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IMPLICATIONS OF DHARMAGITA LEARNING TOWARDS THE DEVELOPMENT OF STUDENTS' COMPETENCIES AT PASANTIAN WIRAMA SANTI SASMITA KAPAL VILLAGE MENGWI BADUNG

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Abstract

Dharmagita are sacred songs that specifically contain dharma values and are used to accompany Hindu religious ceremonies. Badung is one of the regencies in Bali Province which is quite intense in developing community skills for Dharmagita, one of is through Pasantian Wirama Santi Sasmita. Regarding on that, researchers are interested in studying further the implications of Dharmagita learning for students at the Pasantian Wirama Santi Sasmita, Desa Adat Kapal, Mengwi District, Badung Regency, by studying in depth and specifically the implications of implementing Dharmagita at Pasantian Wirama Santi Sasmita on the development of student competencies both in the realm of spiritual and social attitudes (affective), knowledge (cognitive), and also skills (psychomotor). To solve the formulation of the problem, the type of research used in this research was descriptive qualitative research, with a phenomenological approach. The results of this study indicated that the implications of implementing Dharmagita at Pasantian Wirama Santi Sasmita consist of implications for participants which describe strengthening spiritual attitudes, developing social attitudes, increasing knowledge, and developing skills (psychomotor).

Keywords: Implication, Dharmagita, Pasantian Wirama Santi Sasmita

I. INTRODUCTION

Bali is one of the provinces in Indonesia where the majority of Hindus. This causes the teachings and culture of Hinduism to be very thick in the life of the Balinese people. The teachings of Hinduism seem to be the soul of life, which cannot be separated from the life of the Balinese people in carrying out their activities. Among its many, there is one Hindu religion teaching that makes Balinese Hindus believe that from birth, every individual carries three debts that must be paid during life called Tri Rna. This Tri Rna is related to the previous karma traces, before the individual was born. Tri Rna itself consists of Dewa Rna, namely bonds owed to God Almighty and to the Gods, Pitra Rna, namely bonds owed to parents and Pitara or ancestors, and finally Rsi Rna, namely bonds owed services to Rsi or saints (Adiputra et al., 2004: 101). To pay this debt, the Balinese people also know the term Panca Yadnya, namely five kinds of sacrifices that are sincere to pay the debt of this Tri Rna (Sudirga and Segara, 2014: 5-6), which consist of Dewa Yadnya, Bhuta Yadnya, Pitra Yadnya, Rsi Yadnya, and Manusa Yadnya.

Regarding the Yadnya, Suarka (in Sudirga, 2017:10) explained that the implementation of the Yadnya in Bali is supported by five elements of art called Panca Pagenda, namely literary arts, fine arts, vocal arts, instrumental arts, and craft arts. Pasantian, whose basic material is literature and vocal art, is one of the important elements in the Panca Pagenda, which is then complemented by other vocal arts, such as mantras or worship prayers echoed by sulinggih or pinandita as leaders of ceremony. The supporting elements in relation to the Yadnya originating from these types of sounds then developed in Balinese society as a collective knowledge known as the Panca Gita consisting of the sound of kulkul, gamelan, kidung, bajra, and mantram.

Especially for the sound of kidung, Hindus in Bali have a belief that there is a sacred value contained in the sound of kidung, so that it becomes an ancient tradition that is still carried out in the implementation of the Yadnya. The sacred songs by Hindus in Bali are called Dharmagita. Dharmagita are sacred

songs/hymns that specifically contain the value of dharma and several types are sung to accompany Hindu religious ceremonies or Yadnya. The types of Dharmagita that are known in general are divided into 4 (four) namely Sekar Rare, Sekar Alit, Sekar Madnya and Sekar Agung. These four types of Dharmagita are believed to be able to increase Sradha and Bhakti towards Ida Sang Hyang Widhi Wasa/ God Almighty in accordance with what is stated in the Bhagavata Purana, VII.5.23 which mentions 9 forms of devotional service that must be performed. The complete sloka is as follows:

Sravanim Kirtanam Visnoh, Smaranam Padasevanam, Archanam Vandanam Dasyami, Sakyam Atmanivedam. Srawanam is devotional service to Ida Sang Hyang Widhi Wasa by listening to sacred religious stories and listening to the reading of Vedic scriptures or mantras. Kirtanam is a form of devotion to Ida Sang Hyang Widhi Wasa by chanting religious sacred hymns. Smaranam is devotion to Ida Sang Hyang Widhi Wasa by remembering the names of God and their manifestations. Padasewanam is devotion to Ida Sang Hyang Widhi Wasa by serving His Padma feet. Arcanam is devotion to Ida Sang Hyang Widhi Wasa through the medium of statues or Pratima. Vandanam is devotion to Ida Sang Hyang Widhi Wasa by reading holy verses and religious stories. Dasyam is devotion to Ida Sang Hyang Widhi Wasa by being a servant of God. Sakyam is devotion to Ida Sang Hyang Widhi Wasa by building a relationship with God like a friend. Atmanivedanam is devotion to Ida Sang Hyang Widhi Wasa by means of surrender" (Surada, 2006: 3).

So from the verse, it can be seen that, in order to be able to carry out one type of devotional service to Ida Sang Hyang Widhi Wasa by chanting the sacred hymns 'Kirtanam', it is very important to know and learn the Dharmagita as a basis. With various developments in science and technology, Dharmagita learning has also experienced rapid development and progress from the past and now. Preservation of Dharmagita learning which used to be only carried out orthodox from parents to their children, nowadays its preservation has been assisted by the implementation of Utsawa

Dharmagita every year. Utsawa Dharmagita is a competition for singing sacred Hindu religious hymns. Utsawa Dharmagita aims to forge a loving relationship between Hindus throughout Indonesia in addition to providing a platform for the younger generation of Hindus to be willing to preserve the traditions of their ancestors. As for what is usually contested in Utsawa Dharmagita, it is reading Sloka, Palwakya and so on. Besides competitions, Dharmagita learning is also applied in learning in schools in the form of Dharmagita material in Hindu Religious Education learning. Then in several schools, Dharmagita is also used as an extracurricular to support the skills of students (psychomotor). All these things are done in order to maintain the learning of Dharmagita so that it remains steady and sustainable.

With various media developments and ways to preserve Dharmagita, it turns out that there are still areas in Bali in particular that actually experience a decline in their pasantian activities. In fact, the area is found in the Mengwi sub-district, Badung, one of which is in the Banjar Adat Den Kayu Baleran, Werdhi Buana Village. In fact, if we look at the location of the village in the Badung Regency area, which in 2019 only won the first overall winner, Utsawa Dharma Gita, Bali Province by winning 18 gold, 14 silver and 2 bronze (badungkab.co.id, 2019), it is an irony related to preservation of the Dharmagita itself. However, even so, this gap can be covered by the fact that there are still many Pasantian in Badung Regency who preserve Dharmagita learning in the midst of the currents of globalization, one of which is Pasantian Wirama Shanti Sasmita in Kapal Adat Village, Mengwi District, Badung Regency, Bali. In fact, not only preserving, this Pasantian has also succeeded in producing children who excel in the Dharmagita field, one of which is on behalf of I Putu Gede Dharma Wibhawa Putra who in 2018 won 1st place in the Men's Adult Sloka Competition in the Utsawa Dharma Gita Bali Province, then in 2018 the following year 2019, also successfully won 1st Place in the Utsawa Dharma Gita Adult Palawakya Contest, Bali Province (Putra,

interview. 10 June 2020).

II. METHOD

This study uses a qualitative research with a phenomenological approach from Creswell. According to Creswell (2003: 23) phenomenological research is research that describes the experiences or phenomena experienced by a person. Qualitative research methods are research methods that are based on post-positivism or entrepreneurial philosophy used to examine natural object conditions, where the researcher is the key instrument (Sugiyono, 2018: 9). Phenomenology is a philosophical approach that investigates human experience. Grbich (2007: 30) defines phenomenological research as a research approach to understand the hidden and essential meaning of an experience. Langdrige (2007: 27) believes in phenomenology as a research design whose research focus is on real human life experiences. The focus of phenomenological research is to answer the question of how each individual gives meaning to every event or life experience they experience.

Phenomenology is very appropriate to be used to describe this research. This is because phenomenology answers questions about how each individual gives meaning to every event and or life experience they experience. In order to be able to interpret the meanings of each participatory life experience, Smith (2011) suggests that researchers need to in-depth analyze individual cases and related to that researchers need to interpret in detail the phrases and sentences or expressions of the participants obtained from in-depth interviews.

III. RESULTS AND DISCUSSION

According to the Indonesian Dictionary (Composing Team, 2008: 548), 'implication' is a word used to refer to an involvement or something that is concluded in certain circumstances. Certain circumstances here, if related to the topic of discussion, refer to learning the Dharmagita at the Pasantian Wirama Santi Sasmita. Then involvement here refers to things that are affected or related, when the strategy is implemented. Things that are related to the process, when linked to goals in

the learning process, of course refer to the development of the competence of Pasantian students, both in the affective domain, both spiritual and social attitudes, cognitive domains (knowledge), and psychomotor domains (skills).

2.1 Implications of Dharmagita Learning on Spiritual (Affective) Attitudes

Affective is the first term used to refer to one of the competencies possessed by a child in terms of how the attitudes and behavior shown by a child in his daily life. This attitude refers to a person's tendency to act between likes or dislikes about a thing or object. Furthermore, Fazilla, a lecturer from the Elementary School Teacher Education Study Program, Almuslim University (2014: 28) suggests that, the affective aspect is the competence shown by a person in giving a positive or negative response to the situation he faces.

The first attitude is spiritual. A spiritual attitude is an attitude that shows an act of faith and piety to God Almighty (Aulia, 2018: 11). This attitude shows a vertical relationship between humans and their creators. On the basis of the first principle of Pancasila which reads "Belief in One Supreme God.", and as a country that recognizes the power of God, this is what makes Indonesian education, making spiritual attitudes one of the core competencies (KI), which must be mastered by students. Therefore, the teacher must be able to design a learning strategy that can have implications for the development of spiritual attitude competencies whatever happens, not least for the Pasantian Wirama Santi Sasmita in the Kapal Adat Village. If it is related to the Dharmagita learning process at the Pasantian Wirama Santi Sasmita, from the results of the interview, it can be seen that there are implications for the spiritual attitude of the pasantian participants. The implication is from the side of pasantian participants who are more diligent in carrying out religious activities, one of which is ngayah.

The first implication of the Dharmagita learning process at Pasantian Wirama Santi Sasmita refers to the realm of spiritual attitudes. The implications for this spiritual

attitude are shown by the behavior of participants, administrators, and even coaches who during and after participating in the learning process feel more diligent in carrying out religious activities including ngayah. This is because Pasantian Wirama Santi Sasmita in Kapal Adat Village, implements a strategy in the learning by asking participants to be accompanied by a mentor to be willing to carry out ngayah as an implementation of the knowledge that has been obtained.

As a science that needs to be applied, of course the implementation stage of this learning is very useful in improving the affective aspect from a spiritual perspective. For this reason, it is appropriate that this strategy has implications for the development of spiritual attitudes, especially for Pasantian participants who are formed to be more diligent in carrying out religious activities in the form of ngayah. This was stated by one of the participants at Pasantian Wirama Santi Sasmita, namely I Made Rai Purnayasa (interview, 31 July 2021), where from a religious perspective, he became more diligent in participating in the implementation of religious ceremonies held in temples. This is because ngayah activities are often followed by pasantians, to hone Dharmagita's abilities, of course with the guidance of the coach.

From the narrative of I Made Rai Purnayasa, it can be seen that the implications in terms of spirituality have been felt since the Dharmagita learning at Pasantian Wirama Santi Sasmita. Even not only for the participants, the coaches also felt the same way. This is inseparable from the Dharmagita material which is inseparable from the meaning and essence of its religion. This was expressed by one of the coaches at Pasantian Wirama Santi Sasmita, namely I Putu Darma (interview, June 13, 2021) who expressed his opinion that in the Dharmagita material taught at Pasantian Wirama Santi Sasmita, most of it contains religious teachings that are sacred and sublime, for example the material Pupuh Kawitan Wargasari, Sloka, and so on.

So, based on the discussion and interview results from the supervisor, it can be seen that the Dharmagita material taught at Pasantian

Wirama Santi Sasmita does indirectly carry messages from religious teachings so that it has implications for the development of affective aspects in the realm of spiritual attitudes. In addition, the song is implemented directly through the ngayah activity which is often attended by Pasantian children. This ultimately indirectly fosters and develops an attitude that becomes more diligent in carrying out religious activities.

2.2 Implications of Dharmagita Learning on Students' Social (Affective) Attitudes

Furthermore, the attitude referred to in the affective aspect is a social attitude that shows actions that are closely related to the development of ethical and moral values in life (Aulia, 2018: 11). Social attitudes are also shown through the attitude of children, are democratic, independent, responsible, and are able to become individuals with noble character, both at home, at school, and in the community. In contrast to spiritual attitudes that show a vertical relationship between humans and God, social attitudes are more directed at horizontal relationships between God's fellow creatures, in order to maintain harmony in the world. This is what makes social attitudes one of the number two core competencies (KI), which must be mastered and implemented by students.

Considering this, the teacher should be able to design a learning strategy that is able to have implications for the development of social attitude competencies under any conditions. This also includes the coach at Pasantian Wirama Santi Sasmita. With Dharmagita learning carried out with selected materials, it is hoped that it will be able to develop the affective aspect from the social aspect of the Pasantian participants. The implication is the attitude of the Pasantian participants who began to be disciplined and polite through the teachings of Budi Pekerti contained in the Dharmagita material text.

Develop Discipline and Responsibility

The next implication of the Dharmagita learning process at Pasantian Wirama Santi Sasmita leads to the realm of social attitudes, namely discipline and responsibility. Where

the implications for this social attitude are shown by the behavior of the Pasantian participants who during Dharmagita learning experienced an increase. Furthermore, this implication was stated by one of the coaches at Pasantian Wirama Santi Sasmita, namely Ni Made Sukerni (interview, 8 May 2021), where he stated that in the Dharmagita learning process at Pasantian Wirama Santi Sasmita, he as the coach did not only focus on learning in terms of providing knowledge and practical techniques, but with the Dharmagita material which is rich in messages of religious values and character, this is also emphasized during the learning process. So that the positive impact makes students in Pasantian become more disciplined and responsible.

For this reason, based on the information from Ni Made Sukerni as the informant, if it is related to Article 3 of Law No. 20 of 2003 concerning Character Education, Pasantian Wirama Santi Sasmita can be said to have actively contributed to improving the two attitudes of character education that students must have, namely disciplined and responsible nature (in Sukiyat, 2020). In addition, with the efforts that Pasantian is trying to make, namely establishing close relationships between participants and coaches like the relationship between children and parents, this attitude of discipline and responsibility is always fostered during the Dharmagita learning process. This is because both participants and supervisors at Pasantian Wirama Santi Sasmita have tried to be present in following and carrying out their respective swadharma (obligations).

So based on the description above, it can be seen that the Dharmagita learning process at the Pasantian Wirama Santi Sasmita has implications for increasing discipline and responsibility, especially for Pasantian participants. This implication is supported by Dharmagita material, which all contain teachings of religion and noble character. In the Dharmagita learning process at Pasantian Wirama Santi Sasmita, in addition to knowledge and practice, the teachings of Religion and Character are also emphasized to be given to participants by the coach. So that from there it indirectly fosters the discipline and

responsibility of participants and coaches in carrying out their obligations in every training that is carried out.

Develop Politeness and Politeness

The second implication for the social attitude aspect of the Dharmagita learning process at Pasantian Wirama Santi Sasmita is the development of polite and courteous attitudes. Where the implications for this social attitude are shown by the behavior of the pasantian participants who during learning show a friendly, respectful, and obedient attitude to the coach. On the one hand, the relationship between the participants is also intimately established, which can be shown by the participants who can already, willing to teach the participants who can't, interspersed with laughter that can lighten the atmosphere.

Regarding the development of polite attitudes as a form of implication of Dharmagita learning in the realm of social attitudes, this was emphasized again by one of the participants at Pasantian Wirama Santi Sasmita, namely I Putu Gede Bagas Surya Prayoga. Where in the interview session (July 31, 2021), he expressed his view that by studying Dharmagita at Pasantian Wirama Santi Sasmita, he and other students could know the values and teachings of good manners contained in the Dharmagita text. For this reason, from there, students are taught how to be ethical, especially to be polite and courteous, especially to older people.

For this reason, based on the information from I Putu Gede Bagas Surya Prayoga, if it is linked back to Article 3 of Law No. 20 of 2003 concerning Character Education, the character that can be developed by the Dharmagita learning system at Pasantian Wirama Santi Sasmita is polite and courteous attitude (in Sukiyat, 2020). Where this attitude is a basic attitude that must be owned by everyone in establishing relationships with other people as social beings. For this reason, the efforts made by Pasantian Wirama Santi Sasmita with the implementation of ngayah, as well as establishing closer relationships between each component in Pasantian, this polite and courteous attitude continues to develop.

2.3 Implications of Dharmagita Learning on Cognitive

Cognitive is the second term used to refer to one of the competencies possessed by a child, about how the student's brain ability to capture knowledge from the material provided by the teacher during the learning process. Memory, absorption in understanding, reasoning, and analyzing are parts that are included in cognitive competence. Furthermore (Ibda, 2015 in Basri, 2018: 3), the development of children's competence in terms of cognitive itself is a process that occurs internally in the nerve center when humans use their brains in thinking. Then this process develops from time to time according to the level of maturity and experience gained by the child which is ultimately useful in helping to solve the problems of life.

Based on this explanation, it can be seen that cognitive is a domain competence that must also be developed in the learning process. Even in the curriculum implemented by Indonesia today, cognitive competence is the core competency (KI3) number 3 (Aulia, 2018: 11). For this reason, it is appropriate for teachers to design a learning strategy that is able to have implications for the development of students' cognitive competencies. This also applies to teachers or trainers at Pasantian Wirama Santi Sasmita. Based on the results of the interview, there are implications of the Dharmagita learning process on the cognitive abilities of participants at Pasantian Wirama Santi Sasmita. The implication is the increasing knowledge or absorption of participants about Dharmagita as part of religion, custom, and culture that should be studied, protected, and preserved.

Maintaining and Enriching the Trustees of Dharmagita

The coach, as the person who provides the material, is also obliged to continue to learn to maintain and enrich the knowledge he has, so that later this knowledge can be distributed to his students. This is the implication in the cognitive domain of the Dharmagita learning process at Pasantian Wirama Santi Sasmita. Where the implications refer to increasing the instructor's knowledge of the Dharmagita material from the theoretical side.

The increase in knowledge cannot be separated from the Dharmagita learning process at Pasantian Wirama Santi Sasmita which has been arranged regularly and systematically. This implication was emphasized by one of the coaches at Pasantian Wirama Santi Sasmita, namely I Ketut Suta (interview, 23 May 2021), where he expressed his opinion that, even though it seemed trivial, at Pasantian Wirama Santi Sasmita, he as the coach emphasized the mastery of material about Dharmagita. Because of this, not only the participants, the coaches also get the benefit of always remembering the intricacies of the Dharmagita material, both about definitions and techniques which he then teach the Pasantian participants.

From the narration of I Ketut Suta, it can be seen that the implications of learning Dharmagita at Pasantian Wirama Santi Sasmita from the cognitive aspect, refers to the persistence of knowledge of Dharmagita possessed by the coach through the preparation stage. Where in this stage, the teacher or trainer is mandated to learn and master the intricacies of the Dharmagita material. Furthermore, with additional efforts where the supervisor at Pasantian Wirama Santi Sasmita was given additional teaching by the supervisor at a higher level, the knowledge and absorption of the Dharmagita possessed by the coach at Pasantian Wirama Santi Sasmita became richer and increased. This knowledge will also be useful for participants who are taught in the training process.

So based on the discussion and the results of the interview, it can be seen that, with the Dharmagita learning process that has been arranged regularly and systematically, it is able to have positive implications for increasing the absorption capacity of both trainers and participants of Dharmagita material at Pasantian Wirama Santi Sasmita. This is because on the supervisor's side, it has been mandated to study and master the Dharmagita material theoretically in the preparation stage, before going into teaching it to the Pasantian participants. In addition,

with efforts to improve coordination with supervisors at higher pasantian levels, Pasantian coaches Wirama Santi Sasmita can study again with supervisors with higher levels of knowledge so as to enrich knowledge and maintain absorption of the Dharmagita material he has.

Increase Participant's Absorption of Dharmagita

Absorption is one of the indicators to determine cognitive competence (Aulia, 2018: 12). When someone is able to receive and understand the material given consistently and regularly, thus providing new knowledge from day to day. It can be said that knowledge and absorption of something is in an increased state.

Apart from mentors, participants as the main object of learning also get the same implications from the cognitive aspect with the implementation of the Dharmagita learning process at Pasantian Wirama Santi Sasmita. This is, the absorption capacity of Pasantian participants for Dharmagita which is increasing along with the implementation of the learning process. This implication was felt directly by I Putu Gede Dharma Wibhawa Aryana who was one of the participants at the Pasantian Wirama Santi Sasmita. Where he stated the implications of the Dharmagita learning process on cognitive aspects (interview, August 1, 2021), is that he can learn new knowledge about the intricacies of the Dharmagita which is more complete than the Dharmagita material provided by the school, both about the nature of Pasantian, types of Dharmagita and Techniques.

From the narrative of I Putu Gede Dharma Wibhawa Aryana, it can be seen that the Dharmagita learning process at Pasantian Wirama Santi Sasmita plays a role in increasing knowledge of a more complete Dharmagita for pasantian participants who are willing to take part in the learning process. In addition, with increasing knowledge and absorption of the Dharmagita, from the cognitive aspect, the pasantian participants also indirectly know the values and teachings of Religion and Character contained in the Dharmagita text. This also gives an illustration to the Pasantian participants that indirectly, they have actively contributed to the preservation of arts and

culture, as stated by I Putu Gede Bagas Surya Prayoga as a Pasantian participant (interview, 31 July 2021), where several participants at Pasantian Wirama Santi Sasmita feels proud because she is actively involved in studying, understanding, maintaining, and preserving knowledge of the Dharmagita in the theoretical aspect. This knowledge of Dharmagita is also a noble heritage to be passed on to future generations.

So based on the discussion and the results of the interview, it can be seen that the Dharmagita learning process carried out at the Pasantian Wirama Santi Sasmita also has implications for the cognitive aspects of the Pasantian participants. The implication is in the realm of increasing participants' absorption of the Dharmagita material. This is because the Dharmagita material provided is more complete, it is able to provide new knowledge to Pasantian participants, both about the definition, types, and techniques of Dharmagita. In addition, with this knowledge, the participants also felt proud because they were actively involved in recognizing and studying the Dharmagita as part of its art and culture that should be protected and preserved.

2.4 Implications of Dharmagita Learning on Students' Psychomotor

Psychomotor is the third competency after affective (attitude) and cognitive (knowledge) aspects. The psychomotor aspect refers to how the ability of the student's nervous system and muscle functions to make a skill related to the material that has been given during the learning process. Furthermore (Haryati, 2009 in Lorenzo M et al., 2016: 2), development for children's competence in psychomotor terms is shown through readiness, habituation, adjustment, imitation, and creation which is done from time to time. In this case briefly, after getting the teachings in the form of subjects, the next step that must be taken by students is to implement this knowledge in everyday life. Both through actions and skills based on creativity.

Based on this explanation, it can be seen that in addition to affective and cognitive aspects, psychomotor aspects are also a domain of

competence that must be grown and developed in students. This refers to the curriculum implemented by Indonesia, where psychomotor competence is one of the four core competencies (KI4) (Aulia, 2018: 11). For this reason, it is appropriate for the teacher to also design a strategy in the learning process that is able to have implications for the development of students' psychomotor competence, not least for the coach as a teacher or trainer at Pasantian Wirama Santi Sasmita. From the results of interviews with teachers, it can be seen that there are implications for the psychomotor aspects of the Dharmagita learning process at Pasantian Wirama Santi Sasmita, referring to several things, namely increasing skills in Dharmagita techniques, and encouraging Pasantian participants to always be productive in participating competitions and *ngayah* as a forum for implementing or distributing skills that have been obtained during the learning process.

Development of Skill Aspects from the Engineering Side of Dharmagita

The implications for this psychomotor aspect are shown by the skills of the Pasantian participants who during the Dharmagita learning process developed. The development here is within the scope of increasing the mastery of Dharmagita techniques. Even not only students, the skills of some instructors in the Dharmagita technique have also increased. Several supervisors at Pasantian Wirama Santi Sasmita are also required to learn the Dharmagita from supervisors at a higher level. So that indirectly, the knowledge gained by the coach will also channel into improving skills of the Pasantian participants. The increase in skills in this Dharmagita technique can be seen from the coaches and participants who are able to implement the Dharmagita technique well, especially when there is *ngayah* at Village Temples. This was stated by one of the participants at Pasantian Wirama Santi Sasmita, namely Ni Kadek Diah Wulandari (interview, August 1, 2021), where she was trained to be disciplined in developing Dharmagita technical skills. This is because students can directly practice the technique when learning mathematics.

Furthermore, from the side of the supervisor at Pasantian Wirama, Santi Sasmita, also expressed the same view regarding the implications of the Dharmagita learning process on psychomotor aspects. One of the Pasantian coaches, I Made Pujawan (in an interview, July 18, 2021) put forward a view regarding this, that students at Pasantian know and understand the theory of Dharmagita and are able to practice Dharmagita. Through the implementation of a structured Dharmagita learning process, in addition to understanding the basic theory, the participants are also able to master and develop Dharmagita skills such as; titilaras, guru ding-dung, nyengkok-ngwilet, ngees nguncab, and ngunjalankihan techniques. So, directly able to embed theory and practice simultaneously.

From the narrative of I Made Pujawan, he reaffirmed the development of skills in terms of the Dharmagita technique, as one of the implications of the Dharmagita learning process for psychomotor aspects. Where further, I Made Pujawan also added, that understanding for the development of this aspect of skills is also able to erode the previous narrow view of the basic theory of Dharmagita. This is because the Dharmagita learning system at Pasantian Wirama Santi Sasmita has begun to open to understanding the basic theory in Dharmagita which does not only focus on the theoretical aspect, but also regulates binding rules in it from the practical side. This view of the Dharmagita and an understanding of the theory and the rules that bind it from a practical point of view, is able to open a wider and more flexible perspective and understanding of the Dharmagita.

So based on the discussion and the results of the interview, it can be seen that the Dharmagita learning process at Pasantian Wirama Santi Sasmita has implications for developing the skills of participants and coaches on Dharmagita techniques. This can be proven from the activities of participants and coaches who are willing to implement these techniques in every ngayah implementation at temples in the Village. The improvement of this skill aspect is also supported by the supervisors of Pasantian

Wirama Santi Sasmita who also continue to learn from supervisors at higher levels. Because of this, the learning system brought at the Pasantian Wirama Santi Sasmita does not only rely on theoretical aspects, but also refers to the rules that bind it in terms of practicing Dharmagita.

Increase the Productivity of the Participants to Participate in the Competition

The second implication on the psychomotor aspect through the Dharmagita learning process at Pasantian Wirama Santi Sasmita refers to utilizing the skills of Pasantian Participants who are more encouraged to take part in competitions and ngayah activities. This indirectly has a positive impact on increasing the productivity of Pasantian participants to further maximize their abilities in psychomotor aspects to be channeled into useful activities. On the one hand, the teaching of the Dharmagita has really seen its impact or influence in the perspective of the surrounding community.

Regarding these implications, the same thing was said by I Kadek Handre Satyana, as one of the participants at Pasantian Wirama Santi Sasmita, who expressed his view that, the direct impact he got when he attended Dharmagita learning at Pasantian Wirama Santi Sasmita was to become more productive in the field of education. This is because in particular, the time he spends everyday is more inclined to the hobby of playing kites, but since joining the Pasantian Wirama Santi Sasmita, he has been able to spend his time learning Dharmagita.

Based on the statement of I Kadek Handre Satyana, it can be seen that the Dharmagita learning process at Pasantian Wirama Santi Sasmita also indirectly makes the children in the Kapal Village who were initially unproductive, become more productive to develop Dharmagita skills. Furthermore, according to the narrative of I Putu Gede Dharma Wibhawa Aryana (interview, August 1, 2021), the Dharmagita skills gained by the participants at the Pasantian Wirama Santi Sasmita, can also be channeled into various competitions, including Utsawa Dharmagita, so that they not only gain knowledge, but skills in the psychomotor aspect can also be channeled to participate in competitions for achievement.

So based on the discussion and the results of the interview, it can be seen that the Dharmagita learning process at the Pasantian Wirama Santi Sasmita, has a second implication in the psychomotor aspect in terms of developing the productivity of the Pasantian participants to use their time more effectively. This can be proven from the activities of the Pasantian participants, which at first were only used to play, but after following the Dharmagita learning process, they became more productive to develop themselves in terms of Dharmagita. This skill is also used by several participants at Pasantian Wirama Santi Sasmita to take part in competitions, one of which is in Utsawa Dharmagita to achieve achievements while studying.

IV. CONCLUSION

Pasantian Wirama Santi Sasmita at Kapal Village, Mengwi District, Badung Regency is one of the places to accommodate and develop the ability of students to preserve one of the Hindu cultures, especially in Bali, namely Dharmagita. The existence of Pesantian Wirama Santi Sasmita has major implications for the development of the competence of Pasantian students, both in the affective domain, both spiritual attitudes or social attitudes, cognitive (knowledge) and psychomotor (skills) domains. In terms of the realm of spiritual attitudes, students in pasantian become more diligent in carrying out religious activities, one of which is ngayah. In terms of the realm of social attitudes, students at pasantian become more disciplined, responsible, and polite through the teachings of Budi Pekerti contained in the Dharmagita material text. In terms of the realm of knowledge competence, the absorption of students in pasantian becomes more and more about Dharmagita as part of religion, custom, and culture that should be studied, guarded, and preserved. And lastly, from the aspect of skill competence, the skills of students at the Pasantian in Dharmagita techniques are becoming more and more improved, and students at the Pasantian are encouraged to always be productive in participating in

competitions and ngayah as a forum for implementing or distributing skills that have been acquired during the learning process.

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