding of local wisdom, as a cultural identity for character education. and (2) What local wisdom has the most role in character education in Bali in particular, in Indonesia in general?. The results of the discussion of this paper are intended to be a guide in character education in universities and schools in Indonesia. There are so many local wisdoms in Indonesia, and in this paper we will discuss local wisdom in Bali in particular, so that it can be used as a model for other researchers in analyzing local wisdom in other areas.

Keywords: Significance, local wisdom, cultural identity, character education

Introduction

Education for human life is an absolute necessity that must be fulfilled throughout life. Without education, it is impossible for humans to live, develop, prosper, and be happy. Humans are born helpless, do not have the perfect instinct to adapt to the environment. Humans must and must be educated, because otherwise they will lose their human nature, and will not become cultured (Mudyahardjo, 2001: 33).

Education provides guidance, assistance, assistance to mankind. The notion of giving guidance, assistance, and assistance to the school education system is based on the recognition that students have the potential (intelligence) to develop. The intelligences identified are 1) linguistic intelligence; 2) mathematical intelligence; 3) visual/spatial intelligence; 4) kinesthetic/taste intelligence; 5) musical intelligence; 6) interpersonal intelligence;

7) intrapersonal intelligence; 8) intuitive intelligence. This intelligence gradually grows and develops in children. For the development of potentials (intelligence) to be smooth and directed, help is needed, from outside, namely school education. If there is no help, then the potential/intelligence is just a potential that cannot be actualized. In this case, education must provide a balance of activity for the right brain and left brain so that intelligence between logic and sense becomes cohesive and balanced (Hernacki, 2003:31-38; Ihsan, 1996:2). In fact, the school system education develops more intelligence related to capacity of the left brain, for the capacity of the right brain is "neglected", as stated in the results of Winaja research (2012) on the marginalization of the Department of Social Sciences (IPS) and Language in Senior High Schools in SMA. State 1 and SMA Dwijendra Denpasar. In fact, according to the prevailing ideal text, both science, social studies, and language majors are substantially the same.

The politics of educators which was originally intended to be neutral, but in practice it is not neutral because of the hidden dominant ideologies, such as modernism, positivism, pragmatism, and instrumentalism, through Hidden Curriculum, Information is Power Practices, Intellectual Paternalistics, and Social Engineering Practices. This resulted

in the birth of a generation that worships ratios, is empirically minded, pragmatic, and oriented towards financial success, and is isolated from the real society. On the other hand, the dimensions of humanism, such as spirituality, aspects of taste, intuition, get less attention, and are even considered low. Priority is given to knowledge and skills, while attitude gets less attention. This is the background of this paper "local wisdom (Hindu) as a cultural identity forming character education" with the intention that there is insight into the formation of students with intelligent character qualities. Have a balance of development between the right brain and left brain.

Local Wisdom as Cultural Identity in Character Education

Globalization has opened the world community's insight and awareness, that human beings live in an international area. This is certainly very possible for the world community to have hope as well as anxiety. Hope that "the world is in one grip", so that opportunities are wide open. Vice versa, of course there is anxiety because of changes and challenges that are very revolutionary, such as the number of impressions in the media that are not all in accordance with local wisdom, so it is possible to change the character of a nation.

Globalization, which is a process in which individuals, groups, and countries interact, depend, relate, and influence each other, which crosses national boundaries, certainly has a lot of positive impacts on people's lives. But behind this positive impact lies a very worrying threat for the young generation today and in the future.

The young generation is a figure who plays a very important role in the process of nation building and the mentality of the nation. Many hopes are placed on the shoulders of the younger generation. Meanwhile, there are many challenges that he must face, both in facing himself who is looking for identity, as well as having to face a world with so many challenges (Lasmiyati, 2017). Therefore, character building becomes something that is very urgent to get attention, starting from family, school, and community. Education as a means to provide help, guidance, and learning for every individual of the younger generation so that they can develop and grow into more mature human beings (Dewasya) possessing the qualities of divinity, as written in the educational concept of Daiva Sampad, with 27 adult human characteristics. according to local Hindu wisdom. Adult comes from the Sanskrit word Dewasya, which means divine nature (Daiwa Sampad). Daiwa whose name is shortened to Dewa, is the holy ray of God Almighty. People who have

a divine nature will have brilliance in all their lives. According to the Bhagavad Gita XVI. 1-3 in Sedyawati (1991), there are twenty-seven Divinity traits (Daiwi Sampad), as characteristics of a mature Hindu human, after completing the Brahamacari life stage or having completed education.

The twenty-seven characteristics of the divine nature, including 1) abhayam (brave, not afraid of being right); 2) sattwasamsuddhir (pure-hearted); 3) jnana yoga (bhakti in knowledge); 4) vyavasthitih (steady in science); 5) fund (generous); 6) dama (able to control the senses); 7) yadnya (willing to sacrifice holy/sincerely sincere); 8) svadhyaya (love to study scriptures); 9) tapah (likes to meditate, exercise restraint of lust); 10) arjawam (uphold honesty); 11) ahimsa (non-harm, non-violence); 12) satyam (uphold the truth, be honest); 13) akrodhah (not grumpy); 14) tagya (without egoism, without attachment); 15) santih (calm, peace-loving); 16) apaisunam (not slander); 17) bhutesu power (loving all beings); 18) aloluptwam (not confused by desire); 19) mardawam (gentle); 20) hrih (upholding a polite attitude/character); 21) acapalam (equanimity); 22) tejah (dexterous, active, strong); 23) ksama (devouring); 24) dhrtih (steadfast, firm faith/bhakti); 25) saucam (holy, virtuous); 26) adrohah (no malice, no envy, and no grudge); 27) natimatita (not arrogant).

Education with the significance of local wisdom as a cultural identity in the formation of character education must be realized immediately.

The education referred to as described above is education that not only prioritizes mastery of scientific aspects, but "complete" education, by producing a young generation of intelligent and character. Education that only prioritizes scientific mastery, by forgetting the formation of character from local wisdom and national cultural values in students makes the character and culture more fragile in the life of the nation which is very likely to bring about the decline of the nation's civilization. Only people's lives that have a strong character and culture will further strengthen the existence of a nation and state (Jimbon, 2010), which is also reinforced by the statement of Hutcheon (1999) in his book *Building Character and Culture* which explains that the most important of all the products of childhood learning is character; and a good measure of the success of any society is how well the task of character building is being performed.

Indeed, the government has made plans to realize the significance of local wisdom as a cultural identity in the formation of character education, as evidenced by the promulgation of the Education System, which we know as the

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. Article 3 states that national education functions to develop and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and are pious (having *srada* and *bhakti*) to God, having good character. noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. This shows that the government has been very serious in building and developing the quality of the nation's young generation in various aspects that can minimize and reduce the causes of various cultural problems and the nation's character, so that character education is a very important requirement in realizing the nation's young generations of character. good. Education in Indonesia must be able to raise awareness together that we are God's creatures who are able to build and grow scientific character which, apart from being determined by intellectual intelligence, must also be balanced with emotional and spiritual intelligence. Complete with the cognitive, affective, and psychomotor domains, which when linearized in the concepts of Local Wisdom (Hindu), *Satyam*, *Siram*, and *Sundaram* (upholding the truth by strengthening knowledge, creating purity of

mind, and beauty), so that creativity, productivity, and beauty emerge. innovation that really determines the competitiveness of the nation, and fosters the character of love and pride as the Indonesian nation.

In line with that, adherents of critical education emphasize that education should be able to free humans from all oppression, make humans more mature (adults), responsible, both for their lives and for their environment. In practice, based on Winaja's research (2012) on the marginalization of the Social Sciences (IPS) department, and Language at Senior High School at SMA Negeri 1 and SMA Dwijendra Denpasar, it was found that education tends to be oriented towards efforts to get a job (instrumentalism paradigm). This is evident, in terms of choosing majors, students are not based on their interests, talents, and abilities, but rather are based on job opportunities, future orientation, and other pragmatic things. The findings in this study indicate that there are differences in principles in the majors selection system with the flow of constructivism and critical education.

This practice occurs systemically and hegemonic involving several agents, such as teachers, schools, and school committees. So that critical education which always yearns for liberation from ignorance is finally difficult to materialize.

Individuals are trapped in the hegemony of modernism that has been structured, which is motivated by irrational thinking due to cultural factors, such as a culture that portrays that science majors are more prospective, more promising, more prestigious, and other similar designations, compared to social studies and language majors. In other research can confirm or strengthen modern theory, and post-structuralist. Adherents of constructivism state that knowledge does not reflect an objective ontological reality, but as a reality shaped by one's experience. Knowledge is always a construction of the knowing individual and cannot be transferred to another passive individual. The construction must be carried out by him himself on that knowledge. While the environment is a means of construction. However, what happened in these two research locations was that children in terms of choosing majors were heavily influenced by their environment, in this case their friends, society, parents, media (information), schools, and the industrial world.

Conclusions and suggestions

As described above, the purpose of education according to local wisdom, the concept of Hindu education is to make students more mature. Adult comes from the Sanskrit word *Dewasya*, which means

divine nature (*Daiwa Sampad*). *Daiwa* whose name is shortened to *Dewa*, is the holy ray of God Almighty. People who have a divine nature will have brilliance in all their lives.

Educational institutions are one of the means to make mankind have true knowledge (wisdom), purity, and beauty. Achieving educational goals as described above, every education provider requires students to obey the rules of behavior of a student called *siksa sisyakrama*. *Siksa Sisyakrama* is in the form of rules regarding good behavior (*astiti silakrama*), rules for worshiping/listening to the teachings of teachers (*gurususrusa*), always having commendable behavior (*susilasthiti*), and being obliged to understand literature (*wruhing kawi*). Other rules that must be implemented by students and educators, in the form of discipline (*yama*), obedience (*niyama*). *Yama*, consists of *ahimsa* (non-violence), *brahmaacharya* (control of lust), *astegrha* (non-stealing), and *aphigrha* (without luxury). While *Niyama* consists of sacred (external and internal purification), *santosa* (steadfastness and satisfaction), *tapas* (control), *swadaya* (self-study), and *iswarapranidana* (sincere surrender).

With the basis of Hindu education as described above, education according to Hinduism has the aim of changing an ordinary person (*manawa*), into a human who has a higher virtue (*madhawa*) a demi-

god. *Madhawa* will be able to give birth to moral excellence, with the spirit of *svaha*, *dhavala*, *nihsesa jadyapakah*, and *devalaya*, who are able to uphold the truth, manifest purity of mind, purity of soul, and respect humans as a place of worship of God.

Uniting the differences in norms on two different ideals as described above in order to avoid cultural lag, then in the education process there must be a process of cultural inheritance through 1) teaching and learning (teaching and learning process); 2) imitation (role model); 3) habituation (habit formation). The three things that exist in the civilizing process must not stand alone, apart from one another but must become a unified whole. Teaching and learning without example and habituation will mean nothing, like a *kulkul* (*kentongan*) in the middle of a field. No matter how hard they were hit, no one would listen, so no one would submit to the sound of a *kulkul*. Very different from the *kulkul* in the banjar hall, just a little bit of hitting everyone listening, and will definitely submit to the signal that comes from the sound of the *kulkul*. Is the *kulkul bulus* a sign of danger, or the sound of the *kulkul* because there is a ceremony, and does the sound of the *kulkul* be a sign of a *sangkep*/congregation (meeting). Thus, the three components in the process of cultural inheritance in the education system must be

unified, so that education is not dry from cultural concepts that come from religious teachings. Teaching and learning is carried out and is the responsibility of three teachers, namely, parents, schools, and the government (*guru rupaka/kulawarga, guru pengajian, and guru wisesa*) with a set of hard wear, and soft wear, as well as local wisdom and local genius supplements. Modeling and refraction refer to the concepts of religious teachings, for Hinduism, namely the concepts of *Daiwa Sampad, Yama, Niyama, Madhawa*, and so on. So that there is a symbiosis of who can where, who can why, there is equality between rights and obligations.

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