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Inheritance of Values of Educational Leadership of Hindu Manca Desa at the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency

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ABSTRACT

Modernization and globalization erode local traditions and cultures, affecting the lives of multicultural communities. Customary leadership acts as a mediator. This study analyzes the inheritance of Hindu Manca Desa leadership education values in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency, focusing on factors, processes, and implications. This research method is qualitative with a descriptive-interpretive approach. Data were collected through observation, interviews, and document studies, then analyzed using phenomenological, constructivist, and social learning theories. The inheritance of leadership values is influenced by Theological Factors, Medewa Bareng, Mythological Factors, Ceciren Pudak Mesekar, Socialist Ideology Factors, Nitisastra, Asta Brata, Tri Upaya Sandhi, Panca Dasa Pramiteng Prabu, Panca Satya, Pedagogical Factors, Experience, learning, collaboration, leadership innovation, sociological factors, Masemetonan (brotherhood), Menyama (togetherness), Psychological Factors, Gratitude, mental and spiritual well-being, social involvement. The inheritance process is carried out through, Traditions and rituals, Mabyasa, Mapinton, Nyaik Nasi Palupuhan, Solah Abuang, Rejang Adat, Socio-religious relationships, Ngayah, Mepunia, Hindu ethical teachings, Tat Twam Asi, Tri Kaya Parisudha, Dharma and Hindu leadership philosophy. The inheritance of Hindu leadership values based on local spirituality and ethics can be a solution to the crisis of leadership that is too materialistic. This leadership model emphasizes unity, empathy, and cultural identity in facing the challenges of globalization, while building more ethical, inclusive, and sustainable leadership

INTRODUCTION

The Indonesian nation has ethnic, tribal, customary, and cultural diversity within the framework of Bhineka Tunggal Ika. Diversity is a source of pride for the citizens of the Republic of Indonesia. The Unitary State of the Republic of Indonesia is based on Pancasila and the 1945 Constitution. Pancasila is used as the basis for the philosophy of life as a nation and state and can be used as a universal reference in carrying out daily life. The basic foundation of the state is also used as a guideline by the country's leaders to manage diversity well, and to achieve the progress of the nation and state of the Republic of Indonesia. This can anticipate various changes and shifts in currents in strategic areas or environments, both globally and regionally, in facing increasingly dynamic world developments lately. Globalization has implications for various policies and the quality of national management of each country. According to Tambunan and Sony (2018), in facing these challenges, a state leader is needed who has values based on Pancasila, namely spiritual, nationalist, humanistic, democratic and social justice. There are demands such as competition, conflict and physical disturbances or ideological order. This has an impact on the decline in the commitment to nationalism, in terms of maintaining the values of social and traditional wisdom in Indonesian society.

The reality of Indonesian society's life is starting to be displaced by the values of globalization that are increasingly hitting people's lives today. Explicitly, this can already be felt, although its quality and quantity cannot be measured. This condition affects the harmony of multicultural society life, and can divide the unity and integrity, as well as the diversity of the Indonesian nation itself. In accordance with these conditions, Puja and Mahayasa (2021) stated that in this era of globalization, the concept of Hindu leadership, one of which is asta brata, is still relevant as a guideline in advancing an organization that is modern and traditional. This is a challenge for a leader in facing capitalist ideology, thus it is hoped that there will be a fundamental unity between the relationship between humans and nature and the harmony of individuals or humans with God. In addition, there is the development of modernization which also affects all aspects of life.

Based on the phenomena that occur above, it requires a leader who has strategic insight and vision and has a commitment and sides with the local wisdom values of each ethnic group in Indonesia, especially in relation to leadership values. Leadership based on local wisdom is certainly based on tradition, customs and culture, such as one of the leadership systems that still survives today in the Tenganan Pegringsingan Traditional Village. According to Iswari, Putrayasa and Pageh (2022:133) explain that the leadership system in the Tenganan Pegringsingan Traditional Village uses the Ulu-Apad leadership system with the Rwabhineda concept structure. Ulu apad is a traditional leadership in Tenganan Pegringsingan Village based on beliefs and trust which has the meaning of a leader's obligation to preserve the heritage of his ancestors. A leader must reflect a responsible attitude, willing to sacrifice, magnanimous, fair, authoritative, careful and thorough, firm, and broad-minded.

This leadership system still exists in Bali Aga Village, in Tenganan Pegringsingan. Not only that, there are many other types of traditional leadership that apply to indigenous communities in Bali, such as the leadership of Hindu Manca Desa, in Bugbug Traditional Village, Karangasem Regency, which still firmly maintains culture, customs and inheritance of leadership until now in relation to local major religious ceremonies. Quoted from Nusa Bali.com (Nantra, 2022) The Usaba Gumang or Usaba Kadulu Gede Ceremony which is held every two years, precisely on Purnama Kapat. Traditional or informal leadership is a form of leadership that is fair, wise in making decisions and resolving problems in society without conflicting with the customary values that apply in society (Seftiyawan, Alim and Suraya, 2021:115).

However, this is not the case in Bugbug Traditional Village, Karangasem Regency, although the influence of modernization cannot be avoided by the Bugbug Traditional Village community, but the inheritance of educational values of Hindu Manca Desa leadership, traditions, and traditional culture, in the village is still carried out through the leadership of Hindu Manca Desa, especially at the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency. Religious activities are established based on the existence of a harmonious relationship with the Tri Hita Karana concept in the five villages until now. A leader who is guided by Hindu teachings, such as the Tri Hita Karana concept (Parhyangan, Pawongan and Palemahan) will be able to account for his performance and be able to create harmonious and balanced relationships with the three components, thus providing a positive impact or feedback to the community (Sunny, 2018:84). The existence of a system of inheritance of educational values in Hindu Manca Desa leadership and various traditions owned by Bugbug Traditional Village, Karangasem Regency is very unique to study. The purpose of this study is to explore the Inheritance System of Hindu Foreign Village Leadership Education Values in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency. This is intended to be used as a reference for efforts to develop knowledge, especially knowledge about Hindu religious education. In addition, to study and analyze the occurrence, process and implications of the Inheritance of Hindu Foreign Village Leadership Education Values in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency, on the knowledge, attitudes, and behavior of the Bugbug Traditional Village community, Karangasem Regency.

LITERATURE REVIEW

1. Inheritance

Inheritance is the process, method, or act of inheriting or passing on wealth, leadership, or certain values. According to Projodikoro (1991), inheritance is related to the transfer of a person's wealth after death. The Big Indonesian Dictionary (KBBI) also explains inheritance as a replacement of leadership in accordance with applicable regulations, there are two forms of inheritance according to Poerwardaminta (1982) "Appointment of heirs while the testator is still alive and, distribution of inheritance after the testator dies. Inheritance of Hindu Manca Desa Leadership Education Values At the Usaba

Gumang Ceremony in Bugbug Traditional Village, inheritance refers to the inheritance of values and leadership behavior in Hindu teachings. This process aims to provide an example for future generations and maintain the sustainability of leadership in the five traditional villages (Manca Desa).

2. *Educational Values*

Values are something valuable and useful for human life and encourage someone to act based on their choices (Mulyana, 2001). Values arise from the relationship between the object being assessed and the subject assessing. In education, values reflect the awareness and attitudes that guide a person's behavior in everyday life (Astuti, 2019). Education aims to improve human dignity through the development of knowledge, attitudes, and skills (Mustoip et al., 2018). In the context of Hinduism, education is based on the sacred teachings of the Vedas and includes spiritual and religious aspects (Dauh, 2018).

Hindu Religious Education teaches the values of God (tatwa), ethics (susila), and rituals (upacara), as well as forming good and respected characters in society (Heriyanti, 2020). Educational values are related to the leadership of Hindu Manca Desa in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency. The leader plays a role in mobilizing five traditional villages (Manca Desa) to preserve traditions and culture through Hindu teachings. The inheritance of these educational values will ensure the sustainability of customs and culture for future generations, based on tatwa, susila, and ceremonies.

3. *Hindu Manca Desa Leadership*

The Inheritance of Hindu Leadership Education Values from Manca Desa in the Usaba Gumang Ceremony, in Bugbug Traditional Village, Karangasem Regency, which emphasizes wisdom, social harmony, and spirituality, remains relevant in the modern era. Lickona (1991) emphasized that education is not only oriented towards academics, but must also shape good character. According to Dalmeri (2014:272) character education is an effort made consciously in realizing a virtue with good human qualities objectively, not only seen as good by individuals (individuals but also in society as a whole. Cultural values can shape ethical and responsible leadership. Modernization does not have to replace traditional values, but can synergize to build leaders who have a balance between modern rationality and traditional wisdom. Inheritance of the Values of Hindu Leadership Education in Manca Desa at the Usaba Gumang Ceremony, in Bugbug Traditional Village, Karangasem Regency reflects mutual cooperation, discipline, responsibility, and wisdom. Village leaders and the community together carry out the ceremony as a form of devotion to ancestors and Ida Sang Hyang Widhi. Through rituals and social interactions that strengthen leadership values in community life.

Hindu Manca Desa leadership is a leader in the Bugbug Traditional Village called jero bendesa/kelihan Bugbug traditional village who leads and moves a number of five Traditional villages in Karangasem Regency, such as Bugbug Traditional Village, Bugbug Traditional Village Jasri, Ngis Traditional Village, Bebandem Traditional Village and Datah Traditional Village are related to the Usaba Gumang religious ceremony in Bugbug Traditional Village, Karangasem Regency. Its uniqueness can be seen from a leader who can unite

perceptions and commitments despite differences in culture, customs and traditions from five villages in carrying out a religious ceremony. Hindu Manca Desa leadership is a traditional leadership whose existence is maintained and inherited until now and continues to survive amidst changing conditions in modern times.

The inheritance of leadership in Bugbug traditional village until now has become the vanguard of the driving force of Ngis traditional village, Bebandem traditional village, Jasri traditional village, and Datah traditional village in making the Usaba Gumang ceremony procession a success. According to Kaswan (2019), the inheritance of leadership is very crucial or essential because it has a good impact on long-term results for an organization even though its leadership has changed. Therefore, this can be used as an example as the inheritance of educational values in Hindu Manca Desa leadership at the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency.

4. Usaba Gumang Ceremony

The Usaba Gumang Ceremony is a Hindu religious ritual held at the Gumang Temple, Bugbug Traditional Village, Karangasem Regency. This ceremony aims to purify the village's coral and residential land, as well as being a sacred medium for instilling life values. Led by the Bendesa Adat or Prajuru Adat, this ceremony involves five traditional villages (Manca Desa): Bugbug, Bebandem, Jasri, Ngis, and Datah. The implementation of Usaba Gumang reflects social and religious synergy, which strengthens harmony and harmony in society for the common welfare.

METHODOLOGY

This research method is qualitative with a descriptive-interpretive approach. Qualitative research uses four data collection techniques including; observation, interviews, documentation and combined triangulation (Sugiyono, 2019:410). In this study, data was collected through observation, interviews, and document studies, then analyzed using phenomenological, constructivist, and social learning theories. The data analysis used is an analysis method with data condensation steps, first by collecting data, then displaying data after that verifying or drawing a conclusion.

RESULTS AND DISCUSSION

Factors in the Inheritance of Educational Values of Hindu Foreign Village Leadership in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency

A. Theological Factors (Medewa Bareng),

The Inheritance of Educational Values of Hindu Foreign Village Leadership in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency through the theological factor based on the understanding of historical or historical relationships with the past that become memories, discoveries, organizations, and illustrations and understanding of a fact that occurs in society related to beliefs, customs and rituals of a religion. The theological basis for Hindu Foreign Village leadership that must reflect and

implement the teachings of dharma and bhakti. This Hindu Foreign Village leadership is obliged to have noble reasons and goals in leading. Hindu Foreign Village leadership can inherit educational values that are reflected in the application of Manca Desa relationships in a theological relationship that has a positive impact on the younger generation in the future.

This factor is used as a reference and guideline in running the leadership. This will be able to maintain the existence of Hindu Foreign Village leadership. It can be seen and described through the relationship of the divine scale and the invisible Godhead that reflects the kinship and family relationship of a father, his sons and daughters, and his son-in-law. Bhatara Gede Gumang with his sons and daughters Bhatara Gede Manik Sakti, Bhatara Ayu Nyoman, Bhatara Ayu Ketut, Bhatara Ayu Made, and Bhatara Ayu Pudak. Respect for Bhatara Gede Gumang who is a father who resides in the Gumang Temple from his sons and daughters such as Bhatara Gede Manik Sakti, Bhatara Ayu Nyoman, Bhatara Ayu Ketut, Bhatara Ayu Made, and Bhatara Ayu Pudak who reside in the temples in their respective traditional villages from Manca Desa, namely Bugbug Traditional Village, Bebandem Traditional Village, Jasri Traditional Village, Ngis Traditional Village and Datah Traditional Village, in Karangasem Regency.

B. Mythological Factors (Ceciren Pudak Mesekar)

The mythological foundation that exists in the Manca Desa community which is also instilled by the Hindu Manca Desa leadership in the customary and traditional order in the Bugbug traditional village, makes the implementation of ritual activities, namely the Usaba Gumang Ceremony, still exist today. Mythology has functions including: 1) formulating and expressing beliefs, 2) strengthening morality, 3) being used as a guideline for life, 4) experiencing religious experiences, 5) the basis for actions in carrying out religious rituals or ceremonies (Widana, et al., 2022: 38). Views and the basis for the existence of mythological relationships in the Usaba Gumang Ceremony. Bhatara Gede Gumang is a father who has beloved sons and daughters who marry into the traditional villages of Bebandem Traditional Village, Jasri Traditional Village, Ngis Traditional Village and Datah Traditional Village. In the end, he resides in the Puseh Temple of the traditional village. In the mythological factor, it will strengthen religious people or people with spiritual beliefs to have a sense of obedience and obedience. Fear of violating and not carrying out His teachings and devotion through the Usaba Gumang Ceremony procession in the Bugbug traditional village which arises from the religious spirit. This mythological view should and must be passed on to the younger generation and the community, especially Manca Desa to be a guide in carrying out the Usaba Gumang Ceremony. In addition, it can strengthen the belief and trust in carrying out the Usaba Gumang Ceremony, with the aim of maintaining the continuity of sacred or religious relations. The existence of the ceciren Pudak Mesekar mythology on the initiation of the Kelian of Bugbug Traditional Village, the Hindu Leadership of Manca Desa is ready to welcome the implementation of the Usaba Gumang Ceremony.

C. Ideological Factors

The concept of inheriting the values of Hindu Manca Desa leadership education is based on the teachings of Hindu leadership in Hindu literature such as, Asta Brata, Panca Dasa Pramiteng Prabu, Tri Upaya Sandhi, Sad Upaya Guna, Sad Warnaning Raja Niti, Panca Upaya Sandhi, Nawanatya, Catur Kotamaning Nrpati, Panca Satya and Panca Stiti Darmaning is still very relevant to be applied, in the current context (Suryawan, 2020:142). The transformation of educational values in Hindu leadership is a noble value based on Hindu teachings and can be used as a guideline for a leader. It contains the values of protection and justice in realizing the welfare of society. The teachings in question include Nitisastra with limitations on caturpariksa, asthabrata, sadwarnaning nrepati and panca upaya sandhi. The application of the concept of Hindu leadership from a leader can be an example, behavior, speech, and even the appearance of a leader does not contain flaws by the public. The quality of intelligence, good character, physical and spiritual strength of the leader is expected to be above average (Winaja, 2016:40).

Traditional communities in Bali called traditional villages apparently have a leadership organizational structure that is used as leadership in carrying out tasks in society in solving various dynamics, or problems as a bridge to the desired goals. The leadership of Hindu Manca Desa in the Bugbug Traditional Village at the Usaba Gumang Ceremony which is still held until now and can still maintain connectivity in spirituality such as a sense of tolerance, sympathy and empathy with high solidarity and religious attachment, in order to realize the Usaba Gumang procession in the Bugbug Traditional Village, Karangasem Regency. The exemplary leadership of Hindu Manca Desa can unite in a religious activity (religion) based on a sense of prostrating devotion and belief in the greatness of Ida Sang Hyang Widhi Wasa and His manifestations. In addition, there is also a belief in the teachings of Hindu education called Tri Hita Karana. According to Sunny (2018), leadership that implements the Tri Hita Karana concept, namely parhyangan, pawongan and palemahan, will reflect a leader who is responsible for his performance and can create harmonious and balanced relationships, thus providing a positive impact on the community environment he leads. This is evidenced by the existence of leadership called Baga Parhyangan and Baga Pawongan in the Bugbug Traditional Village.

Baga Parhyangan is the leadership in the field of religious ceremonies and is responsible for the holy places in the Bugbug Traditional Village area. Meanwhile, the leadership of Baga Pawongan is the leadership that is responsible in the fields of humanity and society, and Baga Palemahan is responsible for environmental management and development in the traditional village. The leader acts as a mediator in order to position traditional culture in the midst of the development of global culture which is so strong today. Related to this, according to Putrawan (2011), a leader must have broad insight and horizons of thinking so that he can be a leader with a strong character. Likewise, the expertise of a leader is interpersonal skills, can communicate well and effectively. The ability to motivate and influence and can instill the values of leadership education based on religion. According to Suryawan (2020), leadership based on

religion, especially Hindu leaders, can guide and guide leaders in carrying out their duties based on Hindu religious values. Leaders must master the teachings or concepts of leadership and educational values contained in Hindu literature and sourced from the Vedas.

D. Pedagogical Factors

Inheritance of educational values of Hindu Manca Desa Leadership in Bugbug Traditional Village at the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency based on experience & learning, collaboration and leadership innovation. There are differences in customs/dresta and culture from the five traditional villages or Manca Desa, but through Hindu Manca Desa leadership can be united into a unity, especially regarding the commitment and perception of customs and culture in the process of implementing the Usaba Gumang ceremony. Hindu Manca Desa Leadership at the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency applies a collaborative leadership model, which optimizes human resources through the process of sharing information, resources, and responsibilities in planning, implementing, and evaluating in order to make the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency a success together, supported by an awareness of the importance of tolerance and understanding of diversity in a multicultural society (manca desa). traditions with Hindu educational values must be understood as something that must be transformed. In such conditions, it is very important to have a leader whose actions can guide and provide understanding through knowledge to the community in anticipating negative influences that can damage the order of tradition, customs and culture. One of them is the concept of pedagogical leadership that brings leadership closer through interaction with the community. According to Lahtinen (2017), a pedagogical leader is a leader whose actions, speeches, and in other ways promote pedagogical activities. In pedagogical leadership, it requires special readiness and abilities based on the latent attitudes of the leader. The role of the leader in this case includes feelings of leadership and authority like a teacher or educator, but the forms, techniques and methods are different.

E. Sociological Factors (Masemetonan Or Menyama)

The inheritance of Hindu educational values such as ethics, tattwa and ceremonies ensures the sustainability of the Usaba Gumang Ceremony tradition as a Hindu cultural heritage in Bali. The teachings of tat twam Asi are applied by a leader in encouraging togetherness, collective participation and collaboration without conflict, with the foundation of sradha and bhakti, an example of the mabyasa tradition is the self-awareness of the Manca Desa community that the implementation is a series of sacred rituals without any problems that arise from friction or collisions during the procession. After it is over, we realize again that we are masemeton or menyama. Togetherness in the tradition of rejang adat, nyaik nasi pluhhuhan, mapinton, and abuang with the Tri Hita Karana concept.

F. Psychological Factors

1. As a form of Gratitude

Efforts to show Gratitude from Manca Desa are carried out by carrying out various processions and upakara facilities in the series of Usaba Gumang Ceremony, at Pura Bukit Gumang. The Manca Desa community carries out the yadnya sincerely and is accommodated by the Hindu Manca Desa leadership so that it is in accordance with the traditional order that has been passed down from generation to generation.

2. Improving Mental And Spiritual Well-Being,

The existence of trust and belief is based on the history of the relationship between God, another thing related to the trust and belief of the Manca Desa community is about the value of trust and belief from the concept of rwa bhineda. The meeting is manifested in the form of purusa and pradana or prakirthi in its manifestation and the meeting in the form of sekala and niskala, soul and body in the relationship of human life. This rwa bhineda meeting is found as a manifestation of the manifestation of the holy rays of Ida Sang Hyang Widhi Wasa, the manifestation of Purusa and Pradana. Based on the belief or belief system, humans try to establish personal relationships that are sacred in nature, so that they will give birth to a system of ceremonies or rituals.

3. Establishing Interpersonal Relationships & Social Involvement

In the Usaba Gumang Ceremony, the younger generation directly observes village leaders, parents, and traditional figures demonstrating Hindu attitudes, values, and rituals. By seeing and imitating this behavior, children begin to internalize these values. According to Widana (2020), rituals in a contemporary rational perspective are not only related to physical material things, but are also correlated with efforts to build relationships and social involvement with spiritual values. This ceremony is an effective social learning method, in ethical behavior and Hindu values are inherited through the process of imitation. Overall, these psychological reasons show that the Usaba Gumang Ceremony procession not only transfers the educational values of Hindu Manca Desa Leadership theoretically, but also instills them through real and emotional experiences, creates strong personal and social attachments to traditions and increases interest in carrying out yadnya, namely sincere sacred sacrifices.

The Process of Inheriting the Values of Hindu Leadership Education in Manca Desa in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency

1. Traditions and Rituals

The process of inheriting educational values in Hindu leadership in the context of the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency, is carried out through traditional education and rituals that are rich in spiritual and cultural meaning. In Bugbug Traditional Village, there are various traditions and rituals that are passed down from generation to generation in the Usaba Gumang Ceremony series in Bugbug Traditional Village, including the abuang, mabyasa, rejang adat and nyaik nasi pluhhuhan traditions. The abuang tradition is performed by the younger generation, in Bugbug Traditional Village known as Taruna Desa. Rejang adat is danced by the younger

generation who are girls or women, while mabyasa, mapinton and nyaik involve all components of the manca desa community. This not only introduces them to the technical implementation of the ceremony, but also internalizes Hindu spiritual values such as Tri Hita Karana (harmony with God, fellow human beings, and the environment).

2. ***Socioreligious Relationships***

The Usaba Gumang ceremony can increase knowledge related to traditional social hierarchies with intergenerational interactions in the implementation of the ceremony strengthening understanding of the social structure of customs that respect the leadership and wisdom of the elders. In addition, the efforts of the role of traditional and spiritual leaders in uniting the community. The ritual becomes a meeting point between religious values and social practices, which strengthens the moral authority of the leader. Socioreligious relationships become the main vehicle in the formation of knowledge, understanding, and internalization of values, with active participation, social interaction, and direct experience playing an important role. This tradition not only strengthens cultural identity but also creates a regeneration of leaders rooted in Hindu values.

3. ***Hindu Ethical Teachings***

The inheritance of these values is based on Hindu ethical teachings which include moral, spiritual, and social values that are passed down from generation to generation. According to Prasetya, Sueca and Madja (2020:168) in "the leadership teachings of Nitisastra, there is knowledge about ethics. Hindu ethical education is a habit or character in acting and behaving well". In society there are various good and bad behaviors. A leader must have ethics, morality, and pay attention to problems in society in order to be respected and obeyed by society. Hindu ethical teachings in Hindu Manca Desa leadership refer to three main aspects in carrying out leadership. Primarily related to the procession and implementation must be based on the teachings of Hinduism including tat twam asi (you are me), tri kaya parisudha (pure thoughts, words, and actions) and dharma in the context of the Usaba Gumang Ceremony, this teaching is the foundation for forming and educating the next generation of leadership with character.

Implications of the Inheritance of Hindu Leadership Education Values from Other Villages in the Usaba Gumang Ceremony, on the Knowledge, Attitudes and Behavior of the Bugbug Traditional Village Community, Karangasem Regency

1. **Strengthening the Identity and Local Wisdom of the Bugbug Traditional Village Community, Karangasem Regency**

The community understands the importance of maintaining local values, such as mutual cooperation, consensus, and respect for ancestors. Participation in ceremonies strengthens the community's knowledge of customs and traditions as part of their identity. Furthermore, according to Appiah (in Widana, 2020:229) that in an identity there are ethical and moral values that can influence individuals or groups in using their identity. Bugbug Traditional Village, Karangasem Regency has a wealth of traditions and local wisdom that are the identity and strength of its community.

Traditions such as Nyaik, Mepinton, and Mebyasa are ancestral heritages that are full of meaning, spiritual, and social values, which must continue to be maintained and preserved. The implications of this inheritance include various aspects that affect individuals, society, and the Hindu Manca Desa leadership system.

2. Increasing Knowledge of Hindu Leadership Philosophy

Hindu Manca Desa Leadership, leaders/traditional figures in Bugbug Traditional Village, can also pass on the values of Hindu leadership education to the next generation. This is reflected through real steps or implementation and application through actions from the leadership. Hindu Manca Desa leadership is based on a system and concept of leadership based on Hindu teachings. A leader who understands the importance of educational values in Hindu leadership can certainly become a charismatic leader, so that he is obeyed and emulated by members of the community. Likewise in running the village government, maintaining and continuing the educational values of Hindu leadership. The Hindu religious education in question concerns aspects of tattwa, susila, and ceremonies, as well as community culture, has been carried out by the Bugbug Traditional Village community without going through an organized education system like formal education in general. Although the process of inheriting the values of Hindu Manca Desa leadership education in the Bugbug Traditional Village is not carried out through a structured education system, in reality the values of Hindu education, until now still exist related to the three basic frameworks of Hinduism. The Tri Framework of Hinduism is the pillar of Hindu society, namely ethics, tattwa, and ceremonies are applied and implemented comprehensively in real life and actions (Sutarti, 2020: 233). Understanding the aspects of tattwa, susila and ceremonies will increase the understanding of the customary community regarding the teachings of Balinese Hinduism (Wartayasa, 2018:180). Through a deep understanding of the philosophy of Hindu Manca Desa leadership and the implementation of the Usaba Gumang Ceremony, the community can strengthen their cultural identity while passing on noble values to the next generation.

3. Learning Leadership Values in a Practical Context

The inheritance of Hindu Manca Desa leadership education values is rooted in the concept of leadership integrated with the teachings of ethics, spirituality, and social responsibility in Hinduism. In the context of learning leadership values practically, this concept becomes relevant as a moral and operational guideline. The relationship between practical learning of Hindu Manca Desa leadership and Hindu educational values is Tattwa (Philosophy and Principles of Life), knowledge gained from a leader understanding the importance of basic philosophies such as dharma (truth), satya (honesty), and ahimsa (non-harm). practical application, in leadership, these values are applied by making decisions based on moral principles and justice, and avoiding actions that harm others.

Findings

1. The inheritance of Hindu Manca Desa Leadership Education Values based on spirituality and local ethics can be a solution to the leadership crisis that only focuses on materialistic aspects, but can adapt and provide alternative leadership that is more ethical, inclusive, and based on local wisdom. Emphasizing the importance of awareness of unity and empathy, this can be the basis for democratic leadership in the modern era to strengthen cultural identity in facing the challenges of globalization.
2. The process of inheritance of Hindu Manca Desa Leadership Values at the Usaba Gumang Ceremony, in Bugbug Traditional Village, Karangasem Regency is sustainable, through the guidance of Hindu Manca Desa leadership indirectly obtaining formal & informal education based on experience through involvement or participation in the Usaba Gumang Ceremony procession, in Bugbug Traditional Village, Karangasem Regency.
3. Hindu Manca Desa Leadership in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency applies a collaborative leadership model, which optimizes human resources through the process of sharing information, resources, and responsibilities in planning, implementing, and evaluating in order to make the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency a success together, supported by an awareness of the importance of tolerance and understanding of diversity in a multicultural society (manca desa). 4. The implications of this inheritance include various aspects that affect individuals, society, and the Hindu Manca Desa leadership system. The inheritance of Hindu educational values such as ethics, tattwa and ceremonies ensures the sustainability of the Usaba Gumang Ceremony tradition as a Hindu cultural heritage in Bali. The teachings of tat twam Asi are applied by a leader in encouraging togetherness, collective participation and collaboration without conflict, with the foundation of sradha and bhakti.

CONCLUSIONS AND RECOMMENDATIONS

1. Factors in the Inheritance of Hindu Leadership Education Values from Manca Desa in the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency, including; theological factors such as Medewa Bareng, mythological factors such as ceciren pudak mesekar, mabyasa, socialist ideology factors based on Hindu leadership teachings such as nitishastra, asta brata, tri upaya sandhi, panca dasa pramiteng prabu and panca satya, pedagogical factors from experience & learning, collaboration and leadership innovation, sociological factors such as masemetonan or menyama and psychological factors such as a form of gratitude, improving mental and spiritual well-being, increasing interest in worship and establishing interpersonal relationships & social involvement.

2. The Process of Inheriting the Values of Hindu Leadership Education from Overseas Villages at the Usaba Gumang Ceremony in Bugbug Traditional Village, Karangasem Regency, through Traditions and Rituals such as mabyasa, mapinton, nyaik nasi palupuhan, solah abuang and rejang adat, Socioreligious Relations through ngayah and mepunia, Hindu Ethical Teachings such as Tat Twam Asi, Tri Kaya Parisudha, and Dharma
3. a. Implications of the Inheritance of Hindu Leadership Education Values from Overseas Villages at the Usaba Gumang Ceremony, in Bugbug Traditional Village, Karangasem Regency on the Knowledge of the Bugbug Traditional Village Community including Strengthening the Identity and Local Wisdom of the Bugbug Traditional Village Community, Increasing Knowledge about Hindu Leadership Philosophy, Learning Leadership Values in a Practical Context, and Transferring Knowledge Between Generations.
   b. The Implications of the Inheritance of Hindu Leadership Education Values from Manca Desa in the Usaba Gumang Ceremony, in the Bugbug Traditional Village, Karangasem Regency, on the Attitudes and Behavior of the Bugbug Traditional Village Community, Karangasem Regency, include Strengthening Spiritual and Religious Values, Formation of Custom-Based Leadership, Ethical or Moral Education, Strengthening Solidarity and Social Participation, Formation of a Generation with Character, and Ecological Understanding and Environmental Sustainability.

FURTHER STUDY

1. Academics are advised to develop in-depth studies on local wisdom-based educational approaches, as a basis for leadership education that integrates traditional values with modern leadership theory. In addition, contributing to the preservation of traditions and the development of Hindu leadership education values that are relevant for the present and the future.
2. To Traditional Institutions, Traditional institutions can hold leadership workshops based on the traditional values of Manca Desa to improve the quality of local community leadership. In addition, it can strengthen the role of the Usaba Gumang Ceremony as a means of leadership education while preserving customs and culture in Bugbug Traditional Village, Karangasem Regency.

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