
CONSISTENCY OF BALINESE FAMILY EDUCATION IN FORMING A LOVE OF CULTURE FROM AN EARLY CHILDHOOD

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ABSTRACT

KEYWORDS

Balinese Family
Education, Love of
Culture, Early Childhood

Forming cultural love is essential to stimulate a passion for the country's culture. Therefore, family consistency is needed in creating cultural attachment from early childhood, as Balinese families do in developing cultural love. This study aimed to see the Balinese tribal family in preserving Balinese culture in the Metro Rejo Oku Timur village as ancestral heritage and national identity. Get used to loving and implementing cultural values in daily life, and anticipate the negative impacts of foreign cultures. This research method is a descriptive qualitative research type with the research subject being Balinese tribal families in the village of Metro Rejo Oku Timur using interview data from 15 respondents through data validity techniques using method triangulation and source triangulation. Then, the results of this study indicate that Balinese tribal families consistently provide the best education by including a series of cultural activities continuously and supported by the surrounding environment as a complement. From early childhood, Balinese children have been taught how to pray, make offerings, learn Balinese dance, compose gobagan and get used to using Balinese in their daily lives.

INTRODUCTION

Education is vital in directing and guiding each individual toward a better direction. The provision of basic and primary education is within the family (Karimullah, 2021c). Because this is where the institutions of human life are felt to be able to give influence each individual (Ilyas, Hafidhuddin, & Al-hamat, 2018). Early childhood is in a period of growth and development in various aspects. At this age, children are often referred to as great imitators; they are easy to imitate what they see and hear. Elements of early childhood development need to be developed, but the preservation of local culture is no less essential to be honed from an early age. It is important to stimulate children to love and preserve culture as national identity (Indrayani, 2019). The Balinese family has a role in fostering love and culture from early childhood. Balinese tribes are not only found on the island of the gods of Bali but also spread across various islands, including in remote areas of South Sumatra, especially the village of Metro Rejo Buay Madang Timur; they still bear the same responsibility. Children are part of a family that needs education (Benjamin 2019) as a form of preparation for a generation that is virtuous and able to preserve culture as their identity so that they are not obsolete by the times.

Balinese families' consistency in providing education and instilling a love of culture is the responsibility of parents and other family members to pass on cultural knowledge to their children as the next generation (Miharja, 2013). In adulthood, there are many moral declines

and a decrease in the love of ancestral culture. This is due to the development of an increasingly modern era and the inclusion of western cultures and other foreign countries. Advances in technology not only have a good impact but also have a harmful effect. With the sophistication of technology, children can easily access and search for something in cyberspace based on their will (Syam, 2015). Lately, many young children have been able to use Android like other adult children; they can easily access searches on YouTube and other social media accounts. Gadgets have become one of the media supporting the development of the times that are increasingly eroding the character of early childhood. According to Balinese culture, many children prefer to imitate foreign songs and bad, harmful ones, such as calling the names of family members without using special calls. Awareness of the importance of local and cultural wisdom values as national cultural wealth should be able to provide good benefits for the existence of local wisdom (Mahardika & Darmawan, 2016).

Culture is one of the guidelines for living in a community group as a reference for behavior. Therefore, culture can become a color in the tradition from generation to generation from the ancestors (Azima, Furnamasari, & Dewi, 2021; Karimullah, 2021b). If Balinese culture inspired by Hinduism can influence and stick to the world's population, Indonesia should be proud. However, the reality is that the culture of the Balinese tribal community, which is more influenced by foreign cultures, is a problem that needs intervention by the indigenous population. Various phenomena at this time are caused by the disappearance of Balinese traditional socio-cultural values (Bali, 2018). One example of the decline of culture in Balinese society is in the language sector; the phenomenon of concern is based on a growing phenomenon in the field that the Balinese language is increasingly being abandoned. Indonesian and languages have shifted the position of Balinese as a mother tongue from other countries. As a result, its use has also decreased in quality and quantity. Likewise, the Balinese script, its existence requires serious attention in the modern era, considering the culture of *nyastra* is increasingly being abandoned by children. Besides language and writing, Balinese literature is also experiencing a negative impact from the progress of globalization development along with the decline in the use of the Balinese language among the younger generation.

Preservation of culture with a community background that has a variety of customs, cultures, and different beliefs is a challenge for Balinese families in maintaining consistency in preserving civilization itself. However, being in a pluralistic society does not discourage Balinese families from instilling cultural love in their offspring (Prajnawrdhi, Karuppanan, & Sivam, 2015; Pramatha & Davis, 2016; Romadhon, 2017; Rosilawati, Mulawarman, Sofyan, & Mulyantari, 2020). Thus, the children's education in the family is expected to provide practical learning to their children (Hasni, 2021). In developing the character education of the Indonesian nation, local cultural values can be used as the basis for its development because local cultural values have universal goodness, that the noble culture, the beauty of the nation's philosophical values, which is the nation's cultural heritage, is critical to be passed on from generation to generation through education so that this nation's generation understands and applies these noble values in their lives (Arnyana, 2014). Through this research, The researcher wants to find out how Balinese families anticipate and deal with foreign cultural influences in the era of progress that can quickly enter Indonesia (Yudipratomo, 2020), especially in Balinese tribal communities in the village of Metro Rejo Oku Timur. Thus, departing from the phenomenon and the development of this era is expected to be able to take lessons for all of us to learn in facing the challenges of globalization and be able to foster a sense of love for the culture of the homeland as a national identity that should be preserved.

METHOD RESEARCH

This study uses a descriptive qualitative research method in which the researcher is oriented to describe the events in the field clearly and in-depth. The place of this research was carried out in the village of Metro Rejo Oku Timur, Palembang. The respondents in this study were 15 parents from Balinese families. The data validity technique uses triangulation methods and triangulation of sources, including the observation method used to determine the cultural conditions in Balinese tribal families. At the same time, the interview method was carried out to obtain information and documentation as evidence (Noor, 2008; Taherdoost, 2016). The data analysis technique is inductive, including data reduction, which aims to simplify the data obtained in the field to facilitate the presentation of data, and conclusion drawing or verification.

RESULT AND DISCUSSION

A. RESULT

Balinese family education provides a lot of learning from an early age, as for the forms of activities carried out to instill a love of Balinese culture by the people around Metro Rejo, including language habituation, praying in Pura, Balinese dancing, and participating in arranging fruits for offerings at the Pura and called gebogan. Advances in technology and information in the era of globalization have significantly influenced the line of education; this is also felt in early childhood education. Technological developments currently provide a stigma for the pros and cons of society, especially parents. This is due to cultural acculturation, increasing when technological developments enter all corners of Indonesia. This progress needs to be balanced with various steps and accurate anticipations, one of which is strengthening culture or arts to avoid cultural collapse or the extinction of culture and art in the younger generation, even from an early age. Each regional culture must be fostered further without disturbing the life of the national culture. The strong correlation between regional culture and national culture needs to be regulated. So that they can support each other and respect each other's development. Apart from being a unifier, regional culture serves as an essential point for developing the nation's culture. National culture will grow well if it is supported by a local culture that is still maintained.

A culture is a form of change with significant changes in which culture develops holistically, both horizontally and vertically. Cultural transformation can be seen as a change in behavior patterns caused by the existence of several new experiences, directly or indirectly, in the knowledge of a group of people in a community member. Based on this, it is in line with Sukardika's (2001; 2004) opinion that to see social change, in this case, culture is not seen as an object of inheritance but as the dynamics of the community's response to its environment. So from the arguments above, the researcher interviewed how many Balinese people are in the Metro Rejo Oku Timur village, Palembang. The following are some of the discussions that the researchers conducted, namely:

In the results of interviews that the researchers conducted with one of the Balinese tribal community leaders who said, "Oh yes, ma'am, so in Balinese culture we were taught how to read prayers according to Hindu teachings, started to be invited to arrange fruit in gebogan for offerings at Puras and participate in performing the Rejang Dewa dance at the Pura." The interview results explained that, in Balinese culture, every citizen applies how to pray at the Pura. By Hindu teachings by arranging fruits in gebogan. This is done as a form of gratitude to Ida Sang Hyang Widhi and uses appreciation for children from early childhood. Then in shaping the character and personality of the child, the Balinese always teach various ways of worship and instill good morals towards others. The results of an interview with one of the

residents named Kadek said: "As a mother, of course teach about kindness how should do good and respect elders, invite children to pray both publicly and privately. I play Hindu spiritual songs too, so that the child knows more about his religion." Teaching about goodness in the Balinese tribe is carried out by playing Hindu spiritual songs on several occasions. This application aims so that children form their religious soul by worshiping and praising, as well as creating a person of good character according to Hindu teachings.

Furthermore, in instilling other religious processions by inviting children to pray. This is in accordance with Mrs. Anggun's words in an interview with one of the residents of Metro Rejo: "Surely as a Balinese, I invite you to learn to pray, madam, and to participate in religious activities. In addition, train children to use Balinese in their daily life. And don't forget to also send children to learn Balinese dance to the experts." From this, it can be understood that this education is carried out from an early age so that children are trained and accustomed to the habits applied by their parents. In addition, it also aims to provide a religious foundation so that it is attached to every child.

In the interview that the researcher conducted with one of the Balinese tribal community leaders, they said, "when we were little we were taught about goodness, taught that there is good and bad karma for every action, taught to learn science, taught how to pray, and invited to put offerings into each Pura" Mrs. Intan expressed this. This kind of education is carried out with the aim that children begin to recognize good and bad karma and how they should behave according to the teachings of the Dharma and can practice proper and proper placement of offerings based on Hindu teachings.

Based on the results of interviews with Balinese residents in Metro Rejo Village, a unique way of anticipating the development of an increasingly advanced era, so to face the challenge of this is that Balinese cultural education provides rules and guidance, this is according to the expression of Mrs. Kadek: "I limit using cellphones, ma'am, because if children are too frequent, besides being not good for health, it can also have a bad effect. The influence is not good, for example, small children like to imitate the blackpink style of clothing, prefer to Korean dances like that. I'm afraid that later they will even prefer Korean dances to Balinese dances. I'm a little worried too, but yes, excessive use of cellphones must be avoided, it must be monitored as well. In addition, if the habits of Balinese people on the Metro are usually small children who have learned to dance." The purpose of this is to anticipate the evil influence of gadgets and keep children involved in traditional Balinese dance training on several occasions so that children still know their own culture.

Next, the results of interviews with Balinese residents in Metro Rejo Village, a unique way of anticipating the development of an increasingly advanced era, Mrs. Anggun said: "It's a bit worrying if the children have imitated the habits of outsiders. For example, if my child likes BTS dance, I always invite them to participate in religious events (sembahyang), and the Balinese people here often make celebrations with Balinese dances (bumbung). Also, at the time of worship at the Pura, there are always religious dance activities, so children are used to cultural and religious habits like that Ms. This is done to get children to see and participate in preserving Balinese culture amid the diversity of the surrounding environment and the adverse effects of technological developments.

The interview results above show that preserving Balinese culture is difficult because of the various challenges that must be passed, especially in minority areas, such as Metro Rejo Village and Palembang. Apart from being a minority tribe, the community's challenges in maintaining Balinese culture also occur in the influence of cellphones or gadgets, which are one of the sources that cause acculturation. As stated by respondents, children prefer to dance in the style of k-pop than dance from the local culture. In addition, parents' efforts to

implement the love of Balinese culture from an early age by dividing time playing with gadgets and supervising children when playing with devices. As a resanxiety often occurs in parents, especially the Balinese in Metro Rejo Village. Because maintaining the original culture in the era of the onslaught of technological progress like now is not easy. There are three main reasons for cultural shifts, especially in terms of language—first, the social environment that is multilingual (ethnic). Second, the task field is relatively unstable. Third, the parents are of different ethnicity.

Furthermore, from the interview results, Mrs. Intan revealed: "Astungkara, my son still loves Balinese culture. For example, when praying, my children are usually enthusiastic about being invited to the Pura, and happy to be invited to learn Balinese dance with their friends. I'm used to doing those activities, if possible, I invite my children, I'll just take them. And besides that, all family members and even family members of my children's friends also used to include their family members from childhood to adulthood." The important thing is that we have to get used to it from a young age. Thankfully, most Balinese people find it easy to make this habit in this Metro village. It is supported by the environment, too, Ms. The purpose of education like this is to set an example and be a role model for Balinese children as early as possible.

From the results of the interviews above, it can be concluded that children from Balinese families in Metro Rejo Oku Timur Village have been taught and are accustomed to continue carrying out a series of traditional and religious activities from early childhood. In addition, this is also supported by the family environment and other Balinese neighbors who continue to pass on knowledge of Balinese culture as the identity of the Indonesian nation so that it will not be lost to time. So, the challenges of the times, family, and environment have an essential role in maintaining Balinese culture even though it is far outside the island of the gods of Bali. In correlation with the preservation of Balinese culture, the environment is very influential in supporting the preservation of Balinese culture; every movement or activity related to the use of Balinese culture requires cooperation between family members, in addition to involving children in every activity by doing habituation methods, have a positive impact with involving the younger generation so that they have awareness and responsibility in preserving local culture.

B. DISCUSSION

1. Family Education

The family is the first source of education in the context of education; every effort to direct and develop physically and spiritually by the values in society and culture exists. Education is an effort to direct and foster innate physical and spiritual potentials in accordance with the values in society and culture (Fitri, 2020; Masemann, 2003; Nola & Irzik, 2006). At the same time, the family includes family members in the form of father, mother, and children. The prenatal family is formed because of the legal marriage between a man and a woman. In addition, the family includes fulfilling psychosocial tasks and functions (Alfaruqy et al., 2018; Karimullah, 2021a). Therefore, family education is an effective means to guide and direct everything towards a better one. This family is one of the main elements in continuously forming and stimulating good habits (Desforges & Abouchaar, 2003; Jailani, 2014). In this case, it is relevant to the results of research which show that the function of education is very complex and sustainable according to the desired goal, namely being able to stimulate to form good potential in early childhood and as a provision to anticipate everything that is not good through this education.

Family is the first education for their children. According to Ki Hajar Dewantara, the family is a collection of individuals who have a sense of selfless devotion for the benefit of all who take shelter in it. So important is the family of human life for individuals and groups of people. Thus, it is proper for families, especially parents, to provide the best education and role models for their children. In addition, the application of character education to the Balinese does not need to go through a particular field. Still, it can be carried out by various elements, both through formal and non-formal education. Balinese culture holds a lot of potential for democratic values, and the requirements for good children's educational values are still used to guide social life. These values are the first layer, namely ideas that conceptualize the most substantive things in social life, followed by a more relevant layer, namely norms and laws associated with the existing culture. In their daily life, the behavior of the Balinese people is also based on the values of Hinduism and the Tri Hita Karana philosophy.

Tri Hita Karana's philosophy of life emphasizes the existence of harmony and balance in life between humans and humans, humans and the Creator, and humans and their environment. These principles are internalized and institutionalized in the social structure of Balinese society and become the Balinese people's way of life, developing knowledge systems, patterns of behavior, attitudes, values, traditions, arts, and so on. In the end, this Tri Hita Karana philosophy became the ideology and core values in the life and culture of the Balinese people. This ideology and core values later became the basis for the regulatory standards used by major institutions, such as the kuren and dadia, sekaa (traditional organizations), subak (irrigation organizations), and desa pakramanan in Bali, in evaluating the behavior of their members. The phenomenon of socio-cultural change as a result of modernization and globalization that has recently hit Balinese society has raised concerns from various elements of the Balinese tribal community. These elements assess that the Balinese face various challenges, even 'threats.' The most troubling thing is the fear of the threat of the existence of the Tri Hita Karana ideology.

2. Balinese Family Education

Indonesia has a lot of diversity in languages, customs, and religions that families embrace the country. The Balinese family education is not only found on the island of the gods. Still, it has spread to all islands in this country, especially in the South Sumatra region, to be precise, in Metro Rejo Village. The Balinese family firmly adheres to their culture, and usually, they are synonymous with the term Bali-Hindu. Culture supports citizenship, which contains a set of ideas that can be effectively realized in cultural representations to form citizen identity (Mahardika & Darmawan, 2016). As the first educational center, the family has a fundamental task in preparing children for their role in the future. The basics of behavior, attitude to life, and various local cultural tribal customs must be instilled in children from the family environment. Of course, life attitudes or examples and behavioral habits that reflect values that do not forget culture, because such attitudes to life and behavior developed from an early age will be very imprinted on the child, with that found a solid personality to lead to the formation of a person who has a personality.

Balinese family education teaches many lessons, one of which is through gending rare songs. The purpose of this gending is to entertain children before bed. This is usually done in early childhood. For the Balinese, songs intended for early childhood generally have educative poems sung with melodious rhythms, cheerful, playful, funny, and contain advice and character education. But unfortunately, people begin to ignore the values of local wisdom their ancestors inherited in interacting and socializing with their natural environment. This

fact is seen as an impact due to society's unpreparedness when dealing with such a complex global civilization. (Brata 2019). Gending Rare or Sekar Rare, various kinds of children's songs have the nuances of the game. This type of song uses a simple Balinese language and is full of enthusiasm and cheerfulness, so it can be sung easily in an atmosphere of playing and having fun. So that child like it. One example of a rare song that is sung is "*Bareng-bareng janji majalan Ajak timpal lakar mapalyanan Kema mai saling kaukin Ajak liu saling enderin Diumane malaib-laiban Masambilan ngaba panyapungan Keneh liang nutugang pejalan Diapin ejoh kenjel tan kerasa*". The following is an example of a Balinese children's song sung as an introduction to Balinese culture from an early age. Balinese people often sing this when they want to put children to sleep.

3. Love of Culture

The culture of a region or nation, also called local wisdom, can be understood as local ideas that are wise, full of wisdom, and of suitable value, which are embedded and followed by community members. Expressing local wisdom is a truth that has become a tradition or is permanent in an area. Local wisdom combines the sacred values of God's word and various existing cultural values. Local wisdom is broadly a cultural advantage of the local community and geographical conditions. Local wisdom is a cultural product of the past that should be continuously used as a guide for life. Although it has local value, its value is considered universal. In addition, love of culture must also be applied by parents; parents must first love the original culture of their ancestors or the culture of the local area wherever they are; when children see the example of their parents, the children will imitate it with pleasure.

Local wisdom provides guidelines and life guidelines that can provide happiness in life. People who uphold and implement this noble cultural heritage will be able to carry out their lives well, primarily will provide support in making relationships with God, making relationships with fellow humans in social life, and making relationships with their natural environment. Culture or local wisdom is human wisdom that relies on the philosophy of values, ethics, ways and behavior, tools, and excellent and proper habits passed down from generation to generation that can provide life guidelines in maintaining relationships with God, fellow humans, and nature. Environment. This is by interviews that researchers have conducted with several sources. At the core of their answers, they say that Balinese cultural education has been carried out continuously from an early age and is supported by all family members and the environment to preserve ancestral culture as a national identity.

For example, Balinese local wisdom is called Tri Hita Karana, three things that make Balinese people happy. These three things are a culture or habit of how Balinese people relate to God, make relationships with fellow humans, and relate to their natural environment. (Arnyana, 2014). This is relevant to the results of interviews conducted by researchers, namely that Balinese families do not only preserve their culture but also seek to establish a good relationship with God through culture, such as training their children to dance Rejang Dewa in Puras. Because Balinese people are certainly Hindus, many of their customs and culture are inspired by this belief. Like the Balinese Rejang Dewa dance at the yadnya ceremony, in this case, the gods are willing to come down to witness the sacred ceremony performed by small children. It's no wonder that foreigners are stunned by Balinese culture, which is very protective of its ancestral heritage from generation to generation and is attached to each individual. Through habituation and consistency of Balinese families in educating children from early childhood, they can anticipate the negative influences of foreign culture.

The following is the result of documentation of Balinese cultural activities:



Figure 1. Prayer (Sembahyang) Activities at Pura

The prayer (sembahyang) activities in Pura above are carried out by learning activities of Hinduism. This is indeed instilled from early childhood from a young age; they have been taught how to pray correctly and how to behave by Hindu religious norms. What is instilled in our students is how to consistently maintain tolerance with other religions so that children will always be able to appreciate the differences that exist in the future. With good religious education, we hope that in the future, our children can always act and behave according to religious teachings, respect each other, and always obey their parents.



Figure 2. Children's God Rejang Dance Activities

From the picture above, it is proof that introducing children to the love of Balinese culture in the modern era as it is today does not prevent the people of Metro Rejo Oku Timur Village from continuing to introduce Balinese culture, both at school and in the community, as well as introducing tolerance towards others. Until there was harmony, the enthusiasm of the residents to be present to enliven the event was very good, the children's dance activities were also not only attended by indigenous Balinese, but residents who were not ethnic Balinese also came competing to enliven the event, in addition to preserving Balinese culture, many benefits could be achieved from these activities, namely: maintaining tolerance, maintaining harmony between others, and growing a strong character in the process of introducing Balinese dance, especially the Balinese people themselves.

CONCLUSION

Family is the first and primary source of education. In addition, this education is carried out consciously, which seeks to guide and direct children in a better direction. In this case, parents are primarily responsible for providing their children with the best education. Education is not only related to intellectual knowledge but also includes the formation of a good personality and instilling a love of culture as a national identity, especially Balinese culture. The form of consistency of Balinese families in forming cultural love and facing the times is by involving children from an early age in every traditional and religious activity; all other Balinese family members also do this, and a supportive environment always uses a series of Balinese culture in every event. After a series of habits are carried out in daily life, it is not surprising that Balinese family education can maintain customs as well as a form of anticipating the adverse effects of foreign culture.

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