

Conference Paper

Ethnopedagogical Study: Educational Values Depicted in Tumpek Wariga

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Abstract

This article aims to explore the educational values based on the local wisdom of Balinese people in carrying out the ritual *Tumpek Wariga*. This research is an ethnographic research. Data collected in this study were conducted with observation, interview, and literature study. The subjects for the interview include Hindu community leaders, religious leaders and the people of Bali. The analysis of data involves interpretation of the meanings and functions of *Tumpek Wariga* and mainly takes the form of verbal descriptions and explanations. There are some educational values in the sacred *Tumpek Wariga* Day: 1) the value of trust and confidence in God that created man and all its contents; 2) teaches us to develop thinking skills by using contextual local culture; 3) teaches us to always respect the environment, others and ourselves and believe in the omnipotent God; and 4) *Tumpek Wariga* provides cultural significance in education.

Keywords: ethnopedagogy, local wisdom, education, Tumpek Wariga.

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1. Introduction

Indonesia has many differences, including ethnicity, religion, race, culture, customs, which are manifested in the form of diversity. Indonesian's plurality with its cultural construction based on local wisdom, which no other countries has, is a social capital (Zuriah, 2014). Culture not only provides an understanding of a person about the circumstances surrounding but also includes what the individual perceives about the life around (Selasih&Sudarsana, 2018). Every local wisdom lies in this nation can be a basic capital in education. The other hand, culture can only take place in human life through the process of education (Tilaar, 2015).

Education could not be separated by culture. Anwar et al (2017) suggested that education cannot be separated from the life philosophy of a nation or ethnic in form of local wisdom of students' environment. The Law on National Education System number 20 of 2003 actually also outlines this new paradigm in our education, that is, education based on local wisdom appropriate to encourage the acceleration of development in



the region based on the relevant potential and owned by the local community. One of the approaches to integrate culture in learning called ethno-pedagogy.

Ethno-pedagogy is an education based on community culture that should be preserved in order to progress and develop so it can achieve a superior life and living side by side with other countries in the world (Anwar et al, 2017). Alwasilah et al. (2009) views ethno-pedagogy as a practice of local wisdom-based education in various domains and emphasizes local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society (Selasih&Sudarsana, 2018; Akmal, 2017; Suratno, 2010).

Ethno-pedagogy as an integral part of pedagogy, has problem, subject, and result. Ethno-pedagogy as an integral branch of knowledge uses components of ethnic culture as a specific means upbringing activities (Klara et al, 2015). Ethno-pedagogy is the key concept of a special pilot course and is seen primarily as a "science of folk pedagogy, original national objectives, content, education and personal development process, a hybrid science related to anthropology, ethnology, cultural studies, sociology, psychology, ethno psychology, and folklore (Volkov, 1997; Fahrutdinova, 2016).

The results of the study by Khusniati, Parmin, and Sudarmin (2017) that, learning models based on the local wisdom of the tribe of samina by reconstructing original science can improve the character of students in terms of conservation. Parmin et al (2017), asserted that ethnic and cultural diversity has the potential for large scientific knowledge to be explored to enrich learning resources. Research by Ariningtyas, Wardani, and Mahatmanti (2017), using Student Worksheets with ethnics can improve students' scientific literacy on aspects of students' content, context, and scientific processes.

Ayadnya (2012) suggested that Balinese people generally carry out religious ritual activities based on tradition inherited from the ancestors who are *gogon tuwon* (tradition) (Darma, 2012). Ritual activities are carried out lively but on the other hand, do not know the philosophical meaning contained in them. A common problem for Hindus is that they have less knowledge of philosophy and meaning of *upakara* (a form of service that is realized from the results of work activities in the form of material presented or sacrificed in a religious ceremony) and ceremonies. They can make *upakara* and carry out *yadnya* (sacred sacrifices that are carried out sincerely in the teachings of Hinduism) ceremony but they do not understand what the purpose of the ceremony they did.

One of the rituals owned by the people of Bali is *tumpek*. *Tumpek* is very closely related to the Hindu Calendar in Bali. *Tumpek* in Hindu mythology, in the common people, is often suggested *otonan*, arguably Bali birthday (6 months), a warning as an expression of gratitude and thanks. Hindus make offerings to worship *Hyang Widhi Wasa* (God)

because he has bestowed all his gifts upon us from the results or benefits that we get to help us live.

The fact that Hindus do not understand the philosophical significance of their religious rituals is the reason for this article. This article aims to explore the educational values based on the local wisdom of Balinese people in carrying out the ritual *Tumpek Wariga*.

2. Method

This research is an ethnographic research. Buch and Staller (2007) describe ethnography as a form of research that “asks questions about the social and cultural practices of groups of people ethnographers study the lived experiences, daily activities, and social context of everyday life from the perspectives of those beings studied to gain an understanding of their life world (Mertens, 2010). This study aims to explore the educational value in *Tumpek Wariga*.

Data collected in this study were conducted with observation, interview, and literature study. Observation is used to observe the implementation of ritual of *Tumpek Wariga*. Interview is used to know the procedure of ritual of *Tumpek Wariga*. The subjects for the interview include Hindu community leaders, religious leaders and the people of Bali. The literature review is used to describe the study related to local wisdom, especially the meaning or value of education. The analysis of data involves interpretation of the meanings and functions of *Tumpek Wariga* and mainly takes the form of verbal descriptions and explanations.

3. Findings and Discussion

3.1. Research findings

Tumpek Wariga is also known as *tumpek bubuh*, *tumpek pengatag*, *tumpek pengarah*. Fall on the day of Saniscara, Kliwon, Wuku Wariga, or 25 days before Galungan. The series of ceremonies *ngerasakin* and *ngatagin* implemented to worship Bhatara Sangkara, Hyang Widhi (god) manifestation, pleading fertility plants useful for human life. *Tumpek Wariga* is a day to thank praise to Ida Sang Hyang Widhi Wasa (God) in the manifestation as Dewa Sangkara (ancient Balinese people call as the Kaki Bentuyung), the Lord of Plant Rulers who was concretized through the grooming of the trees by offering porridge. In addition, *Tumpek wariga* is also an early series in preparation to welcome the feast of Galungan.

Tumpek Wariga is also called *Tumpek Bubuh* because it was dedicated porridge made of flour. It is called *Tumpek Pangatag* because of the dimension used in the ceremony is accompanied by a procession of *ngatag* (staggering the stem of a plant that is supplemented). Banten or the necessary tools of *Tumpek Wariga* are Banten Peras, Banten nasi tulung sesayut, Banten Tumpeng, Porridge (made Flour), Banten Tumpeng Agung, ducks rolled, banten penyenang Tetebusan, and canang sari, plus fragrant incense. Banten is presented to the Bhatara Sangkara verse as the God of plants. Then, all the plants around the house or yard are given a hanger made from coconut leaves (*janur*) and tied at the stem. After that, give the marrow porridge. Then, "atag" hit three times with a blunt knife by uttering the following spell: "Kaki-kaki, dadong dija? Dadong jumlah gelem kebus dingin ngetor. Ngetor ngeed-ngeed-ngeeed-ngeeed, ngeed kaja, ngeed kelod, ngeed kangin, ngeed kauh, buin selae lemeng galungan mebuah pang ngeeed"(where ar Grandparents? The grandmother was shivering hot in the hospital. Chiming dense, dense, dense north, south bushy, east bushy, western dense, again twenty-five days feast of galungan fruit with bushy).

Tumpek Wariga is the day of the Sanghyang Sangkara descent that keeps the salvation of all plants (trees). He keeps the plant growing fertile, alive and spared from pests, in order to produce good and abundant harvests, more than ever and thrifty in spite of being consumed or consumed. We must be aware that the source of energy we have for our daily routine comes from nature. "Annaad bhavanti bhuutaani. Prajnyaad annasambhavad. Yadnyad bhavati parjany, Yadnyah karma samudbhavad " (Bhagavad Gita.III.14) which means Living things come from food. Food comes from plants. Plants come from rain. The rain comes from yadnya, karma.

In the mantra mentioned grandparent. It has the meaning that we are created between men and women. In Hindu beliefs men and women are called purusa and pradana. Agung, et al (2016) describe that purusa and pradana concept in Hinduism and indigenious peoples in Bali aims to achieve balance in life which is Santhi, peaceful in spiritual and physical happiness (Suarmika&Utama, 2018). The terms purusa and pradana in Balinese dictionary are the families of the men and the families of the women. Purusa and pradana in Bali customary inheritance law is always considered in determining who is entitled as heir and the successor to the offspring of the male. The concept of purusa pradana (humans) means to be balance between the spiritual mental life and the material physical life.

The southern phrase (kaja), north (kelod), east (kangin) and west (kauh) in mantra, are wind direction. Hall (2009) suggests that, in Balinese cosmology, the world is perceived as a matrix of five directions, that is kaja (toward Gunung Agung, home of gods and

source of spiritual wellbeing), kelod (toward the sea, home of evil forces), kangin (toward sunrise), kauh (towards sunset) and puseh (centre). This strongly directional way of thinking is relational rather than absolute—the positions of kaja and kelod vary depending on where one is in Bali—unlike in Western directional thinking which is absolute (i.e., north is always in the same direction regardless of one's physical position). Balinese interpret this matrix not only in a physical way, but as a symbol of religious forces, and deities and their associated colors.

4. Discussion

The essence of *Tumpek Wariga* is to form an ecologically minded society that is concerned with air, water, soil and plants and other natural gifts. Communities' capability of controlling excessive consumption of natural resources should be used for the sustainability of human life. Humans, cultures, environments, are the three factors that interconnect intertwine integrally. The environment in which humans live, besides the natural environment, is also a socio-cultural environment. Accordingly, human concepts must be understood as biosocial. It is according to the organism's ability to adapt in the environment, to its socio-cultural environment.

Indonesia has a lot of local wisdom that praises the environment among others. In Sunda community in West Java, forest conservation is reflected on their system of belief as the local wisdom of leuweung larangan (prohibition forest) and Babasan (local wisdom to preserve water resource) (Supriatna, 2015), Ciptagelar (local wisdom to preservation environment) (Komariah, 2015). Another form of local wisdom of Java community is the reluctance of the Javanese to chop down big trees more because there is a tree waiting. Anyone dares cutting it down becomes kesambet or kesurupan. Attitude and behavior based on that belief, when is examined scientifically, actually has a high value from the aspect of ecological view (Suarmika&Utama, 2017).

Tumpek Wariga also teaches us about the concept of human relations, God and environment, in Bali known as Tri Hita Karana. Sudiana&Sudirgayasa (2015) suggested that the integration of Tri Hita Karana in learning deliver the understanding of human being to students that: 1) they are the creature of God. It will strengthen the faith and become the basis for thinking, doing and saying good and true according to the teachings of his religion; 2) they must realize that they are social creature who need each other. Being self-aware as a social being, the character developed is mutual respect, is always placing public interest above its own interests, respecting parents, teachers and friends; and 3) they have a character to love the environment. By realizing that life depends on

the carrying capacity of the environment, we must be friendly with the environment by preserving it.

Integrating local wisdom in learning can shape the character of the students. The study conducted by Rasna & Tantra (2017) was aimed to find out the Balinese local wisdom or knowledge which can be used to develop good characters in young children in Bali. Meanwhile, the study conducted by Anggraini & Kusniarti (2017) suggested that the local wisdom-based instructional model could improve the students' comprehension and strengthen the students' characters during the classroom instructional activities. Dahliani, Soemarno & Setijanti (2015) suggested that local wisdom has two main elements, namely human with its mindset and nature with its climate. Humans in olden days use nature's language to form a built environment, namely the interaction between nature-human-built.

Students' science literacy can be developed by integrating local wisdom *Tumpek Wariga* in learning. *Tumpek Wariga* teaches us about preserving the environment, which is in this era of globalization lot of environmental damage is caused by human activity. OECD (2016) suggested that science literacy includes explaining phenomena scientifically, evaluating and designing scientific enquiry, and interpreting data and evidence scientifically. Results of study conducted by Dewi, Poedjiastoeti&Praharani (2017) found that ELSII learning model based on local wisdom through the adaptation of environmental conservation values contained in the social life of the community, are expected to develop problem-solving skills, scientific communication, and caring attitude to maintain the environmental balance.

5. Conclusions and Suggestions

Tumpek Wariga is a day devoted to environmental sustainability (flora). There are some educational values in the sacred *Tumpek Wariga Day*:1) the value of trust and confidence in God that created man and all its contents. In addition, there is value in preserving the environment, especially vegetation. By preserving plants indirectly also conserve animals and humans. The significance of plants is to contribute in providing Oxygen (O₂) for animals and humans, in addition, for plants providing us with water reserves and absorbing air pollution gases; 2) teaches us to develop thinking skills by using contextual local culture. Thinking to solve problems, discovering technologies that can be used for the benefit of mankind; 3) teaches us to always respect the environment, others and ourselves and believe in the omnipotent God. It means that *Tumpek Wariga* can form the character of learners that focus on interaction with the environment. Character

makes person able to thinking, doing and communicating well in the life of society; and 4) *Tumpek Wariga* provides cultural significance in education. Culture is the mindset of people in the life of society which is used as life guidance. Learning with local culture can foster high-level thinking skills, because the culture used is contextual.

Ethno-pedagogy is an approach that integrates local wisdom in the educational process. In the future, it is needed to develop our local wisdom as a model in teaching and learning. All this time, we only adopt models of learning from the West.

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