

Balinese Karawitan Arts as a Media for Character Education and Preservation of Balinese Cultural Arts

Ni Wayan Masyuni Sujayanthi¹, Ni Putu Hartini²

^{1,2}Karawitan Arts, Faculty of Performing Arts, Indonesian Institute of the Arts Denpasar, Nusa Indah Street-Denpasar, 80235, Indonesia
GLQ-9435-2022

masyunisujayanthi@isi-dps.ac. id^{1}*

The negative impact of Covid-19 on children's character development calls for activities to restore social interaction that affects attitudes and behavior through Balinese Karawitan Art. The aim of such activities is to improve concentration and social interaction skills by applying the value of moral education in participating in Balinese Karawitan Arts activities. The implementation of character education values provides a correlation to children's growth and development using the mirror of effect theory, which refers to a person's character being influenced by his environment. The method used is a descriptive method by describing the phenomenon of the impact of Covid-19 as it affects the social interaction of children. Data collection was carried out by observation and interviews, the results of the research show that participating in Balinese Karawitan Arts activities at Sanggar Kertha Jaya brought positive changes to children's growth and development because, in addition to mastering Balinese *gamelan* techniques, the activities indirectly provided character education in an effort to instill the values of attitude and intelligence in thinking and appreciation. Recommendations: create activities that are able to increase social interaction while still implementing health protocols, especially in the arts that can shape the character of the nation's young generation.

Keywords: balinese karawitan, character education, balinese culture

**Corresponding author*

Received: Jan 20, 2023; Accepted July 12, 2023; Published July 20, 2023

<https://doi.org/10.31091/mudra.v38i4.2490>

© 2023 The Author(s). Published by Pusat Penerbitan LP2MPP Institut Seni Indonesia Denpasar.

This is an open-access article under the CC BY-NC-SA license

INTRODUCTION

Covid-19 has changed the order of life in various aspects of people's lives, especially in Indonesia. The economic aspect is the most affected, especially in tourism areas. Termination of employment causes an economic downturn for the community. In socio-cultural aspects, there were restrictions on religious ceremony activities. And in educational aspects, the learning process is carried out online. The impact of the virtual face-to-face learning method, especially for children, can be seen from the attitude of social interaction that shows individualism, this is in line with the results of Serma Adi's research "the positive impact is that it is considered more practical and flexible because lessons delivery and collecting assignments are done anytime and anywhere, while the negative impact includes declining learning outcomes due to poor internet access" ([Adi et al., 2021](#)). Another negative impact is the use of gadgets can be dangerous due to radiation, becoming a habit or addiction, resulting in a slow understanding of learning materials and a lack of social interaction with the environment" ([Amri, 2020](#)).

The negative impact of the Covid-19 pandemic, especially on children, if this does not get continuous attention, it will affect academic mastery and social interaction. One way to restore children's psychology, especially in the aspect of social interaction, is to participate in Balinese Karawitan Art activities at Sanggar Kertha Jaya, South Denpasar by following health protocols because of the Covid-19 pandemic situation. This activity is to rebuild social interaction relations by playing, learning, and making other interesting activities that can build solidarity, and mutual respect as the values of Pancasila that must be given and indoctrinated to the younger generation as early as possible. Art activities can stimulate creativity and balance between the right brain and left brain which is very useful, especially in the learning process, so that students can easily receive learning materials at school. Based on the description above, the author is interested in writing an article titled "Balinese Karawitan Art as a Media for Character Education and Preservation of Balinese Cultural Arts".

The focus of the discussion in this research is on the implementation of character education values in Balinese musical arts activities as well as a forum for preserving Balinese cultural arts. The goal to be achieved is to improve the ability to concentrate and social interaction by applying the values of moral education in participating in Balinese musical arts activities so that they can restore the ability of

children psychologically and form a young generation that is reliable in academic terms and maintains Balinese cultural arts.

The theoretical basis used to determine the correlation of Balinese musical arts activities with a lack of focus and social interaction is one of the negative impacts caused by online learning during the Covid-19 period, so the author uses the *Mirror Of Effect* theory which was first put forward by Wilhelm Dilthey. This theory states that "the development of each person is greatly influenced by the people in his daily environment so that each individual is a reflection of the environment in which he is located" ([Ismaniar & Utoyo, 2020](#)). Related to the influence of this theory on one of the impacts caused by the online learning process, namely the decreased focus of children's learning and social interaction problems, parents must pay attention and be aware in order to find solutions that can be applied in one way by involving their children in Balinese musical arts activities. This activity is expected to restore and shape children's focus in understanding lessons and improve social interactions where the process can be imitated by children so that it can be used as a reflection of good behavior and preserving Balinese cultural arts.

The research titled "Bali Karawitan Art as a Media for Character Education and Preservation of Balinese Cultural Arts", has never been carried out at the Indonesian Institute of the Arts Denpasar. Based on this, the researchers referred to several relevant articles to show the originality of writing this article, as follows:

1. Laras Ambika Resi, Sutarno Haryono, Slamet Subiantoro. 2019. "Art Education at Sarwi Retno Cultural Dance Studio in Surakarta for Children's Character Development". *MUDRA; Journal of Cultural Arts*. Vol 34 No.3 September 2019 p. 402-410. This article discusses dance education at the Sarwi Retno Budaya art studio which is capable of educating professional dancers to have character values in connection with children's character development so that they have a personality that is responsible for maintaining, preserving, and developing the cultural civilization of the Indonesian nation. The character values instilled in children or students of the Sarwi Retno Budaya art studio are as follows: spiritual values, honesty values, polite values, cooperation values, tolerance values,

- discipline values, creative values , and responsibility values ([Resi et al., 2019](#));
2. Ni Nyoman Karmini.2020. "Character Education in the Folklore of King Pala". *MUDRA; Journal of Cultural Arts*. Volume 35 No.1, February 2020 p.22-29. This article discusses the folklore of King Pala who has a good character so that he can be used as a role model and appreciated by others and can be imitated by the younger generation to be independent, disciplined, and responsible such as the Durma figure ([Karmini, 2020](#));
 3. Wayan Paramartha and I Wayan Suka Yasa. 2017. Uncovering *Aguron-guron* Traditional Balinese Hindu Education. *MUDRA; Journal of Cultural Arts*. Vol 32 No.1 February 2017 p131-140. This article discusses the *aguron-guron* wisdom as a local wisdom that upholds the values of balance and harmonization, so this must continue to be instilled and developed to maintain the nation's character, build a theoretical foundation and culture-based education ([Paramartha & Yasa, 2017](#));
 4. Gita Purwaning Tyas.2018. The Value of Character Education in the Variety of Srimpi Pandelori Dance Movements. *MUDRA; Journal of Cultural Arts*. Volume 33 No. May 2, 2018 p 182-190. This article discusses the Srimpi Pandelori dance which contains the meaning and value of character education which is reflected in several kinds of movements, including *sembahan* (worship movements) consisting of *tasikan kengser*, *ulap-ulap*, *sudukan*, *ecen*, *aben sikut* and *nglayang* which have meanings about gratitude for God, respect for oneself. Other than that, this dance contains the values of religious education, manners, responsibility, ethics, and personality ([Tyas, 2018](#));
 5. Hari Setiawan, et al. 2020. The Pedhut Jatisrana Play Ketoprak Performance as a Character Education Media. *MUDRA; Journal of Cultural Arts*. Vol.35 No. September 3, 2020 p 331-336. This article discusses the value of character education that is packaged in a dialogue at the Pedhut Jatisrana *ketoprak* performance while the character education found is social care, honesty, love of peace, hard work, love for the homeland and religion which is used as a medium of education for the community ([Setiawan et al. , 2020](#));
 6. Andi Ihsan. 2019. The Aesthetic Value of *Kecaping* as a Basic Concept of Character Education in the Formal Education of the Bugis Community in Sidrap Regency.*MUDRA; Journal of Cultural Arts*. Vol 34 No.2 May 2019 p259-268. This article discusses regional values as the basis for the formation of generational character through the use of *kecaping* which consists of extrinsic and intrinsic values ([Ihsan, 2019](#));
 7. Wegig Widiyatmika, et al. 2019. The Value of Character Education in Sang Kiai's Film. *MUDRA; Cultural arts journal*. Vol 34 No.1 February 2019 p 73-79. This article discusses the values of character education in the Sang Kiai film which can be understood from the dialogues and scenes played by the players, while the character values in question are religion, discipline, hard work, democracy, curiosity, national spirit, appreciation, and friendship. This film can be used as a learning medium ([Widiyatmika et al., 2019](#));
 8. Ida Bagus Brata and I Komang Sudirga.2019. *Megeguritan*: Media for Character Education of the Young Generation in Facing Global Cultural Flows (Case Study in Bresela Traditional Village, Payangan, Gianyar). *MUDRA; Journal of Cultural Arts*. Vol 34 No. May 2, 2019 p 230-238. This article discusses the *geguritan* which is a Balinese literary work containing the values of character education for the younger generation in facing the dynamics of global civilization with advances in technology, communication, and transportation so that the younger generation must protect themselves so that national identity is maintained ([Brata & Sudirga, 2019](#));
 9. Mambaul Khasanah, et al. 2019. The Value of Character Education in Nyi Bei Mardusari's Sindhenan Wangsalan *MUDRA; Cultural arts journal*. Vol 34 No. May 2, 2019 p 172-176. This article discusses the values of character education in the work, including the values of faith and piety, patience, nobility, and self-control that can be used as a medium for instilling character education by

understanding and interpreting the meanings contained in *wangsalan* so as to be able to move feelings and instincts. to become better human beings ([Khasanah et al., 2019](#));

10. Nur Sahid, et al. 2017. Creation of Radio Drama "Ratu Adil: Prahara Tegalrejo" as Character Education Media. *MUDRA; Cultural arts journal*. Vol 32 No 1 February 2017 p 92-98. This article discusses the work of *dharma* taking historical stories that require character education such as the value of nationalism, togetherness, discipline, religion, and hard work as the basis and media in strengthening the character of the younger generation ([Sahid et al., 2017](#)).

Based on the results of previous research that raised character education as described above, the originality of this paper lies in the introduction and strengthening of character education through Balinese Karawitan Arts activities by studying Balinese *gamelan* as a form of diverting the activities of the younger generation from the impact of Covid-19.

RESEARCH METHODOLOGY

The research method used is descriptive research by describing a phenomenon or situation based on facts, in this case looking at the phenomenon of the impact of online learning due to Covid-19 so that children become addicted to gadgets and lack social interaction. The aforementioned problems will be discussed using the Mirror Of Effect theory where the environment is a reflection of children's attitudes. Primary data sources were obtained through field studies by conducting observations and interviews and literature studies were carried out by citing theories, concepts, or opinions from books and journals. The method of collecting data was by observing the Kertha Jaya Art Studio in Denpasar, the observation activities were carried out by observing without using instruments, only observing the training activities directly and observing the implementation of moral education values applied in these activities. The interview method was carried out freely yet guided, where the interviewer brought a guide which was only an outline of the things to be asked. The list of questions is as follows: 1). During this Covid-19 pandemic, are training activities still running? If so, what method was used?; 2). Seeing a phenomenon like today, where there is a shift in attitudes from children as a result of online learning, how to implement moral education values in

Balinese musical arts activities?; 3). Is there a correlation between Balinese musical arts activities and children's growth and development?; 4). During your time as a coach, are there any positive changes in your student's growth and development, be it the attitude or the student's motor skills? Interviews were conducted with two sources, namely I Kadek Agus Dwi Sudiartha, S.Sn., M.Sn, who is a teacher at SLB Negeri 2 Denpasar as well as the Chairperson of the Kertha Jaya Denpasar Art Studio and the second speaker, I Ketut Adi Mahardika, S.Sn, who is a personnel at Denpasar City Cultural Office as well as the one of teacher at the Kertha Jaya Denpasar Art Studio . Data from interviews and literature analysis were then grouped. Each answer from the resource person was then described in the discussion so that there is a clear description of the implementation and correlation of the application of character education values in the process of Balinese Karawitan Art activities as a learning medium for strengthening values in generations young.

RESULT AND DISCUSSION

Character education instills good habits so that they are able to understand, feel and implement good values in everyday life. The implementation of character education is not only carried out in schools but by all levels of society, that is, to do good in society, being honest, helping, and tolerant where this cannot be done instantly but is a habit that must be taught from an early age. Based on Law Number 20 of 2003 concerning the National Education System, it is stated that National Education functions to develop capabilities 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 fear the God Almighty, have a noble character, and students who are healthy, knowledgeable, capable, creative, independent and being a democratic and responsible citizen.

One of the implementations of character education values is through Balinese musical arts activities, where students not only master the techniques of playing Balinese *gamelan* but also learn about the values of character education through the education process. Based on I Ketut Adi Mahardika, S.Sn (29 years), who is a personnel at Denpasar City Cultural Office as well as the one of teacher at the Kertha Jaya Denpasar Art Studio, interviewed on August 13, 2021, at the Kertha Jaya Denpasar Art Studio, he said that "it is true that through the Balinese musical arts activities, especially in learning *gender wayang*, indirectly teach students about thinking intelligence as well as appreciation in the form of attitudes which

are included in character education. Through these activities, in addition to children learning techniques for playing gender puppets, things that lead to character education will ultimately affect the character of these students". Based on the interview above, it can be stated that through these activities, apart from mastering the technique of playing Balinese *gamelan*, children are indirectly directed towards character education, both in an effort to inculcate intelligence in thinking and appreciation in the form of attitudes, namely when doing a *menabuh* (beating) posture.

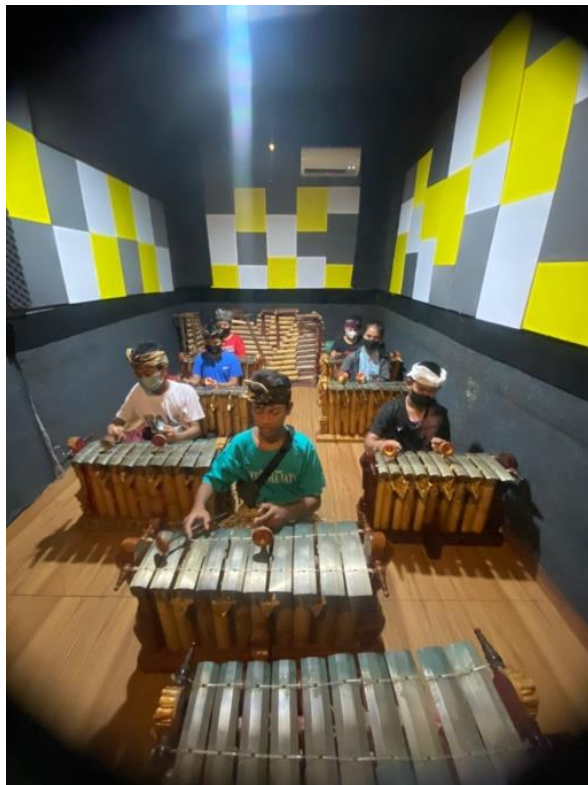


Figure 1. The Process of Wayang Gender Training (Documentation: Ni Wayan Masyuni Sujayanthi August 13, 2021)

The Covid-19 pandemic has stopped all activities, especially artistic activities, so the government issued regulations to reopen art activities by still implementing health protocols. Based on the results of an interview with Kadek Agus Dwi Sudiarta (37 years), a teacher at SLB Negeri 2 Denpasar and the owner of the Kertha Jaya Art Studio, on August 15, 2021, at the Kertha Jaya Art Studio and he as the head of the studio, he said that "they (art activities) have been reactivated. Art activities are one of the steps to treat the longing of students for learning art during the Covid-19 outbreak". The online learning process and activity restrictions for children had raised concerns about the characteristics possessed by these children. In carrying out this activity, the learning method at the Kertha Jaya Art Studio using

the demonstration method is one way of imitating or demonstrating the lessons that will be given. With this method, it can make it easier for students to understand the lessons in the form of *gending* (song) or drum patterns. This will have an impact on the formation of a balance between the right brain and left brain so it will affect the intelligence of children in receiving material.



Figure 2. *Mekendang* (drumming) *Tabuh Telu* Training Process (Documentation: Ni Wayan Masyuni Sujayanthi August 22, 2021)

The character education values that can be implemented from these activities are as follows: a). Religiosity: before and after carrying out activities in the training process, a prayer is held together to ask for smoothness in the training process; b). Discipline: this activity instills in students to practice discipline, especially about being on time, by coming on time according to a mutually agreed schedule; c). Hard work: working hard is important to achieve a goal as mastering the technique of playing Balinese *gamelan* requires determination, perseverance, and never giving up to keep learning; d). Being friendly/communicative: this is very necessary for social interaction in people's lives because humans cannot live alone but always live side by side while respecting each other and helping each other. In this activity, students need the help of other people to be proficient in mastering Balinese gamelan techniques such as coaches and friends to maintain cohesiveness as a team because playing Balinese *gamelan* requires integrity, and solidity by suppressing the ego of each player; e). Creativity: creativity is the main ingredient to be a prospective artist to create Balinese musical works that are adapted to the times, technological sophistication, and advances in knowledge. The cultivation of these character values has a correlation with the growth and development of students, which becomes a medium for students to express creativity in the art that can be studied, explored, and preserved, especially with regard to Balinese cultural arts. This activity is also an event to hone courage in participating in competitions, and it is hoped that it

can increase children's confidence to appear in public and make achievements in the field of Balinese art.

CONCLUSION

The impact of Covid-19 can be seen from the social interaction of children who tend to be individualistic with the excessive use of gadgets, so positive activities are needed to prevent children's dependence on gadgets, one of which is through the Balinese Karawitan Art activity at the Kertha Jaya Art Studio. This activity is not only a learning medium for Balinese arts, especially *karawitan*, but also indirectly strengthens character values including religiosity, discipline, hard work, being friendly/communication, and creativity as a form of implementation of moral values in the preservation of Balinese cultural arts. In addition, this activity is to stimulate the balance of the right brain and left brain which affects the intelligence of children, especially in understanding learning materials.

REFERENCES

- Adi, N. N. S., Oka, D. N., & Wati, N. M. S. (2021). Dampak Positif dan Negatif Pembelajaran Jarak Jauh di Masa Pandemi COVID-19. *Jurnal Imiah Pendidikan Dan Pembelajaran*, 5(1), Art. 1. <https://doi.org/10.23887/jipp.v5i1.32803>
- Amri, A. U. (2020). *Dampak Penggunaan Gadget terhadap Kemampuan Interaksi Anak Sekolah Dasar pada Situasi Pandemi Covid-19' | Al Ulil Amri | Trapsila: Jurnal Pendidikan Dasar*. <https://journal.uwks.ac.id/index.php/trapsila/article/view/933>. <https://journal.uwks.ac.id/index.php/trapsila/article/view/933>
- Brata, I. B., & Sudirga, I. K. (2019). Megeguritan: Media Pendidikan Karakter Generasi Muda Dalam Menghadapi Arus Budaya Global (Studi Kasus Di Desa Pakraman Bresela Payangan Gianyar). *Mudra Jurnal Seni Budaya*, 34(2), Art. 2. <https://doi.org/10.31091/mudra.v34i2.705>
- Ihsan, A. (2019). Nilai Estetika Kacaping Sebagai Konsep Dasar Pendidikan Karakter Pada Pendidikan Formal Masyarakat Bugis di Kabupaten Sidrap. *Mudra Jurnal Seni Budaya*, 34(2), Art. 2. <https://doi.org/10.31091/mudra.v34i2.627>
- Ismaniar, I., & Utoyo, S. (2020). "Mirror of Effect" dalam Perkembangan Perilaku Anak pada Masa Pandemi Covid 19. *Diklus: Jurnal Pendidikan Luar Sekolah*, 4(2), Art. 2. <https://doi.org/10.21831/diklus.v4i2.32429>
- Karmini, N. N. (2020). Pendidikan Karakter Dalam Cerita Rakyat Rajapala. *Mudra Jurnal Seni Budaya*, 35(1), Art. 1. <https://doi.org/10.31091/mudra.v35i1.994>
- Khasanah, M., Suyanto, S., & Sudiyanto, S. (2019). Nilai Pendidikan Karakter pada Wangsalan Sindhenan Karya Nyi Bei Mardusari. *Mudra Jurnal Seni Budaya*, 34(2), Art. 2. <https://doi.org/10.31091/mudra.v34i2.666>
- Paramartha, W., & Yasa, I. W. S. (2017). Mengungkap Model Pendidikan Hindu Bali Tradisional Aguron-guron. *Mudra Jurnal Seni Budaya*, 32(1), Art. 1. <https://doi.org/10.31091/mudra.v32i1.92>
- Resi, L. A., Haryono, S., & Subiyantoro, S. (2019). Pendidikan Seni Tari Sanggar Seni Sarwi Retno Budaya Surakarta Sebagai Pengembangan Karakter Anak. *Mudra Jurnal Seni Budaya*, 34(3), Art. 3. <https://doi.org/10.31091/mudra.v34i3.648>
- Sahid, N., Susantina, S., Purwanta, P., & Septiawan, N. (2017). Penciptaan Drama Radio Ratu Adil: Prahara Tegalrejo Sebagai Media Pendidikan Karakter. *Mudra Jurnal Seni Budaya*, 32(1), Art. 1. <https://doi.org/10.31091/mudra.v32i1.85>
- Setiawan, H., Rakhmawati, A., & Anindyarini, A. (2020). Pertunjukkan Ketoprak Lakon Pedhut Jatisrana Sebagai Media Pendidikan Karakter. *Mudra Jurnal Seni Budaya*, 35(3), Art. 3. <https://doi.org/10.31091/mudra.v35i3.1008>
- Tyas, G. P. (2018). Nilai Pendidikan Karakter Dalam Ragam Gerak Tari Srimpi Pandelori. *Mudra Jurnal Seni Budaya*, 33(2), Art. 2. <https://doi.org/10.31091/mudra.v33i2.329>
- Widiyatmika, W., Sulisty, E. T., & Nugroho, S. (2019). Nilai Pendidikan Karakter Pada Film Sang Kiai. *Mudra Jurnal Seni Budaya*, 34(1), Art. 1. <https://doi.org/10.31091/mudra.v34i1.639>