

Balinese Ethnopedagogy: Study of the Thought of Ida Bagus Mantra

Ida Bagus Ngurah^{a,1*}

^a*Mahasaraswati University Denpasar*

¹*gusngurah1988@gmail.com*

** Corresponding author*

ABSTRACT

Education is a cultural process, namely a process that continues throughout the life of a cultured human being. This never-ending process involves various human interests. Practically, the industrial process requires professionals, on the other hand, the humanistic group focuses on human freedom. Negotiation of these two approaches provides a third way, namely locality-based education. Intellectual property and its delegation was a big project in ancient times to maintain the existence of society. Bali maintains its strong culture and religion so it is interesting to dissect Balinese-style education through the charismatic figure Ida Bagus Mantra. Interpretative reading through hermeneutic and intertextuality methods will develop data acquisition strategies to obtain Ida Bagus Mantra's ideas about Balinese-style education or Ethnopedagogy.

Keywords: Education, Culture, Balinese style education

I. Introduction

Discussing contemporary education cannot be separated from the struggle between practical education and theoretical education (Suda, 2009:17). Practical education has an instrumentalist paradigm with human outcomes being professional workers. Theoretical education is a set of ideas about human freedom from the network of institutional power, ideology to fulfill all dimensions of life. Both educational constellations have a fundamental weakness, practical education singles out the dimension of human life as just a worker. It is clear that practical education wants to fill the existing industrial vacuum with professionals who master one field completely. Subjective-reflective theoretical education triggers chaos because of the negligence of educational benchmarks. That education refers completely to the fulfillment of complete humanity, so that humans can choose their path in life reflectively, this paradigm is humanistic in nature which emphasizes meaningful dialogue for the formation of a complete human being, not dividing humans into a narrow scope. There is a gap between practical daily life and the abstract ideal of freedom or what is called the educational trajectory.

At this point, the idea of emancipatory postmodernism gives rise to a solution to the struggle between two educational constellations. The educational concept that connects practical knowledge with theoretical knowledge is called ethnopedagogy. Ethnopedagogy is the value of local wisdom as an inherent part of the holistic human education process (Hafid et al, 2015). Ethnopedagogy outlines the goals of education for human cultivation and empowerment. Discussing the educational context with a local flavor, the role of local figures or agents is very important as a beacon for local educational ideas. Agents following Giddens' (2010:62) view are as preservers and transmitters through cultural channels so that ideas are considered mystical and are maintained by practice and become the property of society. Agents or figures make ideas part of society's collective memory.

The island of Bali is an island whose people grow, develop and survive in the values of local wisdom education. Cultural artifacts which are now proof that the local values that have developed have survived and been well modified by the people. Balinese ethnopedagogical ideas are inherent in the character of Balinese society and are

strengthened by the monumental thinking of a charismatic figure and scholar or in Giddens' terminology referred to as an Agent, namely Prof. Dr. Ida Bagus Mantra (hereinafter referred to as Ida Bagus Mantra). Becoming a political official adds to Ida Bagus Mantra's modalities in presenting himself as an important figure in Bali. Referring to Bourdeiu (2015), Ida Bagus Mantra's symbolic capital combines with cultural capital. Symbolic capital as an educated person with a university degree was few at that time, followed by cultural capital in society and as the highest public leader in Bali. It is interesting to describe how the character Ida Bagus Mantra describes his knowledge about locality-based education. Trying to express local ideas inherent in the body of Balinese culture from an agent who tries to promote Balinese culture through education. Interpretive and intertextuality efforts are conscious and planned efforts, not only as the development of knowledge in the field of education, which in Indonesia is recognized as very centralized, with an emphasis on the application of the curriculum and its derivatives, will enrich the treasures of the dry field of education.

II. Discussion

II.1 Characteristics of Balinese Ethnopedagogy

Education in the historical context in Indonesia did not begin when the Dutch implemented ethical politics in Indonesia, namely providing opportunities for Indonesians (children of nobles) to receive western-style education who were familiar with the school system. Latif (2021:261) emphasizes that institutional education can be traced back to the 10th century Javanese kingdom when dormitories were used to educate prospective priests with various materials on royal administration, literature, astronomy and natural sciences. Various literary works also illustrate that dormitories for education have existed and developed, archaeological searches and evidence in Central Javanese temples confirm this idea.

Furthermore, when it is in the form of a state, education becomes a concern in the development of the country in all fields. The

philosophical ideas of the figures began to be formulated. Ki Hadjar Dewantara, by combining two views on education from two poles of the world, almost always becomes the background for the national education system which is always echoed and practiced. As time goes by, the formula for the national education system is increasingly being tightened so that it is finally cemented by all educational actors, from teachers to school principals. Intensive training was held on the policies of the authorities in the field of education and their philosophical background for teachers in Indonesia. The national education system indicates the centralization of educational practices.

The resistance or in the context of the discourse of the centralization of formal education in Indonesia is the emergence of the idea of ethnographic education or regional conditions and the history that underlies it. One of them is Balinese-style education which accommodates ideas from Java or as a Hindu-Javanese defense museum. Balinese-style education has three characteristics, namely adaptive-syncretic, integralistic and meta-conceptual (Usadi in Paramitha, 2020:71). Adaptive-syncretic means accepting external cultural influences, filtering them and adapting. For example, the literary tradition in Bali in the form of Geguritan, Kekawin, Kidung and lontar writing is a dialogue between Hindu-Javanese traditions and local Balinese traditions. Their second inauguration gave birth to a new and fresh cultural style. Balinese people have a local culture with high bargaining value so they are able to influence foreign culture. Creativity for the Balinese people emerges from a process of dialogue, not rejection and destruction.

Second, Integralistic, that is, the character understands it completely, comprehensively. For the Balinese people, reality is understood as a systemic unity. For example, understanding rice fields is the relationship between irrigation, soil, rice, eels, snakes and climate. The entire Sawah entity cannot be separated, because each entity is connected to create a harmonious unity. So Balinese-style rice fertility technology is cheap, friendly, sustainable technology, including knowing the role of eels, snakes and the work of the seasons. Knowledge

of the properties, formulas and laws of the elements of rice fields is an indicator of fertility and harvest success, this is written in *Geguritan Sri Sedana*.

Third, meta-conceptual, that Balinese people respect symbols. For the Balinese people, symbols are the sublimation of ideas and thoughts in the form of symbols. The priority is not the ability to conceptually explain the symbols, but rather the experience of carrying them out. For example, the beauty of art cannot be explained sequentially, in detail and theoretically, but rather in the experience of enjoying and acting on it, the symbolic universe for Balinese people is the thing that is used as identity.

II.2 Ida Bagus Mantra's Thoughts

Ida Bagus Mantra (8 May 1928-10 July 1995) was a scholar, academic, former Governor of Bali, former Director General of Culture, and also served as Indonesian Ambassador to India (Tim, 1998). This charismatic figure whose name is now immortalized as the name of this street is one of the figures who carries the name Bali not only in the context of art, culture or nature but in terms of the idea of locality that encompasses it. He implemented the ideas of Balinese ethnopedagogy in all progressive-visionary policies for the empowerment and acculturation of the Balinese people during his term of office. Ida Bagus Mantra accommodates Balinese people's interest in various literary genres, from oral, written and vocal literature in a scientific-institutional manner. This matter is a step in forming the cultural mentality inherent in Balinese intellectuals who have produced many literary works. Balinese scholars in the past were not only passionate about copying Hindu teachings in the form of lontar, they also criticized and composed according to local conditions or called *nyastra*. *Nyastra* gave rise to intellectual development in the field of literature (Agastia, 1982). This study of literature ultimately became a magnet for foreign philologists to analyze the development of the mentality, spirituality and religiosity of Balinese society. During the colonial period, colonialists were also interested in translating and interpreting various literary works even

though there were also various power interests over them. This effort must encourage local communities, in this case the Balinese people, to view the work of their ancestors from the perspective of their cultural background. Ida Bagus Mantra's intelligent reading of the literary tradition gave birth to the Udayana University Faculty of Letters.

Ida Bagus Mantra's view is not only focused on preserving culture ceremonially but also intellectually. According to Ida Bagus Mantra, Balinese people must also master science and scientific methods to strengthen their culture (Tim, 1998). This enthusiasm encouraged Ida Bagus Mantra to try to link religion, local culture and the latest sciences such as Economics, Mathematics, Biology by changing the status of IHD to become a multi-disciplinary UNHI. This vision is in line with the integral character of Balinese ethnopedagogy which is open and adaptive. The birth of various Lontar which provide a comprehensive understanding of all relations between natural entities in the Balinese environment, such as *Dharma Pemacul*, *Dharma Kahuripan*, *Usadha Bali*, *Taru Pramana*, *Asta Bhumi* and the like, is the initial style of Balinese education which can be said to be scientifically based because it is based on the knowledge possessed by the community. about the natural surroundings.

Ida Bagus Mantra understands that Balinese people have genes for art and religiosity as part of education for their people who grow, develop and survive in a steady and stable manner, thus facilitating artistic and religious activities in a real and institutionalized form as an intellectual landscape and cognitive strengthening. Formally-institutionalized facilities with the establishment of ASTI Denpasar, Jagatnatha Temple, legally-ceremonially, namely the establishment of the *Sasana Budaya* and holding the PKB every year. In fact, the variety of Balinese art is consistently maintained in every *Pekraman Village* in Bali as well as being a symbol of Balinese cultural identity. through ASTI Denpasar, *Sasana Budaya* Ida Bagus Mantra emphasizes that art is creation and practice, not just theory.

III. Closing

Balinese ethnopedagogy is local wisdom as an educational curriculum for a cultured and empowered human life. A life with noble values built from local thinking and the establishment of moral-social and intellectual values. Appreciating every entity in the surrounding environment as the most basic knowledge in order to provide a comprehensive and complete understanding of the world that is currently and will be faced. Interesting to quote Sloka Rg. Veda, 7.95.2,

Ekacetat Sarasvati nadinam Sucirati giribhya a samudra,

Translation: Knowledge has the vitality among the most sacred rivers and flows from the mountains to the sea.

The sloka analogizes local wisdom as mountain water spreading to the ocean, which means that the path of local wisdom is acceptable at the level of thought and implementation, both national and universal (moderate), Ida Bagus Mantra has proven it.

BIBLIOGRAPHY

Agastia. IBG. 1982. Ancient Javanese Literature and Us. Denpasar: Wyasa Sanggraha.

Hafid, Anwar et al. (2015) "An Analysis of Kalosora Function as Ethnopedagogy Media in Nation Character Building in Southeast Sulawesi". International Research Journal of Emerging Trends in Multidisciplinary Vol.I.

Latif, Yudi. 2021. Cultural Education. Yogyakarta: YOI

Paramitha, I Gusti Agung. 2020. Worldview and Characteristics of Balinese Culture. in "Sarasastra". Badung: Sarwa Sastra Pustaka.

Suda, I Ketut. 2009. Mercantilism in Education. Surabaya: Paramitha.

Writer team. 1998. Ida Bagus Mantra. Denpasar: Kayu Mas.

Westa, I Wayan. 2020. Ethics and Cosmos of Balinese Human Life. in "Sarasastra". Badung: Sarwa Sastra Pustaka.