Panca Siksaning Angaji for Strengthening Character Education in the Concept of Ethnopedagogy Based on Balinese Local Wisdom

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Abstract

Adapting and internalizing concepts in local wisdom is very important to strengthen the character of students, in the midst of the onslaught of juvenile delinquency. One of the concepts of Balinese local wisdom in the aspect of education is the concept of *Panca Siksaning Angaji*. This concept is not only a learning model, but contains social, cultural, and spiritual values and is ideal to be internalized in character building. Based on this, this study aims to analyze the importance of the concept of the *panca siksaning angaji* in strengthening character education for students. The analysis was carried out with a qualitative research approach to literature review, based on relevant Balinese literature. Based on the results of the research, the panca siksaning angaji consist of the aspects of *gugu, teleb, inget, wiweka* and *laksana. Gugu* is interpreted as the process of initiating confidence in students, *Teleb* instills the principle of seriousness, *Inget* means strengthening the understanding of character values, *Wiweka* applies critical and creative thinking, and *Laksana* means the application of character values in students' daily lives. The five interrelated parts strengthen character education based on local Balinese wisdom, and ideally can be internalized in students who are integrated into the daily learning process. This research can help increase insight into the importance of character education based on local wisdom, especially Balinese culture, to form a superior and characterful young generation in Indonesia.

Keywords: Local Wisdom; *Panca Siksaning Angaji*; Education; Character

Abstrak

Mengadaptasi dan menginternalisasi konsep dalam kearifan lokal sangat penting untuk menguatkan karakter peserta didik, di tengah gempuran kenakalan remaja. Salah satu konsep kearifan lokal Bali dalam aspek pendidikan adalah konsep Panca Siksaning Angaji. Konsep ini bukan hanya menjadi model pembelajaran, tetapi mengandung nilai-nilai sosial, budaya, dan spiritual serta sangat ideal untuk diinternalisasi dalam penguatan karakter. Berlandaskan hal tersebut, penelitian ini bertujuan untuk menganalisis pentingnya konsep panca siksaning angaji dalam penguatan pendidikan karakter bagi peserta didik. Analisis dilakukan dengan jenis penelitian kualitatif berpendekatan tinjauan literatur, berdasarkan literatur Bali yang relevan. Berdasarkan hasil penelitian, panca siksaning angaji terdiri dari aspek "gugu, teleb, inget, wiweka dan laksana". Gugu dimaknai sebagai proses menginisiasi kepercayaan diri pada siswa, Teleb menanamkan prinsip keseriusan, Inget berarti memperkuat pemahaman nilai-nilai karakter, Wiweka menerapkan berpikir kritis dan kreatif, dan laksana artinya penerapan nilai-nilai karakter dalam kehidupan sehari-hari siswa. Lima bagian yang saling terkait memperkuat pendidikan karakter berdasarkan kearifan lokal Bali, dan idealnya dapat diinternalisasi pada peserta didik yang terintegrasi dalam proses pembelajaran sehari-hari. Penelitian ini dapat membantu meningkatkan wawasan tentang pentingnya pendidikan karakter berbasis kearifan lokal, khususnya budaya Bali, untuk membentuk generasi muda Indonesia yang unggul dan berkarakter.

Kata Kunci:* *Kearifan Lokal; Panca Siksaning Angaji; Pendidikan; Karakter

Introduction

Juvenile delinquency is currently so worrying (Junus et al., 2025). It used to be only a mischievous act, but now leads to criminal acts (Alhakim et al., 2024; Kim et al., 2021). Adolescents' actions that lead to criminality have certainly hurt the social norms that develop in society. Juvenile delinquency certainly must receive attention so that adolescents, as potential human resources for Indonesia, do not become a source of problems (Asniati et al., 2020; Een et al., 2020). This phenomenon is certainly a problem that must be solved immediately.

Juvenile delinquency in the development that occurs is influenced by environmental factors both in the family and society (Dierkhising et al., 2023; Seker et al., 2021). Lack of attention and education in the family is also one of the factors why adolescents have deviant behavior, in addition to the less controlled social environment is also the cause of increased motivation of adolescents in committing juvenile delinquency acts (Bosick & Fomby, 2018; Hoffmann & Dufur, 2018; Segeren et al., 2020). In fact, in some places, juvenile delinquency leads to criminal acts in the form of sexual violence, bullying resulting in fatalities, and other criminal acts (Belur & Singh, 2015; Radu, 2018). In addition, with the development of science and technology, juvenile delinquency is now not only carried out physically but also leads to digital violence or cybercrime (Miró-Llinares & Moneva, 2019). Overcoming juvenile delinquency through the educational process, not just imposing the educational process on character improvement. However, integrating character values through the educational process is important because education is an important part of life, not only to improve the quality of knowledge, namely cognitive, but also to develop the quality of behavior and skills. So in this position, it is necessary to strengthen the position of character education in the educational process, both in school, family, and society.

Character education is an effort to adapt and integrate character values in the educational process (Sari & Rochbani, 2024; Sugiarti et al., 2022). Strengthening character values is integrated into the learning and teaching process, where character is internalized through the process of habituation or habituation to students, and implemented through students' actions and behaviors (Diana et al., 2021; Sukendar et al., 2019; Sutriyanti et al., 2019). This suggests that character education should not only be at the theoretical level, but must be carried out at the practical level. Character education runs on the process of habituation, example, and actualization. Therefore, to strengthen the process, it does not only rely on students, but all components of education must show character behavior in the strengthening process. In addition, character education must be directed to form a personality that reflects the nation's culture.

In fact, character education is not a new thing in local culture, especially local Balinese culture. The integration of character education into local Balinese culture can be seen from various value concepts sourced from Hindu religious teachings and Balinese social and cultural elements. The concept of local wisdom that is closely related to the process of character education is contained in the purpose of education according to the teachings of Hinduism, namely *parartha* and *paramartha*. *Parartha* means education to build human competence, in contrast, *paramartha* means education, which is spiritual initiation, so that it has physical intelligence and spiritual awareness to achieve the highest goal in Hindu religious teachings (Paramartha & Yasa, 2017).

The concept of education is the basis that, in Balinese local culture, the concept of education is not only to educate humans, but more deeply to form human beings with character. One of the relevant educational concepts in strengthening character education based on religious teachings and local wisdom of Balinese culture is the concept of *panca siksaning angaji*. This concept is an educational concept that is strong in Balinese cultural

values. *Panca siksaning angaji* are five learning guidelines that exist in the traditional educational level of Balinese society, consisting of *gugu*, *teleb*, *inget*, *wiweka*, and *laksana* (Bagus et al., 1988; Medera et al., 1986). These five learning guidelines are an integral part of the traditional education process, which is not only sourced from the cultural level but also based on Hindu religious teachings. This then hints that the five learning guidelines contain religious values, especially in-depth Hindu religious teachings, which are full of ethical values, so they are very relevant in supporting the process of strengthening character education.

The integration of religious values and the concept of Balinese local culture, in this case *Panca Siksaning Angaji*, can be one of the important value integrations in strengthening character education to prevent the spread of the phenomenon of juvenile delinquency. In the previous research level, no studies have been found that specifically analyze the concept of the *Panca Siksaning Angaji*, let alone its relationship in the concept of learning and strengthening character education. The study of the concept of the *Panca Siksaning Angaji* itself is found in the previous two studies (Bagus et al., 1988; Medera et al., 1986), but does not specifically talk about the concept. So, this study is important because of its position in specifically discussing the meaning of the concept and its relevance in strengthening character education. This gives an idea that this research serves to fill the gap in research that has never specifically discussed the concept of the *Panca Siksaning Angaji*. Through this study, noble values in Indonesian culture, especially the concept of *Panca Siksaning Angaji*, can be part of strengthening theory and practice in the process of character education. Therefore, it is important to examine the concept of the *Panca Siksaning Angaji*, especially to see its meaning, value, and relevance in the process of strengthening character education, not only for students but also as the basis for educators to implement local cultural values in strengthening character education.

Method

The study of the concept of *panca siksaning angaji* was carried out using a literature analysis approach. The literature or literature analyzed has relevance to the concept of the *panca siksaning angaji*, while the two literature analyzed are the results of previous research entitled "*Analisis dan Kajian Geguritan Salampah Laku Karya Ida Padanda Made Sidemen*" in 1988 and "*Terjemahan dan Kajian Nilai Aṣṭadasaparwa*" in 1986 (Bagus et al., 1988; Medera et al., 1986). Directly, the two literature analyses by previous researchers do not specifically discuss the concept of *panca siksaning angaji*. However, several parts of the two literature analyses mention the concept, along with its meanings and parts. Referring to the meaning contained in the results of the literature review, the researcher compiled a conceptual foundation for the meaning of *panca siksaning angaji*, and analyzed the results of other research that have relevant meanings to the concept. In addition, an analysis was also carried out on previous research that studied Hindu religious education and studies on character education. The results of data collection based on the analysis of the relevant literature were then analyzed thematically to find relevant patterns and themes between the meaning of the five siksaning angaji and their relevance to strengthening character education. To avoid bias in data findings and analysis, the researcher applied the triangulation technique by comparing the results of the data that had been analyzed against the meaning of the concept of the *panca siksaning angaji*, and the literature sources that were used as references and studies.

Results and Discussion

The values contained in the local wisdom of Indonesian culture play an important role in shaping the character and personality of the younger generation. Local wisdom is not only proof of the existence of cultural heritage that must be preserved but also

conceptually and essentially becomes a strong moral and ethical foundation to face the onslaught of the times amid the challenges of current globalization (Karomah & Masyuri, 2024; Kiarie, 2024). Therefore, the internalization and integration of local wisdom values that are rooted and derived from the nation's culture can be implemented in the educational process and daily life of the younger generation because it is crucial to form a young generation with character, culture, and competitiveness (Huda et al., 2020; Sakti et al., 2024; Sari & Putra, 2020; Sukadari, 2020; Tohri et al., 2022). This gives an idea of the importance of adaptation and integration of local wisdom values in the process of strengthening the character of the current young generation.

Panca siksaning angaji, in the concept of Balinese local wisdom, is a learning model consisting of five stages, each containing cultural and spiritual values that must be internalized in strengthening character education. This means that the concept of the *panca siksaning angaji* has five stages that become guidelines in the learning process in the community in the context of Balinese local wisdom. The five stages are "*Gugu*, meaning believing in the knowledge provided by the educator; *teleb*, which means learning must have seriousness; *inget*, which means that every student must remember the knowledge provided by the educator; *wiweka*, means being able to build critical and creative thinking, and *laksana* means practicing and implementing every knowledge that has been taught in daily life (Bagus et al., 1988; Medera et al., 1986). The concept is not just a guideline, but it is full of values and teachings that are religious and rooted in Balinese culture and local wisdom so that it can be the foundation for strengthening religious and humanist character for the younger generation. The results of the research and discussion are presented in the following sections:

1. *Gugu* Aspect for Strengthening Trust in Teachers' Teachings

The first concept in the five Balinese learning guidelines, or *panca siksaning angaji*, is *Gugu*. *Gugu* etymologically comes from Balinese, which means to believe. So, in terms of *Gugu*, it means that a student in the learning process must first have confidence in what he will learn, and a student ideally has confidence in the teachings of his teacher. This concept in Hinduism is closely related to the concept of respect for teachers. The term teacher in Hindu teachings has a deep meaning if, in a general sense, the teacher is a professional educator who has competence, qualifications, and certifications (Andina & Arifa, 2021; Habibullah, 2012; Mainuddin, 2020; Mariyana, 2016; Muspiroh, 2015), then in Hinduism the '*Guru*" or teacher is the reliever of darkness (Śivānanda, 2007).

The meaning of the darkness remover is that someone who can be called a '*guru'* is an individual who can eliminate darkness in his students. The darkness in question is '*awidya'* or ignorance. A *Guru* also removes not only ignorance in the sense of intellect but ignorance of the true nature of the self. Moreover, the concept of education in Hindu teachings is *parartha* and *paramartha*, that education is not just the development of intellectual quality, but in fact, education must be able to make humans aware of their true self-nature (Astawa, 2018; Paramartha & Yasa, 2017; Suantara, 2020; Sudarsana, 2018). The teachings of Hinduism emphasize the development of self-quality in the physical and spiritual realms, meaning that education is helpful for physical growth and development, in this case, the intellect as a provision for living life, while at the spiritual level, education seeks to improve the quality of belief in God to achieve the highest goal, namely *Moksha*.

Therefore, the concept of *Gugu*, as a belief in the educational process, is to foster confidence that what a student will learn is helpful for him. In character education, the concept of *Gugu* as a belief is in the state of habituation. In theory, strengthening character education is carried out in three dimensions: the first dimension is habituation, the second

dimension is exemplary, and the third dimension is actualization (Supeni, 2020; Zubaedi, 2013). The term habituation refers to the notion of habituation to something in a human individual (Alim & Munib, 2021; Firmansah, 2017; Keraf & Komalasari, 2019). In this character education, habituation means familiarizing the concept of character in students, and internalizing character values carries out the process in the learning process.

Gugu, as a growth of confidence, is carried out through internalizing the concept of religious teachings and motivation to students. A teacher must be able to instill confidence in students that education does not only emphasize intellectual intelligence, but a teacher must be able to realize the importance of students also learning themselves to develop emotional and spiritual intelligence. It is undeniable that nowadays, education is only emphasized to develop intellectual intelligence, and emotional and spiritual intelligence is marginalized, which, in our understanding, is one of the reasons for many misunderstandings about the essence of education.

From this, a teacher must be able to develop students' awareness to learn thoroughly so that the intelligence he has is valuable for himself, his family, and society. This in-character education has relevance in that a learner, in addition to being intellectually intelligent, must also have good character. Character education has an essential position as a deterrent to juvenile delinquency (Dewi, 2020; Himmah et al., 2019; Sulhan, 2018), therefore, the concept of *Gugu* must be internalized by a teacher to build confidence and self-motivation for a student in learning and developing good character in himself.

In the holy book Bhagawad Gita IV.34, it is stated that in order to attain spiritual knowledge, a student must learn it from a teacher, believe and believe in the teachings of the knowledge given by the teacher, the sloka states:

> tad viddhi praṇipātena p—the translation below follows

tad viddhi praṇipātena paripraśhnena sevayā, upadekṣhyanti te jñānaṁ jñāninas tattva-darśhinaḥ

Translation:

Learn the Truth by approaching a spiritual teacher. Ask him respectfully and serve him. Such an enlightened Saint can impart knowledge to you because he has seen the Truth (Pudja, 2013).

Based on the meaning of *gugu*, supported by the sacred sloka above, a student needs to believe in every spiritual teaching or knowledge provided by a teacher. In Hinduism, a teacher is an individual who is given the task of guiding and directing each student to attain physical and spiritual awareness. This aspect helps every student understand that the teachings of a teacher are true and mandatory to be believed in and developed in every student.

2. Diligent Attitude and Seriousness to Learn in the *Teleb* Aspect

The second concept in the *panca siksaning angaji* as five study guidelines is *teleb*. *Teleb* is the second stage, namely sincerity in the learning process. In our understanding, *teleb* is the second stage because to build sincerity in the learning process, a student must be aware and confident of the teacher's teachings and the knowledge he learns. In learning, ideally, a student must have the motivation in himself to develop himself. If the motivation to develop already exists, then a student is believed to have sincerity in learning (Edli et al., 2015; Rahman, 2021; Supriani et al., 2020; Yuningsih & Masyithoh, 2023). Then, in a student, motivation is essential and must exist because motivation is the drive for individuals to progress and develop.

Teleb as sincerity means that to achieve success in the learning process, in students, sincerity must be a principle. Learning is a process carried out to master a specific skill or competence (Pribadi, 2021). To master these competencies, a student should not only have enthusiasm but must also have sincerity. In this position and stage,

the role of a teacher as an educator is quite central and essential because the task of a teacher is not only to teach but also to be able to motivate students. In addition, the context of teachers is not only focused on the status of teachers in schools but also on supporting the proper educational process. Families and communities also ideally act as 'teachers'. This is what Ki Hadjar Dewantara later called the 'Tri-Centre of Education' (Dewi, 2020; Kurniawan, 2015). The concept refers to the understanding that the running of an educational process is not only burdened on school institutions but must be a shared responsibility by the family and community, which is also an educational environment.

Teleb, in the context of character education, centered on the overall concept of the educational environment, has a reasonably deep meaning. One of the stages of character education is habituation, and the process is not only how to familiarize character values in students, but a teacher must also be able to build awareness and sincerity in students that he must develop good character. The habituation process to build this sincerity is ideally not only charged to the school but also must be connected to the family and community education environment. Why? Because so far, there has been too much school burden on students. Even though the family and society are educational institutions or environments as well, character education should start from the family environment, be developed in schools, and be actualized in the community environment. This means that the family as a family educational environment is responsible for instilling good values that will shape students attitudes and behaviors. This behavior is then developed and guided by teachers in the school environment. This excellent and developed attitude and behavior will be a reflection of oneself as a student when living in society (Feraco et al., 2023; Proctor, 2013; Weziak-Bialowolska et al., 2023). Therefore, the concept of *teleb* as sincerity has relevance as an essential concept to be used as a guide, especially in the internalization of character education based on religious teachings.

3. *Inget* as a Process of Understanding in Learning

The next stage in the Balinese local wisdom learning guidelines is *Inget*. Etymologically, the term *inget* comes from Balinese, which means remember. So, in terminology, the target of the learning process is to emphasize improving the process of remembering and understanding a teaching by a student. This process also has relevance in Bloom's taxonomy, which states that in the development of the cognitive domain, there are six critical stages, namely remembering, understanding, applying, analyzing, evaluating, and creating (Anderson & Krathwohl, 2001; Aziz et al., 2017; Ruwaida, 2019; Sanjani, 2020). This indicates that the concepts of local wisdom, although they seem traditional and ancient, are in line with the development of modern knowledge. In line with the understanding of education in perennials, cultural values have an essential role in the educational process for individuals, especially in strengthening self-values in the current of modern development, which has a positive impact but sometimes has a negative impact (Budiwibowo, 2012; Nuryamin, 2019).

In learning, the process of remembering has critical stages that then lead to the stages of understanding. For a student, especially in the teachings of Hinduism, it is an obligation always to remember the teachings that a teacher has taught. This is in line with the concept of *'guru susrusa,*' where a student is obliged to respect his teacher. One way is always to remember the teachings that have been given to him (Mudana & Dwaja, 2017; Subagiasta, 2016). In addition, the development of the process of remembering is understanding. Understanding means that a student can understand a teaching or knowledge not only in theoretical aspects but also in practical aspects. Its relevance in the process of character education is that after a student develops awareness, confidence, and sincerity, the learning process is strengthened again by increasing the ability to remember

and understand. Character education for a student should ideally not only be at the level of diplomacy limited to theory, meaning that a teacher is not just lecturing about the importance of character. However, on a practical level, a teacher must be able to improve students' ability not only to remember knowledge about character but also to understand the importance of character theory implemented in everyday life for a student. In line with this, character education must run at a two-way interaction level. Namely, the teacher as an educator guides and directs the process of internalizing values in students. Students are responsible for building their self-awareness to implement character values in their daily lives.

4. Ability to Think Creatively and Critically in the Meaning of *Wiweka* Aspects

Wiweka, in terms of Hindu teachings, means mind, while in the concept of *panca siksaning angaji*, the meaning of *wiweka* is focused on critically thinking, creative power, which, of course, the process starts from the mind. Learning, as in previous discussions, is the process of building knowledge and developing it into a skill (Ishartono et al., 2022; Mena-Guacas et al., 2025). Meanwhile, as in the fifth study guide, it means the implementation of teachings and knowledge by students in their attitudes and behaviors.

In the process of mastering knowledge to become a skill, creative power will significantly support the process. Moreover, it is also supported by the ability to innovate. In the current era, where the development of technology and knowledge is growing, every individual is required to be creative and innovative, so every individual inevitably has to continue to spur himself. The positive is that there will be a willingness to continue to grow. However, on the other hand, if the acceleration cannot be balanced, it will have an impact on the more pragmatic individuals who view the world by legalizing fraudulent acts. Therefore, creative power is needed by an individual who does not forget the concepts of goodness. Especially creative power that comes from good thoughts, as the teachings of Hinduism to achieve purity and self-goodness, thoughts, deeds, and words must be harmonious and holy (Suanthara, 2021; Wiratmaja et al., 2021).

Therefore, in strengthening character education, each student must be guided to be able to form creative power through the harmony of thoughts, deeds, and words in accordance with religious teachings because the harmony of thoughts, deeds, and words is expected to form a good person. This harmony in character education is part of the process of self-actualization, namely the implementation of theory and its application in real life, or the concept of *panca siksaning angaji* is the implementation of teachings and character concepts in their application to everyday life. So, a teacher needs to be able to build and guide his students so that the concepts of good Hindu teachings can be translated into individual persons through good attitudes and behaviors. This is the great hope in the concepts of local wisdom, especially Balinese culture, that culture has noble values that function as filters from the impacts of the times. The concepts of local wisdom contain sacred and good values, which are relevant in strengthening character education. Indeed, it seems traditional and even ancient, but it has become an essential value in the midst of the onslaught of the times that bring various impacts.

5. The Implementation of Every Knowledge, Teachings and Initiation Given by the Teacher in Daily Life According to the Meaning of *Laksana*

The last aspect in the concept of the *panca siksaning angaji* is *laksana*, which is interpreted as the ability to apply and implement every knowledge and teaching from the teacher in daily life (Medera et al., 1986). In the practical aspect, the teacher's knowledge and teachings are no longer at the theoretical level, but have been transformed into values that are represented through the attitudes and behaviors of students. Etymologically,

'*laksana*' in Balinese can be interpreted as behavior, deeds, characteristics, signs, or abilities that are inherent and become markers of a person's behavior. In the framework of the concept of *Panca Siksaning Angaji*, which is a guide to noble values in Balinese character learning and education, it refers to practical ability and consistency in carrying out the principles, values, norms, knowledge, and teachings of teachers in their daily lives.

Laksana, in the context of *Panca Siksaning Angaji*, can be understood as the ability and seriousness of individuals, especially students, to internalize and implement knowledge and character values that are sourced from teachers' teachings. These character values are connected to the noble concept of Balinese local wisdom, namely the harmonious relationship between humans and God, harmonious social interaction with fellow humans, and the preservation of the natural environment (Mudana, 2023; Astuti dan Rahayu, 2020). These three noble values are the main essence of the *Tri Hita Karana* philosophy (Nitiasih et al., 2025; Rosalina et al., 2023). Therefore, the aspect of strengthening character education is not just a transfer of theoretical knowledge, but a transformation of values in real implementation that reflects identity, character, and moral integrity based on local Balinese wisdom.

Implementation as an aspect of application in strengthening character education can be relevant to the stages of self-actualization in character education. Self-actualization goes hand in hand with the stages of habituation and example, and these three stages are an important part of strengthening character education (Herlina et al., 2024; Marwiyati, 2020). In addition, the aspect of *laksana*, which contains religious and spiritual values, can be useful in strengthening awareness of the importance of developing religious character in students. This is to form qualified Indonesian individuals with character.

Laksana, in the context of *Panca Siksaning Angaji*, is the ability of students at a practical and consistent level to implement the knowledge, principles, values, and teachings of teachers, which is reflected in students' attitudes and behaviors. Therefore, the 'laksana' aspect is one of the important pillars in strengthening character education based on local Balinese wisdom and Hindu spirituality, which is clearly very relevant to form a young generation with character, integrity, and harmony.

Conclusion

Based on the results of the analysis and interpretation of the meaning of the *Panca Siksaning Angaji* and its parts, there are several important conclusions in this study. First, the concept of *panca siksaning angaji* is a learning model that is sourced and rooted in local Balinese wisdom and is based on Hindu religious teachings. Second, the religious values contained in it have an important meaning and role, especially in strengthening the internalization of character education for students. This is because education, in essence and conceptually, not only forms smart individuals, but in-depth education is an effort to form human resources with character, for the progress of a nation. Therefore, character education by integrating and adapting the concept of local wisdom is to form individuals with integrity in accordance with the character and identity of the Indonesian nation. In general, research on the concept of the *panca siksaning angaji* certainly has limitations, because the study is a literature and conceptual analysis. Therefore, it is recommended that this research be resumed using a different approach, one of which is the quantitative approach. Follow-up research with a quantitative approach can be carried out by applying each grade and stage in the concept of *panca siksaning angaji* in the classroom, to measure the extent to which the implementation of these stages and grades supports the strengthening of character in students. The recommendation of this approach can thoroughly examine the concept of the *five siksaning angaji*, as part of the Balinese local wisdom, which is useful in shaping Indonesian human resources with character.

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