

Fostering Positive Student Characters in Preserving Cultural Traditions Through the *Wrespati Meprani* Program at SMP Negeri 2 Bangli

Putu Gede Gama*, Heny Perbowosari

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia
*gede.gama@gmail.com

Abstract

Educational institutions are not only teaching students knowledge and skills but also teach students to have good character and love their own cultural traditions. Educators feel the need to anticipate by involving students in activities related to cultural traditions. This is based on current conditions where the development and existence of technology in the digital era can be a threat to student character. Fostering positive student character is one of the important things and is of full concern to character education observers both from the government and the wider community. This is because character education can shape students into individuals with good character and high moral values, so that they can become a superior and highly competitive generation. SMP Negeri 2 Bangli has a school program called *Wrespati Meprani* which aims to foster positive student character and preserve cultural traditions. The *Wrespati Meprani* program can foster positive character in students, such as religious character, respect, discipline, cooperation, creativity, self-confidence, sense of responsibility and respect for cultural values. The research carried out is qualitative research, data sources are obtained from some of the information collected. In this study, the primary data are the results of interviews with research subjects such as interviews with principals, teachers and students who are considered to have a relationship with the problems to be studied. Secondary data in this study are books that are relevant and related to the problem to be studied. The message contained in the *Wrespati Meprani* program is that the school community is able to understand and interpret the values contained in it so that the *Meprani* tradition is always maintained and preserved.

Keywords: Positive Character; Preserving Cultural Traditions; *Wrespati Meprani*

Introduction

Culture in one society is a certain value system that is used as a guide for life by the community, especially the Hindu community in Bali. Because it is used as a reference in behavior, culture tends to become a tradition in one community. Tradition is a cultural heritage passed down from generation to generation and passed on through practices, beliefs, values, language, and ways of life that become the identity of a group or society. Traditions can encompass various aspects of life such as religion, art, music, dance, food, rituals and history. Traditions can be a means to strengthen relationships between community members and promote solidarity and togetherness. Therefore, preserving and strengthening traditions is important to maintain the identity and sustainability of a society. According to the large Indonesian dictionary (KBBI) tradition is a hereditary habit from ancestors that is still carried out in society, an assessment or assumption that the existing ways are the best and right. Koentjaraningrat (1984) the word tradition comes from the Latin *traditum* which means to be passed on in a simple sense, tradition is defined as something that has been desired for a long time and is part of the life of a community group.

The most basic thing in tradition is the cultural heritage that is passed down from generation to generation. Traditions include beliefs, practices, values, language and ways of life that become the identity of a group or society. Traditions can shape individual and community identity and provide an understanding of the history, customs and beliefs that exist in a society. They can also strengthen relationships between community members and promote solidarity and togetherness. Therefore, traditions play an important role in preserving and strengthening the cultural heritage and identity of a society. Therefore, inviting students to love tradition is a very important thing to do by inviting them to participate in an activity that aims to preserve culture. Nahak (2019) in his research discusses efforts to preserve Indonesian culture in the era of globalization, the main thing that must be done is to foster awareness and a sense of belonging to our culture. Meanwhile, Sarkowi's research (2020) discusses the urgency of the millennial generation in the utilization and preservation of culture, the millennial generation is seen as very vital because it is considered the holder of the baton of culture and identity of an area from the previous generation to be passed on to the generation after them. Bali has rich and unique traditions due to the interplay of religion, culture, art, and customs passed down from generation to generation. Some popular traditions in Bali include:

1. **Religious Ceremonies:** Bali is famous for its Hindu-Buddhist religious ceremonies. These ceremonies include Galungan Day, Nyepi Day, Kuningan Day, and many more.
2. **Dance and Music:** Bali has many types of traditional dance and music such as Kecak Dance, Barong Dance, and Gamelan. These dances are often accompanied by gamelan music and are associated with religious ceremonies or cultural celebrations.
3. **Carving Art:** Bali is famous for its beautiful and intricate wood and stone carvings. Many Balinese artists are skilled at making sculptures, reliefs, and wall hangings that are sold as art.
4. **Handicrafts:** Besides carving, Bali is also famous for other handicrafts such as bamboo weaving, weaving, and ceramics. These handicrafts are produced by Balinese people as an additional livelihood and sold as souvenirs to tourists.
5. **Customs:** Bali also has many customs such as marriage ceremonies, piodalan, and ngaben. Each custom has different rules and traditions and is respected by the Balinese people.

Those are some of the popular traditions that exist in Bali. However, there are many other unique and interesting traditions in Bali, depending on the region and the beliefs of the people. In addition, religious attitudes and behaviors as a statement of religious life can be observed which illustrates an interesting phenomenon. Hinduism has three basic frameworks: *tatwa* (philosophy), ceremony (ritual), *susila* (ethics). Hinduism in Bali is very famous in terms of ceremonies. In Bali we often see the holding of a yadnya ceremony. Although an area in Bali carries out the same yadnya ceremony, there may be slight differences because it is tailored to the traditions of the area.

Hindu ceremonies in Bali are divided into five called the *Panca Yadnya* Ceremony, which are five holy sacrifices that are sincere. The parts of the *Panca Yadnya* ceremony are: *Dewa Yadnya* is a holy offering that is sincere to *Ida Sang Hyang Widhi Wasa* and all its manifestations. *Rsi Yadnya* is an offering to the *Rsi*. *Pitra Yadnya* is a holy offering addressed to holy spirits and ancestors (Midastra et al, 2007). *Manusia Yadnya* is the spiritual purification of a person from the womb to the end of his life. *Bhuta Yadnya* is a holy sacrifice or offering to the *Bhuta Kala* or natural forces.

Hindus practice *Dewa Yadnya* in the form of devotional offerings in fulfilling their responsibilities towards God. Practicing *Manusia Yadnya* by giving alms to fulfill responsibilities towards others. Obligations to the natural environment are carried out by carrying out *Bhuta Yadnya* by preserving the natural environment. Hindus carry out their responsibilities by creating harmony with their Creator by carrying out puja bhakti, harmony with fellow humans and harmony with the universe through their natural environment called Tri Hita Karana.

In carrying out yadnya, it is not only devotion or obedience to religion but intends to take action and in its implementation which is based on Hindu religious teachings is one of the characteristics of community activities in carrying out worship prostration before *Ida Sang Hyang Widhi Wasa*. In carrying out these obligations, humans also ask for safety, balance and harmony. As is done by the school community of SMP Negeri 2 Bangli. Hinduism gives freedom to all its people to be able to live and practice the teachings of Hinduism in Bali. This is very easy to see in the local wisdom that exists in every region in Bali. The local wisdom can be in the form of sacred buildings, literary works and the diversity of various types of traditions that exist in Bali and have their own uniqueness.

One of the many traditions that exist in Bali is the *Meprani* tradition carried out by the Balinese people when there is an odalan or *Dewa Yadnya* ceremony at a temple and Holy Day Celebration. The *Meprani* ceremony is an expression of gratitude and devotion to the gods. *Ida Sanghyang Widhi* with an offering that aims to invoke the welfare of all creatures (*sarwa prani*) and this universe in order to achieve balance and this nature becomes more stable and holy *nirmala*.

SMP Negeri 2 Bangli is an educational institution that not only teaches its students knowledge and skills but also teaches its students to have good character and love cultural traditions. This is based on the current situation where the development and existence of technology in the digital era can be a threat to student character. Spending too much time in front of a gadget or computer screen, accessing content that is not age-appropriate or useful, and lack of direct social interaction can interfere with the development of one's character. These habits can lead to gadget addiction, lack of empathy and sensitivity towards others, lack of self-confidence, and lack of ability to deal with problems independently. In addition, unwise use of technology can also worsen mental health conditions such as anxiety, stress and depression (Bessiere, 2008).

Therefore, it is important for every individual to develop a strong character and understand the right way to use technology. In facing the digital era, we need to have the ability to control the use of technology wisely, and balance the use of technology with positive and beneficial activities. Here are some ways that can be done to prevent negative characters due to the digital era (Common Sense Media, 2022)

1. Limiting the time of technology use, limiting the time of technology use can help reduce dependence on technology and give time to do more positive activities such as exercising, reading, or meeting with friends in person.
2. Maintain privacy and security, using technology wisely and maintaining privacy and security of personal data can prevent cyberbullying, fraud, and other online crimes.
3. Filtering content, using filters or parental control features on technology devices can help filter out negative content such as pornography, violence, or false information.

4. Developing interpersonal skills, developing interpersonal skills such as the ability to communicate and work in teams can help reduce the negative impact of the digital age on interpersonal skills.
5. Character education, character education should be emphasized to all, especially the younger generation, so that they can develop a strong and positive character. This can help them to protect themselves from technological threats in the digital era.
6. Using technology for positive things, using technology for positive things such as learning, finding information, or contributing to the community can help build a strong and positive character.

In addition, fostering the character of students as the nation's generation is indeed one of the important things and is of full concern to observers of character education both from the government and the wider community. This is because character education can shape students into individuals with good character and high moral values, so that they can become a generation of superior and highly competitive nations.

There are several ways that can be done to foster student character, including:

1. Setting a good example by teachers and parents, teachers and parents have an important role in shaping student character. Therefore, they must set a good example in behavior and speech, and teach good moral values.
2. Implementing a character-oriented learning approach, A character-oriented learning approach can help students to develop moral values and good character. This approach can be done by integrating character values in every subject and activity at school.
3. Organizing character-oriented extracurricular activities, extracurricular activities such as scouts, arts, sports, and social activities can help students to develop character values such as cooperation, discipline, honesty, and responsibility.
4. Involving students in activities that help the community, involving students in activities that help the community such as social, environmental, or humanitarian activities can help students to develop good moral values and become more sensitive to the conditions of the surrounding community.

By doing these things, it is hoped that students can become a generation of nations that have good character, so that they can play an active role in building the nation and state. SMP Negeri 2 Bangli has several excellent school programs, one of which is *Wrespati Meprani*. This excellent program has been going on since 2022 which aims to foster positive student character and preserve cultural traditions by inviting students to get involved in applying a character-oriented learning approach. A character-oriented learning approach can help students to develop moral values and good character. This approach can be done by integrating character values in school activities such as *Wrespati Meprani*.

Method

The research carried out was qualitative research with the problem studied regarding the problem of fostering positive student character through traditional *Wrespati Meprani* activities at SMP Negeri 2 Bangli. The type of data used in this research is qualitative data. Data sources are obtained from some information that can be collected. In this study what is meant by primary data is the results of interviews with research subjects such as interviews with principals, teachers, and students who are considered to have a relationship with the problems that will be studied by researchers. Secondary data in this study are books that are relevant and related to the problems to be studied by researchers. The main instrument used in this research is the researcher himself supported

by interview guidelines, pens, cell phones and notebooks. The data collection techniques used in this research are observation, interviews and documentation. Activities in data analysis include data reduction, data presentation and conclusion drawing and verification.

Results and Discussion

1. Differences Between the *Wrespati Meprani* Program at SMP Negeri 2 Bangli and *Meprani* Elsewhere

The *Meprani* tradition is a traditional ceremony performed by the community to ask for safety and blessings from *Ida Sang Hyang Widhi Wasa*. The *Meprani* ceremony is usually held every time there is a piodalan ceremony in a temple or Holy Day Celebration.

The following are some of the implementations of the *Meprani* Tradition in several places that are still being carried out to preserve cultural traditions:

- a. *Meprani* on *Ngusabha Kadasa* at Ulun Danu Temple, *Pakraman* Batur Village, Kintamani District, Bangli Regency. This *Meprani* ceremony is held as a form of expression of gratitude for all the gifts of *Ida sesuhunan*. Banten pranian is offered together, then persebahunan is held together. Only then did the krama enjoy the pranian that had been offered (Ardika, 2018). *Meprani* at Ulun Danu Temple on *Ngusabha Kadasa*, usually led by *Jro Gede Duuran* and *Jro Gede Alitan*. Likewise, other *Pemangku* as *pengayah* also help the activities of the ceremony. *Tirta pamuput* remains *nunas* to *Ida Bhatara Siwa Bhujungga* who resides in Jati Temple. This temple stands on the edge of Lake Batur and is believed to be *Bhagawanta* in Ulun Danu Batur Temple, Kintamani District, Bangli Regency. Krama always request *tirta pamutus* from *Ida Bhatara Siwa Bhujungga* for the smooth running of the ceremony.
- b. The *Meprani* tradition in the Tanah Embet area, Batulayar District, Lombok Regency is different from other areas, namely the tradition of making *Komoh* at the *Megibung* Event in the *Meprani* Ritual of the Hindu Community there which is carried out in relation to the belief system adopted, namely the *Meprani* ceremony which aims to neutralize the power of *Bhuta Kalaso* so as to create harmony (Windhi, 2020) Making *komoh* has symbolic values related to Hinduism. In this regard, the making of *komoh* is very concerned with symbols that represent the belief system of Hinduism. The making of *komoh* by the Hindu community in Tanah Embet is a tradition during the implementation of *megibung*. *Megibung* without *komoh* treats for the Hindu community in Tanah Embet feels incomplete.
- c. Another religious activity carried out by the people of Tanah Embet hamlet is *Meprani* which is held the day after the Nyepi Day celebration, precisely at the time of *ngembak geni* (Windhi, 2019). The implementation of the *Meprani* was carried out at the village intersection (*perepatan agung*), which was witnessed by the residents of the West Tanah Embet Hamlet. *Meprani* is the implementation of a joint meal held by the Hindu community in West Tanah Embet Hamlet, Batu Layar Village, Batulayar District, West Lombok Regency. *Meprani* is held every year by community members held in the afternoon during *ngembak geni* in the village. Where *megibung* is done by 8 people in one *gibungan*, but in *Meprani* one *gibungan* is only done by one person. So in the implementation of *Meprani* one *gibungan* for one person. While the number of participants who take part in the implementation of the *Meprani* is not limited. Related to this, there are many responses or perceptions arising from the implementation of the *Meprani*. However, in essence, the implementation of the *Meprani* is positive. In

addition, the implementation of the *Meprani* certainly has historical values that are only known by residents in the Embet Land Hamlet.

- d. Nyambu Village, Kediri District, Tabanan Regency has a special ritual that is not the same as other areas in Bali, namely: *Mebanten Meprani* every sixth *sasih* (*Nangkluk Merana*) held at *Pesamuan* Temple (Lesmana, et al. 2022).
- e. Among the tilem there is *Tilem Kesanga* which is believed to be sacred by the people in Bali. At the time of this tilem, a series of ceremonies to welcome Nyepi Day, namely *Nyejer*, which is carried out after all *Pretima* come from the sea. All *Pretima* as a symbol of God's manifestation are placed in a large hall in the village temple. Usually during *nyejer* people do puja when *nyejer* and *Meprani*. During the ceremony, people can be found eating together sharing *prasadam/lungsuran* with each other (Mudana, 2021).
- f. In the village of Belandingan Kintamani Bangli there is a unique tradition which is a typical Balinese Aga tradition, namely *Meprani* on the sacred tegal. The implementation of this *Meprani* tradition is carried out by villagers until now as a legacy of ancestral traditions that are still preserved. (Kardinal, et al., 2019)

From the description above, it can be concluded that this *Meprani* Tradition is carried out by many regions but the time and method of implementation are the same and there are different ones which are termed as *Kala Patra* Village which can be interpreted as keulesan or self-adjustment according to the place and time we are in. In the sense that Hindus should ask and say to themselves wherever, whenever and in whatever situation a person should think, say and act according to the environment he is in, and this is general and universal.

2. Wrespati Meprani School Program at SMPN 2 Bangli

The *Wrespati Meprani* program is an activity carried out by all school members by holding a *Meprani* tradition every Thursday by eating together in the school yard. The food brought for *Meprani* is brought from their respective homes. The food brought is healthy food. Healthy food is very important for students as they need adequate nutrition to support good growth, development and cognitive performance. Here are some examples of healthy foods that students can bring during the implementation of the *Wrespati Meprani* program, namely:

- a. Fruits and Vegetables are sources of essential vitamins and minerals that the body needs.
- b. Complex Carbohydrates - Students need enough energy for the day's activities. Complex carbohydrates such as whole grain bread and brown rice can help provide long-lasting energy.
- c. Protein - Protein is an essential nutrient needed to build muscles and body tissues. Healthy protein food options for students include lean meat, fish, skinless chicken, beans, and eggs.
- d. Milk and Dairy Products - Milk and dairy products such as cheese and yoghurt contain calcium and vitamin D, which are important for students' bone growth and development.
- e. Water - It is important to keep the body hydrated and helps the brain function properly. Students should drink at least 8 glasses of water a day.
- f. Fresh Fruit Juice - Students can also get nutrients from fresh fruit juice, but make sure to choose fruit juice that does not have added sugar or syrup.

During this activity students are not allowed to bring fast food such as fried foods, unhealthy snacks, soft drinks, and foods with high sugar content which can reduce students' cognitive performance and make them tired and less focused. In addition, students are also not allowed to use plastic wrappers and disposable water bottles for environmental and health reasons. Plastic is a material that is difficult to decompose and often ends up as litter in the oceans and other natural environments. This causes damage to ecosystems and affects the balance of nature. In addition, the production and disposal of plastics also causes air and water pollution which adversely affects human health. Disposable drinking bottles also have a similar environmental impact. Apart from wasting resources unnecessarily, the disposal of disposable drinking bottles also creates waste that saturates the natural environment. To reduce the environmental impact of using plastic and disposable water bottles, we can use alternative eco-friendly materials such as cloth shopping bags or reusable water bottles. In addition, we can also dispose of waste properly and support sustainable waste management programs.

The process of the *Saniscara Meprani* activity is to gather the entire school community in the school yard. The first thing to do is for all school community members to find a comfortable place to sit (cross-legged and metimpuh) so that this *Meprani* activity can take place in an orderly manner. After that, all school community members open the food they brought and continued by offering the food to *Ida Sang Hyang Widhi Wasa* as a form of gratitude for the grace of the school community. Prayer before eating:

Om Ang kang kasol kaya isana ya namah, svasti-svasti sarva deva bhuta sukha, pradhana purusa sang yoga ya namah

Translation:

O Hyang Widhi, whose title is Isana, I offer all this food to You, may all beings be happy.

After that, it is followed by praying to start eating.

Om Anugraha Amertadi sanjivani ya namah svaha

Translation:

O Hyang Widhi, may this food be my livelihood physically and mentally pure.

The next activity is the whole school community eating together or *Meprani* together. In this activity all school members eat together in an orderly manner and with gratitude for the food eaten. When the meal together is finished, it is followed by a prayer after eating, namely:

Om Dhirgayur astu, avighnam astu subham astu

Om Sriyam bhavantu, purnam bhavantu, ksama sampurna ya namah svaha

Translation:

O Hyang Widhi, may the food that has entered my body give me strength, safety, longevity and not hit by any obstacles. Likewise, that I get happiness and joy perfectly. (PHDI, 2012)

Next, after the *Wrespati Meprani* event is over, it is continued by cleaning the place of *Meprani* so that the school environment remains clean and comfortable. After that, all students return to their respective classes and continue learning.

a. Religious Messages from the *Wrespati Meprani* Program

The *Wrespati Meprani* program is also one of the media used to convey religious messages, especially *Dewa Yadnya* indirectly to the school community of SMP Negeri 2 Bangli. *Dewa Yadnya* is a religious entity in Hinduism that represents religious

ceremonies and offerings. Here are some religious messages that can be learned from the teachings of *Dewa Yadnya*:

- 1) Maintaining balance in life - *Dewa Yadnya* teaches that life must be lived with balance and harmony between three important aspects, namely obligations to God, obligations to fellow humans, and obligations to oneself.
- 2) Respect for nature and the environment - Religious ceremonies in Hinduism are always conducted with respect for nature and the environment. The religious message of *Dewa Yadnya* is to respect nature and maintain the environment so that it remains balanced and sustainable.
- 3) Respecting and honoring Ancestors - *Dewa Yadnya* represents a ceremony of offering to the gods and ancestors. The religious message of *Dewa Yadnya* is to appreciate and glorify the ancestors who have left a legacy and provided many good things in life.
- 4) Think positive and do good - Religious ceremonies in Hinduism are performed with good intentions and sincerity. The religious message of *Dewa Yadnya* is to always think positively and do good, and offer ceremonies with sincere intentions.
- 5) Maintaining harmony among others - *Dewa Yadnya* teaches about the importance of maintaining harmony among others in life. The religious message of *Dewa Yadnya* is to respect differences and establish brotherhood, and avoid conflict and hostility.

b. Educational Values in *Wrespati Meprani* Program

Bali has a rich tradition with strong values about the importance of learning to maintain cultural heritage, and respecting others. Here are some of the educational values found in this program:

- 1) Tri Hita Karana - An important concept in Balinese tradition that teaches about the balance between the three elements of man's relationship with God, man's relationship with his fellow man, and man's relationship with the environment. Tri Hita Karana encourages people to live in harmony with nature and others, and to maintain religious and cultural values (Jaya, 2019).
- 2) Gotong Royong - An important social value in Balinese tradition is gotong royong, which is the spirit of working together and helping each other in doing common tasks. Gotong royong teaches the importance of cooperation and mutual support in advancing society.
- 3) Maintaining Harmony - The *Meprani* tradition teaches the importance of maintaining harmony and harmony within the school environment. This includes appreciating differences and celebrating cultural diversity as well as avoiding conflict and hostility. Where SMPN 2 Bangli residents who are Muslim are also involved in this program and pray according to their religion.
- 4) Keeping Clean - Bali is a popular tourist destination in the world, so keeping clean is a very important value in Balinese tradition. In Bali, people are taught to keep their homes and neighborhoods clean, and to dispose of trash in its proper place.
- 5) Maintain a Balance Between Spiritual and Material - Bali has a strong religious tradition, but also has a growing modern lifestyle. Balinese tradition teaches the importance of maintaining a balance between the spiritual and material to achieve happiness and success in life.

Overall, the educational values in the *Meprani* tradition teach about the importance of maintaining balance and harmony between humans and the environment, between spiritual and material, between individual interests and common interests in society. Educational values in tradition need to be taught to students. This is because educational values in tradition can help students understand the culture and traditions around them and help them appreciate and respect these values. Some reasons why the value of education in tradition needs to be taught to students are as follows:

- 1) Increase Cultural Wisdom and Understanding: By teaching educational values in traditions, students can understand and appreciate the cultures and traditions around them. This can help them become wiser in looking at various social and cultural issues and help them understand the differences between different cultures and traditions.
- 2) Helps Strengthen Identity: Educational values in traditions can help students strengthen their identity and become more confident in their own values. This can help them overcome social pressure to follow the mainstream and maintain their own beliefs.
- 3) Improving Interpersonal Skills: By understanding the educational values in traditions, students can become more sensitive to cultural differences and learn how to interact with people from different cultures and backgrounds. This can help them become more open and can improve their ability to interact with others.
- 4) Helps Build Social Concern: By understanding the educational values in traditions, students can learn about the social and cultural responsibilities that exist in society. This can help them become more aware of social issues and become more responsible in society.

In order to help students, understand the educational values found in a tradition, formal education can involve students in cultural activities, and traditions of communities in different regions and ethnic groups or by implementing the tradition in the school environment such as the *Wrespati Meprani* program. Non-formal education, such as out-of-class activities like festivals, art activities and traditional ceremonies, can also help students understand and appreciate the educational values in traditions.

3. Application of Character Education for Learners in Schools

a. Definition and Purpose of Character Education

According to Mardapi, (2014) Character education is a process of forming and developing positive values and attitudes in individuals, such as morals, ethics, honesty, responsibility, caring, discipline, hard work, and respect for differences, which aims to form a good and noble personality. The purpose of forming a good and noble personality is to help individuals to become good and useful individuals for society, and to be able to carry out their roles and responsibilities in a positive and productive manner in daily life. In addition, a good and noble personality also plays an important role in forming healthy and harmonious interpersonal relationships with others. By having a good personality and noble character, individuals can be a good example and make a positive contribution to their social environment.

According to Yusuf, (2015) the purpose of character education is to form and develop positive values and attitudes in individuals, which include:

- 1) Forming a good and noble personality.
- 2) Developing high morality and integrity
- 3) Improve honesty and responsibility.
- 4) Improve discipline and hard work.

- 5) Increase care and empathy for others.
- 6) Appreciate differences and uphold human values.
- 7) Increase creativity and innovation.

Schools as educational institutions are an important resource. While evaluating the objectives, it is important to develop a curriculum that clearly contains character education. The importance of character education for Indonesian society must be instilled early in all Indonesian people. Good character education has several important requirements and indicators that must be achieved in order to realize a society with good character. The Indonesian Ministry of National Education has formulated 18 values that are instilled in Indonesian citizens, especially students, in an effort to build and strengthen the nation's character (Dalyono: 2017). The eighteen values in character education include:

- 1) Religious, religious nature can be done by being an individual who is obedient in carrying out the teachings of the religion he adheres to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions. Daily examples that can be applied are by performing dhuha prayers and reading the Koran before starting lessons or other worship according to the religion adhered to by students.
- 2) Honest, by being an honest person, will make ourselves as someone who can always be trusted in any case. Honest behavior in everyday life can be applied anywhere. Such as not cheating on assignments or in tests, and always being open to both parents.
- 3) Tolerance, we live in a country of Unity in Diversity, so it is very important to have tolerance to fellow Indonesians. Examples in daily behavior are not imposing one's own opinion over group interests, etc.
- 4) Discipline, with the nature of community discipline can show orderly and obedient behavior to various provisions and regulations. A daily example that we can do is to obey the rules of how to dress politely at school.
- 5) Hard Work, Indonesian people have a high spirit and hard work in whatever they do. The nature of hard work can be shown by always being serious and earnest in overcoming various obstacles and completing tasks as well as possible.
- 6) Creative, in this era of globalization, creative thinking is needed. Therefore, we must be able to think outside of the box so that we can produce innovative and useful work for many people.
- 7) Independent, humans must be able to do things on their own so that we are not easily dependent on others in completing tasks. Example in behavior daily life is being able to carry out tasks on your own when you can do it yourself,
- 8) Democratic, Indonesian people must have a democratic personality. A simple example that we can do is to balance rights and obligations, both for ourselves and others.
- 9) Curiosity, with the emergence of deep curiosity, we always want to know more about everything we have learned and can learn. An example that we can do is to continuously learn and diligently gain good knowledge.
- 10) National Spirit, the attitude of national spirit can be shown by always putting the interests of the nation and state of Indonesia above personal interests. For example, creating any achievement, etc.

- 11) Love for the Country, the attitude of love for the country can be shown by behaving, and behaving that shows a sense of loyalty, concern for high appreciation for the language, physical, social, cultural, economic, and political environment of the nation, such as by practicing the values of Pancasila and the 1945 Constitution in daily life, and always obeying existing regulations.
 - 12) Appreciate Achievement, the attitude of appreciating achievement must be shown both for personal achievement and others. A simple example that we can do is to give praise to others for the victory or achievement he has achieved.
 - 13) Friendly/Communicative, we will definitely need other people in all our affairs, so it is very important for people to always be friendly in friendship and communicative to anyone. An example that we can do is to always be friendly and polite to parents, friends and neighbors.
 - 14) Love of Peace, Attitudes and actions that encourage themselves to produce something useful for society, and recognize and respect the success of others. Examples in daily behavior are not making hate speech, not bullying, etc.
 - 15) Love of Reading, an attitude that likes to read will create a society with smart thinking and is always open to knowledge.
 - 16) Care for the Environment, the attitude of caring for the environment can be shown by always protecting the environment we live in and always repairing environmental damage in the community. Daily examples that we can do are throwing garbage in its place, and always cleaning the school and surrounding environment.
 - 17) Social Care, social care is very important for Indonesian society. This can be shown in actions that always want to provide assistance to other people and communities in need.
 - 18) Responsibility, being responsible in all actions and work that we do is an obligation to ourselves, society, the environment, the state and God Almighty. An example that we can apply is to always be trustworthy in the things we do as well as possible, etc.
- b. Positive Student Characters that Grow Along with the Implementation of the *Wrespati Meprani* Program

Positive characters are traits or behaviors that are considered good or valued in society, and can affect a person's life positively. Positive character can help a person become better in various aspects of life, such as healthy interpersonal relationships, successful career, and better mental and emotional well-being. Building positive character can also help a person to be a good role model for others and influence those around them to be better too.

The *Wrespati Meprani* program can help the growth of various positive characters in students, including:

- 1) Religious, religious nature can be done by being an individual who is obedient in carrying out the teachings of the religion he adheres to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions. Daily examples that can be applied are by performing dhuha prayers and reading the Koran before starting lessons or other worship according to the religion adhered to by students.
- 2) Respect, respect and pride for cultural heritage: This program can help students understand the importance of cultural and historical heritage that is part of their

identity as individuals and nations. By understanding and appreciating cultural heritage, students will become more open and tolerant of cultural diversity and different values.

- 3) Discipline, traditional activities often involve strict processes and rules, such as procedures for organizing events, wearing regulated clothing or equipment, and others. This can help students to become more disciplined and responsible in carrying out their duties or responsibilities.
- 4) Cooperation, through this program which often involves many people who must work together, both in preparation and implementation of the event. This can help students to learn to work together in a team, support each other and appreciate the role of each team member.
- 5) Creativity, this program can provide opportunities for students to express creativity and new ideas in creating or modifying existing traditions. This can help students to learn to think creatively and innovatively in solving problems or facing challenges.
- 6) Self-confidence, by being involved in this program, students can feel an increased sense of confidence as they become part of an event that is important and respected by the community. This can help students to build self-assurance and overcome fear or anxiety in demanding situations.
- 7) Sense of responsibility, traditional activities such as the *Wrespati Meprani* program often involve a great deal of responsibility, both in the preparation and execution of the event. This can help students to learn responsibility and become more independent in making decisions and acting.
- 8) Appreciating social values, this program can help students understand and appreciate social values, such as honesty, togetherness, brotherhood, and others. This can help students to build a positive character and become a good and useful person for society.

From the description above, it can be concluded that student involvement in cultural tradition activities such as *Wrespati Meprani* can foster positive character. This is because these activities provide direct experience to students about the cultural heritage of their community, so that it can increase their love and pride for this culture. In addition, this activity can also build a sense of solidarity, cooperation, and tolerance between students who come from different backgrounds. Thus, students can learn to appreciate cultural differences and diversity and strengthen their identity and positive character needed to thrive in social and community life.

4. How Far the *Wrespati Meprani* Program Can Preserve Cultural Traditions

Preservation as an activity or carried out continuously, directed and integrated in order to realize certain goals that reflect the existence of something that is permanent and eternal, dynamic, flexible, and selective. Cultural preservation is an effort to maintain cultural arts values, traditional values by developing manifestations that are dynamic, flexible and selective, and adjusting to situations and conditions that are always changing and developing (Nahak: 2019) Preservation as an activity or carried out continuously, directed and integrated in order to realize certain goals that reflect the existence of something fixed and eternal, dynamic, flexible and selective (Widjaja in Nahak, 2019).

Maintaining and preserving Indonesian culture can be done in various ways. There are two ways that people, especially as the younger generation, can support cultural preservation and participate in maintaining local culture (Sendjaja, 1994), namely:

- a. **Culture Experience**, culture experience is the experience gained by a person in studying, experiencing, and interacting with cultures that are different from their native culture. This cultural experience can be obtained through various activities such as visiting historical places, visiting museums, participating in festivals or cultural events, learning a foreign language, or living in a society that has a different culture. Cultural experiences provide opportunities for a person to broaden their horizons, understand cultural diversity, and enrich life experiences. In addition, cultural experiences can also help one to understand the values and norms that exist in other cultures, and help in improving the ability to communicate and cooperate with people from different cultures. Thus, cultural experiences can provide great benefits for one's personal and social development.
- b. **Culture Knowledge**, culture knowledge is the understanding and knowledge that a person has about values, norms, customs, language, and other aspects of a particular culture. Cultural knowledge can be obtained through various sources such as direct experience, formal education, books, media, or interaction with people from different cultures. Cultural knowledge is essential to understand and appreciate the diversity of cultures in the world, as well as to communicate and interact with people from different cultures. By having sufficient cultural knowledge, a person can avoid misunderstandings or conflicts due to cultural differences, and can build harmonious and respectful relationships with people from different cultures. In addition, cultural knowledge can also help a person to enrich his life experience, and broaden his view of the world and humanity as a whole.

The importance of culture experience and culture knowledge for the next generation of the nation is enormous. In this era of globalization, the next generation of the nation is faced with various challenges in dealing with cultural differences and maintaining the cultural identity of the nation. Here are some reasons why culture experience and culture knowledge are very important for the next generation:

- a. **Strengthening cultural identity**: Culture experience and culture knowledge can help the next generation strengthen their cultural identity, so that they can understand and appreciate the cultural diversity in Indonesia.
- b. **Developing a sense of tolerance**: Cultural experiences can help the next generation to understand other people's cultures and beliefs, and this can help them build a sense of tolerance and respect for cultural differences.
- c. **Increase global awareness**: Culture knowledge can help the next generation to understand and adapt to the globalized world, as they will be able to understand different values and perspectives around the world.
- d. **Building intercultural skills**: Culture experience and culture knowledge can help the next generation build intercultural skills, which are crucial in facing an increasingly multicultural and global work environment.
- e. **Preserving culture**: Cultural experience and cultural knowledge can help the next generation to preserve Indonesian culture and traditions, so that they can be passed on to the next generation.

It can be concluded that cultural experience and cultural knowledge are very important for the next generation to understand, appreciate and preserve Indonesian culture, and also prepare them to face challenges in an increasingly diverse global world. In making efforts to preserve culture, it is important to involve students as the next generation of the nation to appreciate existing customs and traditions (Sudarsana, 2020). The role of the government is also very important in supporting cultural preservation

activities. Traditions that involve students can preserve cultural traditions depending on a number of factors such as:

- a. Student involvement: The higher the level of student involvement in the implementation of a cultural tradition, the more likely they will be involved in learning, appreciating and preserving the tradition. Student involvement can include participation in performances of the tradition, discussion and reflection activities, visits to historical places, and so on.
- b. Student awareness: Students who are more aware of the importance of preserving cultural tradition will be more likely to be involved in the implementation of tradition and pay attention to the values contained therein. Students' awareness can be raised through education and a good understanding of history, culture and community values.
- c. Community interest and support: Implementing cultural traditions that involve students can be more effective in preserving traditions if they are supported by the wider community, such as families, educational institutions and local communities. This support can strengthen the bond between students and the tradition, and provide greater recognition and appreciation of efforts to preserve the culture.
- d. Social and environmental context: Social and environmental factors, such as the influence of globalization, modernization, and cultural change can affect the implementation of traditions and students' awareness of cultural values. Therefore, there needs to be an effort to adapt the tradition to the existing social and environmental context, as well as raise students' awareness of the uniqueness and importance of the tradition in a broader context.

By considering these factors, the implementation of the *Meprani* tradition called *Wrespati Meprani* at SMPN 2 Bangli involving students can be an effective way to preserve cultural traditions. However, this effort needs to be supported by student awareness and participation and adjustments to the existing social and environmental context. Involving students in traditional activities has a number of important urgencies, including:

- a. Preserving cultural heritage: Traditional activities are often related to cultural heritage, which requires special attention to preserve. Involving students in traditional activities can help strengthen cultural identity and ensure that this heritage is kept alive and well into the future.
- b. Increase understanding and appreciation of culture: Through traditional activities, students can learn about the cultural and historical values around them. This can help increase understanding and appreciation of culture, and help promote tolerance and respect for cultural differences.
- c. Foster positive character traits in students: Involving students in traditional activities can help foster social skills, leadership skills, creativity, historical and cultural skills, and a sense of pride in cultural identity. This can help students grow and develop positively as responsible and useful individuals in society.
- d. Encourage student participation in positive activities: Traditional activities that involve students can provide positive alternatives for students' leisure time. This can help encourage student participation in useful and constructive activities, and help prevent negative behavior, such as juvenile delinquency or drug use.

In the context of growing globalization and modernization, the urgency of involving students in traditional activities is increasingly important. This can help strengthen students' cultural identity, build positive character, and preserve the cultural heritage that is part of the community's identity and wealth.

Conclusion

The *Wrespati Meprani* program is an activity carried out by all SMPN 2 Bangli residents by holding the *Meprani* tradition on every Thursday by eating together in the school yard involving students can be an effective way to preserve cultural traditions. The *Wrespati Meprani* program is also one of the media used to convey religious messages, especially *Dewa Yadnya* indirectly for school residents. In addition, this program also fosters positive student characters such as religion, respect, discipline, cooperation, creativity, self-confidence, sense of responsibility and respect for social values. The message contained in the *Wrespati Meprani* program is that the school community is able to understand and interpret the values contained in it so that this *Meprani* tradition is always maintained and preserved.

References

- Ardika, I. N. (2018). Maprani Sebagai Rangkaian Pada Ngusabha Kadasa di Pura Ulun Danu Batur. *Kamaya: Jurnal Ilmu Agama*, 1(1), 69-87.
- Dalyono, B., & Agustin, D. A. (2017). Tri pusat pendidikan dalam menyikapi pelaksanaan lima hari sekolah di pendidikan dasar. *Bangun Rekaprima: Majalah Ilmiah Pengembangan Rekayasa, Sosial dan Humaniora*, 3(1, April), 50-61.
- Jaya, K. A. (2019). Membangun Mutu Pendidikan Karakter Siswa Melalui Implementasi Ajaran Tri Hita Karana. *Jurnal Penjaminan Mutu*, 5(1), 57-67.
- Koentjaraningrat. (1993) *Metode Penelitian Masyarakat*. Jakarta: PT Gramedia Pustaka Utama
- Kardinal, N. G. D. A., Artatik, I. G. A. K., & Sarjana, I. P. (2019). Pendampingan Identifikasi Pusaka Budaya Desa Bali Aga Belandingan Kintamani Bangli. *Jurnal Sewaka Bhakti*, 3(2), 40-50.
- Lesmana, C., Suamba, I. K., & Djelantik, A. W. S. (2022). Pengembangan Ekowisata di Desa Nyambu Kecamatan Kediri Kabupaten Tabanan. *Jurnal Agribisnis dan Agrowisata ISSN*, 2685, 3809.
- Madya, I.W. (2007) *Pelestarian Tradisi Tegibung di Karangasem Sebagai Media Komunikasi Pemersatu Bangsa Dengan Pendekatan Partisipasi Masyarakat*. Artikel populer
- Mardapi, D. (2014). *Pendidikan Karakter*. Jakarta: PT Grasindo
- Maretha, N. K. W. (2019). Eksistensi Pelaksanaan Maprani Dalam Masyarakat Hindu di Dusun Tanah Embet Barat Desa Batulayar Kecamatan Batulayar Kabupaten Lombok Barat. *Sophia Dharma: Jurnal Filsafat, Agama Hindu, dan Masyarakat*, 2(1), 52-61.
- Maretha, N. K. W. (2020). Tradition Of Making Komoh in Megibung Event Related To Maprani Ceremony At Hindu Community In Tanah Embet Lombok. *Kamaya: Jurnal Ilmu Agama*, 3(3), 339-356.
- Midastra, I W. (2007) *Widya Dharma Agama Hindu*, Bandung: Ganeca Exact
- Mudana, I. W. (2021). *Nilai Tradisi nyepi di Bali*. Jurnal Adat dan Budaya
- Nahak, H. M. (2019). Upaya Melestarikan Budaya Indonesia di Era Globalisasi. *Jurnal Sosiologi Nusantara*, 5(1), 65-76.
- PHDI. (2012) *Doa/Mantra Sehari-Hari*. Surabaya; Paramita.

- Sarkowi, S. (2020). Peran Generasi Milenial dalam Pemanfaatan dan Pelestarian Museum di Kota Lubuklinggau. *Criksetra: Jurnal Pendidikan Sejarah*, 9(2), 127-141.
- Sendjaja, (1994) *Teori Komunikasi*. Jakarta, Universitas Terbuka
- Sudarsana, I. K. (2020). Menjadi Calon Guru Profesional Dengan Mengenal Potensi Diri. *Menyemai Benih Dharma Perspektif Multidisiplin*, 22.
- Yusuf, S. (2015). *Pendidikan Karakter: Konsep dan Implementasi*. Jakarta: Kencana Prenada Media Group.