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The role of Puri Saren Ubud for young Hindu generation character building in Ubud

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Abstract---The purpose of this research in general is to find out the role of Puri Saren Ubud in building the life of the Ubud community with character, especially for the younger generation of Hindus who have noble character based on *sradha bhakti* to Ida Sang Hyang Widhi Wasa. Specifically, the objectives of this study are (1) to analyze the reasons why Puri Saren Ubud plays a very important role in building the young generation of Hindu character in Ubud (2) to analyze the process of building the character of the young Hindu generation in Ubud carried out by Puri Saren Ubud (3) Analyzing the constraints experienced by Puri Saren Ubud in building a young generation of Hindu character in Ubud.

Keywords---Balinese people, character, community life, Hindu, young generation.

Introduction

Puri Saren Ubud, which always innovates in providing social services for the Balinese people, especially the people of Ubud, in building a harmonious order for the younger generation of Hindus based on *Tri Hita Karana*. The Puri's persistence in building the Ubud area is implied in the following sacred verse of Bhagavad Gita 2.47. *Karmaṇy evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*, which means, one should carry out the duties that have been determined by not demanding too much of the rights to the results of actions. One should also not consider oneself the cause of the

results of activities and should not be bound by the habit of not performing obligations (Mantra, 1981:35). The Bhagavadgita verse is certainly something that motivates Hindus in their activities.

Puri Saren Agung Ubud is still the main Puri of the surrounding Puri-Puri, and to accommodate all family members, Pamerajan Agung is being developed on the north side of Puri Saren Agung Ubud. In the past, Puri Saren Agung Ubud was not a kingdom because it was part of the Sukawati Kingdom. Puri Saren Agung Ubud is a *Kepunggawaan* whose function is to make regulations and run the government in the Ubud area to protect the community and keep the community's traditions running. Puri Saren Agung Ubud is divided into nine zones. This follows the concept of Sanga Mandala, which is a basic concept in traditional Balinese architecture.

Palebahan Saren Kangin Delodan started with Ida Tjokorda Rai Junjungan Sudharsana. At the time when the island of Bali was still in the royal era, this palebahan specifically had the task of being the war leader of Puri Saren Agung Ubud, so many lontars were found about war. During his leadership, he was able to conquer many areas from Mengwi to the area around Tampaksiring. The next leadership was carried out by his son, namely Ida Tjokorda Raka Sudharsana.

During the leadership of Ida Tjokorda Raka Sudharsana, around 1910-1945, there was a change in life in Puri. Puri Saren Agung Ubud has opened itself to receive guests from outside Puri to stay at Puri, especially for foreign and local artists. This is the impact of the development of tourism in Ubud which was developed by Ida Tjokorda Gde Agung Sukawati from Palebahan Saren. Apart from the development of tourism, a very drastic change that occurred was the change from the monarchical system to a democratic system because Indonesia had become independent. After Indonesia's independence, Ida Tjokorda Raka Sudharsana, who at that time was the ruler of Puri Saren Agung Ubud, relinquished his throne because Indonesia adheres to the principles of democracy.

The existence of the puri is actually strategic in preserving Balinese cultural values and Hinduism, as well as maintaining a peaceful, peaceful, and harmonious society. Puri Saren is seen as being able to protect the community that is developing in the midst of changing times by prioritizing the local wish of the Ubud community. Protecting the community begins with building a young generation of noble character in accordance with the guidance of Hinduism and humanist values from science, technology, and art. Efforts to build a young generation with character are important because this effort will give birth to Indonesian people who are complete in the dimensions of heart, mind, body, taste, and intention.

On the basis of the existence of the Ubud community and Puri Saren Ubud who inherited the noble values of Hinduism and this historical description from Rsi Markendya, the researchers focused the research plan on the role of Puri Saren Ubud in building the character of the younger generation of Hindus in the Ubud area.

Results and Discussions

Based on the background, the purpose of this research in general is to find out the role of Puri Saren Ubud in building the life of the Ubud community with character, especially for the younger generation of Hindus who have noble character based on *sradha bhakti* to Ida Sang Hyang Widhi Wasa. Specifically, the objectives of this study are (1) to analyze the reasons why Puri Saren Ubud plays a very important role in building the young generation of Hindu character in Ubud (2) to analyze the process of building the character of the young Hindu generation in Ubud carried out by Puri Saren Ubud (3) Analyzing the constraints experienced by Puri Saren Ubud in building a young generation of Hindu character in Ubud.

The benefits obtained in research on the role of Puri Saren Ubud in an effort to build a characterful Ubud community life, especially for the younger generation of Hindus, are as follows. Theoretically, it can add and deepen knowledge in the field of Hinduism, especially the role of society in building a young generation of Hindus who are intelligent and of noble character, have *sradha bhakti* to Ida Sang Hyang Widhi Wasa, and can deepen the value of character education. The practical benefit of this research is to find out the role of Puri Saren Ubud in building a young generation of Hindu character. The broader benefit obtained in this research is to help the process of forming the character of the younger generation of Hindus who have noble character.

A study of research results from previous researchers to determine the state of the art of the research being conducted. From the results of the mapping of several research results (map road research) that has been done previously, it turns out that there are several studies that have been carried out by other researchers related to the research that the researcher will do. Among other things, a work written by Adhi Putra, (2018) entitled *Typology and Morphology of Buildings in Palebahan Saren Kangin Delodan as a Building Adaptation Process to Maintain Tradition*, states that during the monarchy system of Bali, the king and his descendants were based in Puri. The castle is a typology of residential buildings for the ksatriya caste, or can be considered as a palace for the king. From this study it can be seen that the role of the castle in community development in various fields is very strategic and needed by the community. Likewise, for generations the castle is very loyal and dedicated in serving the community with various socio-economic activities. From this description, it appears that the harmony that exists in the *Tri Hita Karana* relationship between the puri and the Balinese people.

A painting association was founded by Tjokorde Gede Agung (King of Ubud), Walter Spies and Rudolf Bonnet, as well as several local artists named Pita Maha. The purpose of this painting association is to gather Balinese artists, to teach art to young people in the Ubud area. Therefore, until now, the Ubud tourist attraction has become the center of the museum in Bali. There are museums in Ubud, such as the Arma Museum Ubud and the Ubud Painting Museum.

During the leadership of Ida Tjokorda Raka Sudharsana, the role of Puri Saren was seen in the changes in the spatial layout of the Palebahan Saren Kangin

Delodan to suit the needs of the people at that time. The first change was to make a business to fulfill daily needs in the form of selling kerosene, which at that time became a difficult commodity to find. He took advantage of the location of Palebahan which is directly adjacent to Jalan Raya Ubud and Pasar on the south side of Palebahan, so that he opened access on the southwest side of Palebahan in order to make direct access to Jalan Raya Ubud and the market by cutting the Puri fence. In addition, his role is also to open the door access on the section between Merajan and Bale Dangin to go to the palebhan which is intended for Ida Tjokorda Gde Putra Sudharsana who is his second son. So that at that time, there were three accesses to Palebahan Saren Kangin Delodan.

Over time, the leadership of Palebahan Saren Kangin Delodan was continued by the eldest son of Ida Tjokorda Raka Sudharsana, namely Ida Tjokorda Gde Oka Sudharsana. He is a visionary and practical thinker, the most important thing for him is that the people of Ubud can prosper. His background as a soldier, made him a firm and courageous figure. He had created a foundation with the name Ubud City Development Foundation because he had the perception to make Ubud a city.

One of the results of Puri Saren's role which was very influential for the people of Ubud was the entry of electricity and telephone lines to Ubud in the late 1970s. Many of the changes made by Ida Tjokorda Gde Oka Sudharsana contradict the supposed function of the Puri. The castle, which was supposed to be a residence for the Ksatriya caste, was turned into a place of business and a place to serve the people of Ubud. He did this to meet the needs of his family and society. His next role (Ida Tjokorda Gde Oka Sudharsana) was to build an additional building on the south side of the outer fence of the Castle which functioned as a Kindergarten (TK). This is because he considers education as important for advancing Ubud. In addition to building a kindergarten, he also built a Kerta Yoga Junior High School (SMP) and a Putra Bangsa Vocational School under the foundation created by him, which are located near Gunung Lebah Temple.

Character education is a process of character building for the younger generation to become a whole generation capable of making good decisions and fostering harmony in everyday life with all their heart. From character education, people's lives will be created, including the younger generation who are protected from ten tendencies to destroy a nation's generation. Ten signs of a generational breakdown include: Youth Violence, bad language, violent groups, drug influence, bad morals, poor work ethic, low respect, low sense of responsibility, dishonesty, and hatred. From this, the character formation process is carried out systematically on an ongoing basis through aspects of knowledge, feeling, loving, and action. Thus, the role of Puri Saren is highly expected by the community in shaping the character of the noble young generation.

In this study, the theory used is phenomenological theory, genetic structural theory, reception theory to be relevant to the problem being studied. The following is a description of these theories. One of the theories contained in social science in general is phenomenology. Phenomenology is generally known as an approach theory used to help understand various social phenomena or phenomena in society. Genetic structuralism is a theory under the umbrella of the sociology of

literature. Genetic structuralism was born from a French sociologist, Lucien Goldmann. Genetic Structuralism is often also called historical structuralism, which considers a work to be analyzed from a historical perspective. Human activity or behavior must adapt life to the surrounding environment. Individuals gather to form a community group. With groups of human society can meet the need to adapt to the environment. Behavioristic learning theory is a theory that prioritizes changes in behavior or behavior as a result of the stimulus / stimulus activity and response. Thus, behavioristic theory focuses more on developing behavior in a better direction. The principles of behavioristic theory are (1) Changes in behavior, are the result of learning or practicing activities. (2) The most important thing in this theory is the stimulus and response because it can be observed. (3) The existence of reinforcement (reinforcement), namely things that can strengthen the response.

This research model is started by understanding the importance of the role of the puri in indigenous peoples in Bali where the puri has a strategic function to develop capabilities and shape the character of society in general, the younger generation in particular so that they have noble characters based on Hindu religious values and build national civilization. This research design uses a qualitative research design, namely the method with quality intensity. Qualitative methods give the main attention to the meaning and message, according to the nature of the object, namely cultural studies; and prioritize the process compared to the results of research so that meaning is always changing. Qualitative analysis in this study analyzes descriptive data in the form of words and or expressions, including actions that can be observed with an emphasis on developing concepts and understanding patterns that exist in the data.

The location of this research was conducted on Jl. Raya Ubud No. 8, Campuan Village, Ubud District, Gianyar Regency, especially the Puri Saren Ubud environment in the 2021/2022 academic year. Determination of the location of this research is based on the consideration that Puri Saren Ubud is one of the cultural heritage centers in Gianyar district which is perceived as a place for Hindu community leaders who devote themselves to building society, especially the younger generation of Hindus with various real activities as an effort to preserve Balinese culture and Hindu religion. Puri Saren Ubud also always continues to protect the people of Ubud to build a young generation of character by establishing formal and non-formal educational institutions, such as Kindergarten, Middle School, Vocational High School, and dance studios.

Sources of primary data in this study in the form of people who are then called informants. They are appointed purposively by considering their knowledge of the problem under study. The informants who were appointed to be asked for data were Puri figures, school principals, teachers, students, youth leaders, parents of students. Determination of informants in this study using purposive techniques in the sense that researchers choose informants who are considered to know and understand information and problems in depth and can be trusted as sources of accurate data. While secondary data sources are in the form of documents, books, journals, research results and other references that relate and support this research. The types and sources of data needed for the purpose of this research

focus include, first, data on the background of Puri Saren Ubud. Second, data on the role of Puri in developing the younger generation of Hindus in Ubud.

The main instrument in this research is the researcher himself. In addition to the main instrument in this study, several supporting instruments were also used. All equipment, guidelines, and measuring tools used to obtain, manage and interpret information from informants are commonly referred to as supporting instruments. Data collection techniques Observation as an activity to record a symptom with the help of instruments and record it for scientific purposes or other purposes. The interview technique is one of the data collection techniques by conducting face-to-face communication directly in the form of questions and answers between the interviewer (researcher) and interviewee (informant). The data analysis of this research was carried out descriptively, qualitatively and interpretively. Because the dominance of this research approach is qualitative (related to the research design above), the analysis was carried out inductively, descriptively, narratively and supported by data in tabular form as secondary data. As for the qualitative data analysis technique with various activities which include: (a) data collection, (b) data reduction, (c) data display, (d) data interpretation, (e) data verification, and (f) drawing conclusions.

Cokorda Gede Putra Sukawati, Penglingsir Puri Saren Ubud is a descendant of the king who gallantly opened the doors of Puri, the name for the residence of the king of Bali as a means of building a community in the cultural economy. The sacred and majestic castle becomes an inn for tourists and foreign tourists who visit to enjoy the nuances of natural tourism activities and Balinese cultural arts in the Ubud area. Tjokorda is the ruler of Ubud Palace by inheriting and preserving the heritage of his ancestors who left great work in the fields of art, science, and culture. He preserves a legendary history to this day.

Ida Cokorda Krishna Sudharsana is the son of Ida Tjokorda Gde Oka Sudharsana. Ida Tjokorda Gde Oka Sudharsana, She is a visionary and practical thinker, the most important thing for her is that the people of Ubud can prosper. His background as a soldier, made him a firm and courageous figure. He had created a foundation with the name Ubud City Development Foundation because he had the perception to make Ubud a city. One of the most influential outcomes for the people of Ubud was the entry of electricity and telephone lines into Ubud in the late 1970s.

The palebahan pattern of Puri Saren Agung Ubud uses the concepts of Hulu-Teben and Sanga Mandala. From the Hulu-Teben concept, we get a palebahan pattern that re-divides an area's value into three parts according to the value level, namely Utama, Madya, and Nista. Utama, Nistaning Madya and Nistaning Nista. The Madya Region is divided into three, namely, Madyaning Utama, Madyaning Madya, and Madyaning Nista.

The reasons Puri Saren Ubud plays a very important role in building the character of the younger generation of Hindus in Ubud are as follows: building character through formal education and Puri Saren Ubud playing a role in preserving Balinese art and culture by establishing a Balinese Dance studio in Ubud and the Puri Painting Museum in Ubud. Related to the research results in

the form of data from interviews with resource persons, from observations, and document studies that have been obtained are presented in a qualitative descriptive way. The results of the research on the reasons why Puri Saren Ubud has a very important role in building the character of the younger generation of Hindus in Ubud were analyzed using phenomenological theory. The number of resource persons who were successfully interviewed during the research were located in 5 (five) places, such as at Puri Saren Ubud, at the Puri painting Museum and at Sanggar Tedung Agung, at Kerta Yoga Middle School, Ratna Vocational High School Putra Bangsa. So the total number of resource persons is 43 people. Details of the names of the interviewees, namely Ida Cokorda Gede Putra Sukawati, Penglingsir Puri Saren Ubud, Ida Cokorda Krishna Sudharsana, Puri Saren Kanganan Ubud, I Gusti Ngurah Ledra, confidant/Principal of Puri Saren Ubud, Ir. Ida Cokorda Bagus Astika, head of the Sanggar The Tedung Agung Puri Ubud Dance and the Puri Painting Museum, Ni Made Dasning, SE, SPd, Principal of Kerta Yoga Middle School, Drs. Iwayan Kasta, MPd, Head of SMK Ratna Warta Ubud, Dra Ni Wayan Suartini, Head of SMK Putra Nation Ubud.

The results of interviews with resource persons are used as research data for further analysis using relevant theories. In this case, the theory used is in accordance with the research problem in the first part, namely using the phenomenological theory. Ida Cokorda Gde Putra Sukawati, Penglingsir of Puri Saren Ubud said during an interview that Puri Saren Ubud played a role as the founder of Formal Educational Institutions, namely Kerta Yoga Junior High School (SMP), Ratna Warta Ubud Vocational School, and Putra Bangsa Vocational School for the sons and daughters of the Ubud community and surroundings. The school founded by Puri Saren Ubud seeks to provide the necessary infrastructure in order to support the complete and comprehensive implementation of the PPK (Strengthening Character Education) Movement. The fulfillment of the National Education Standards which is the Government's obligation still needs to be improved.

Idea interview with Cokorde Gede Putra Sukawati, King of Ubud, Penglingsir Puri Ubud on Monday, 7 February 2022, Time: 11.00 WITA located at Puri Saren Ubud, Ubud Village, Gianyar Regency. Ida Cokorda said that education was good. He said that he himself did not have time to continue because he was past his age but his brother got the title of Professor both, he was grateful. In general, the various activities carried out by the Puri have been carried out with the support of the Ubud community by promoting the spirit of togetherness where the Puri as the property of the Ubud community continuously maintains Balinese cultural heritage. It's just that now during the covid season, the situation of guests who rarely visit has caused dance activities to be abolished. For school activities are still ongoing but learning from home. For more complete information, you can ask the principal I Nyoman Kasta, the head of Sanggar Tedung Agung and the Puri Painting Museum Ida Cokorda Bagus Astika.

Puri Saren Ubud builds the character of the younger generation of Hindus in Ubud through various life processes that are beneficial for the Balinese people, especially for the development of the Ubud area and its surroundings. The process of character building includes the implementation of Panca Yadnya values, making Puri a center for studying the history of Balinese traditions and

cultural tourism. Puri Saren also builds the character of the younger generation of Hindus through formal and non-formal education. at the Ubud Dance Studio and the Ubud Painting Museum.

The obstacles faced by Puri Saren Ubud in building the character of the younger generation of Hindus in Ubud, are generally not felt to exist, except during the pandemic, especially in the non-formal aspect, namely dance activities at the Tedung Agung Puri Ubud Studio which was vacuum for two years. Meanwhile, the formal education aspect continues in accordance with the regulations from the Education Office and the Puri Ubud Foundation.

Conclusion

From the results of the study, it can be concluded that character education as a means of character building for the younger generation of Ubud by teachers in schools and art coaches in studios has its own uniqueness, both in terms of the process and results of efforts to build the character of the younger generation of Hindus in Ubud. The castle socializes an open character culture where the community does not hesitate to provide constructive input for the castle. In the field of formal education, Puri Saren's role is evident by building an education center in Ubud since 1953 by establishing Kerta Yoga Middle School. Then in 1974 Puri Saren founded the SMSR Ratna Warta and SMK Putra Bangsa. In an informal way, Puri Saren Ubud played a role in building the Puri Painting Museum in 1954 and the Tedung Agung Dance studio. All of Puri Saren's roles have produced generations with an open character to the changing times, generations who master science and technology (science and technology as well as art), but remain faithful in preserving Balinese customs and the noble teachings of Hinduism. The results showed that in an effort to build the character of the younger generation of Hindus in Ubud, both in terms of formal and informal, there were no significant obstacles encountered by Puri Saren Ubud.

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