

# Values of Traditional Education Through the Procession of *Mājar-ajar* in the Hindu Community at Pura Agung Besakih

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Received: 18/10/2024

Revised: 27/12/2024

Accepted: 31/12/2024

## Abstract

This study aims to analyze the values of traditional education contained in the *Mājar-ajar* procession and examine its implications for the Hindu community's social, cultural, and economic aspects in Bali. The research method used is qualitative with observation techniques, in-depth interviews, and literature studies. The results of the study indicate that the *Mājar-ajar* procession contains traditional educational values, such as the teachings of *tatwa* (Hindu philosophy), *susila* (morality), and ceremonies (religious rituals), which are passed down from generation to generation. From a social aspect, this procession strengthens social relations, solidarity, and a sense of togetherness in society. From a cultural aspect, this procession is a means of preserving Hindu traditions and cultural identity in Bali through ritual symbols, performing arts, and religious practices. Meanwhile, from an economic aspect, this procession contributes to the empowerment of the community's economy through the tourism sector, creative industry, and trade in ritual products. The *Mājar-ajar* procession functions as a religious ritual. It has a strategic role in maintaining the continuity of traditional education, strengthening social and cultural structures, and encouraging economic growth based on local culture. Therefore, efforts are needed to preserve and develop this procession to remain relevant and useful in Hindu society in Bali.

## Keywords

Balinese Hindu Society; Cultural Implications; Economic Implications; *Mājar-ajar* Procession; Pura Agung Besakih; Social Implications; Traditional Education Values

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## 1. INTRODUCTION

Indigenous education shapes a society's character and cultural identity (Farhaeni & Martini, 2023). In the Balinese Hindu tradition, traditional education is not only a process of transferring knowledge but also a means of passing on local wisdom values that are part of everyday life. One form of traditional education that is still preserved is the *Mājar-ajar* procession at Pura Agung Besakih. This procession is part of a series of religious ceremonies that have deep meaning for the Balinese Hindu community in understanding, practicing, and passing on the teachings of religion and ancestral culture. Pura Agung Besakih, the spiritual center of Hinduism in Bali, is the main place for carrying out various rituals that contain traditional educational values. The *Mājar-ajar* procession is not just a religious ritual but also a means of learning for the younger generation about the values of life, ethics, morality, and procedures



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for worship by the teachings of Hindu Dharma. Traditional education in this procession is verbal and through direct experience in carrying out the ritual so that participants can deeply understand the values therein.

The development of science and technology has brought significant changes in various aspects of life, including people's religious life (Fatoni, 2019; Madekhan, 2023; Rahayu et al., 2023; Sanusi, 2019), especially in Bali. The influence of modernization is not only seen in the socio-economic order but also in the implementation of Hindu religious ceremonies, such as the *mājar-ajar* procession at Pura Agung Besakih, which now tends to be more practical and pragmatic compared to the long tradition that was previously carried out. *Mājar-ajar*, as a sacred ceremony to purify the spirits of ancestors after cremation, is an important symbol in traditional education passed down from generation to generation. Still, in its current practice, it often does not refer to literary texts such as those found in sacred lontars. This shift is inseparable from the pragmatic mindset that is developing in society, which prioritizes efficiency of time and cost, thus obscuring the philosophical and spiritual meaning of the ritual.

In Indonesia, issues related to preserving traditional culture are often neglected amidst the rapid flow of modernization. This phenomenon also occurs in Bali, where ritual practices and traditional customs that are rich in meaning are starting to be replaced by the pragmatic tendencies of society (Ahmad, 2021; Mu'ti, 2019). Lack of education about the importance of the symbolic and philosophical meaning of religious rituals is accelerating the degradation of traditional values in everyday life (Priyono & Siregar, 2021). The *mājar-ajar* procession, which should include visits to several temples according to the teachings of the palm leaf, such as Padma Bhuwana, is now often simplified to Pura Dalem Puri, ignoring the importance of symbolism and philosophy contained in each stage of the ritual. The impact of this change has significant social, cultural, and economic implications, especially in preserving traditional values, social solidarity, and the local community's economy. Socially, the shift in the implementation of the ceremony has reduced the practice of cooperation and collective involvement characteristic of Balinese customs, giving rise to increasingly strong individualism. Culturally, society. Understanding of the symbolic and philosophical meaning of the *mājar-ajar* procession has declined, so it has become only a formal ritual without spiritual depth. Meanwhile, from an economic perspective, the demand for more practical and instant ceremonial facilities has increased the income of local traders. Still, it has also changed the community-based economic system to be more commercial.

Previous research, such as Artayasa et al. (2024), showed that differences in the concept and implementation of the *mājar-ajar* procession at Besakih Temple, which were influenced by variations in interpretation, pragmatism, and shifts in social values have caused changes in customary practices that have an impact on the social, cultural, economic, and religious lives of the Balinese people (Artayasa et al., 2024). Diantika & Mastini (2023) stated that religious moderation at the Sacred Temple is reflected in implementing Hindu-Muslim worship, which takes place in a balanced manner without conflict to strengthen the sense of unity and togetherness amidst differences in beliefs (Diantika & Mastini, 2023). Lestari (2020) stated that there needs to be a balanced integration between cultural preservation and economic development in Balinese tourism, as well as the wise use of mass media to promote culture appropriately (Lestari, 2020).

Initial observations at Pura Agung Besakih show high public enthusiasm for participating in the *mājar-ajar* procession, but there is also a tendency for its implementation to be more practical. This is indicated by the public's choice to buy ceremonial equipment more often than to make it through cooperation, as well as a decrease in visits to several temples that should be visited according to the teachings of the lontar. Research gap Existing research has not thoroughly studied the differences in the textual concept of lontar with implementing the *mājar-ajar* procession at Pura Agung Besakih. It has not analyzed the impact of this shift on the social, cultural, and economic aspects of Hindu society in Bali. This opens up space for more specific and in-depth research.

**Novelty** This study offers a new approach by analyzing the social, cultural, and economic implications of the shift in implementing the *Mājar-ajar* procession at Pura Agung Besakih, which has not been widely discussed in previous studies. This study focuses on the ritual aspect and the impact of changes on the dynamics of Balinese people's lives. This study aims to analyze the values of traditional education contained in the *Mājar-ajar* procession and examine its implications for the social, cultural, and economic aspects of Hindu society in Bali.

## 2. METHODS

This study uses a qualitative field research method. This method was chosen because this study aims to examine in depth the differences between the ideal concept and the implementation of the *mājar-ajar* procession in the context of the customs and culture of the Hindu community in Bali. Qualitative research allows researchers to understand the meaning and interpretation of the observed phenomena and explore the perspectives of the local community regarding the implementation of the ritual. This descriptive qualitative approach emphasizes collecting data through narratives, images, and direct observations rather than numerical data. The research location is Pura Agung Besakih, the largest and most important temple in Bali. The selection of this location is based on several considerations. First, the *mājar-ajar* procession at Pura Agung Besakih differs from the ideal concept inherited through religious and literary texts and real practices in the field. Second, implementing rituals in Besakih is often influenced by modernist principles that emphasize efficiency and pragmatism, ignoring the philosophical basis of the ceremony. Third, Pura Besakih is the center of religious activities that attract Hindus from Bali and other areas. Thus, this study is relevant because it focuses on a significant phenomenon that has not been widely studied. Data was collected through in-depth interviews, participant observation, and document studies. Interviews were conducted with informants with in-depth knowledge of the *mājar-ajar* procession, including jero make (customary figures), traditional village heads, and community leaders. Planned interviews (standard interviews) were used to collect data related to the factors causing differences in the concept and implementation of rituals, the process of change, and their impact on the socio-cultural life of the community. In addition, secondary data such as written documents, reference books, and scientific articles were used as supporting materials to enrich the analysis, interviews, and observations and provide a historical context regarding the traditional rituals at Pura Besakih. **Data Analysis** This study uses interpretive techniques to understand the meaning behind the actions and symbols in implementing the *mājar-ajar* procession. The interpretive approach is based on the traditions of phenomenology and hermeneutics, which emphasize efforts to understand social and cultural phenomena, and the meaning of the mural from the informant's perspective. The analysis was conducted inductively, where researchers identified patterns and themes that emerged from field data. The data collected were analyzed to reveal the social, cultural, and economic implications of changes in implementing the *mājar-ajar* ritual.

## 3. FINDINGS AND DISCUSSIONS

### *The Value of Traditional Education through the Mājar-ajar Procession at the Agung Besakih Temple*

The procession of the *mājar-ajar* ceremony at Pura Agung Besakih, Bali, is a tradition that has deep spiritual values and contains elements of traditional education for the local community. This procession is an important medium for the older generation to transfer cultural, religious, and customary values to the younger generation. However, field data shows a difference between the ideal concept of this procession and its implementation in today's modern society, which is greatly influenced by social and economic changes. Through interviews with religious figures, traditional figures, and community leaders, we learned how the *mājar-ajar* procession is important in maintaining harmonious relations between humans, nature, and God. The Regent of Pura Agung Besakih, Jro Mangku Lanang, explained

that this procession contains the teachings of *Tri Hita Karana*, which emphasizes the concept of harmony through relations with *Parahyangan* (God), *Pawongan* (fellow humans), and *Pabelasan* (nature). This procession is a vehicle for teaching the values of cooperation, love for the environment, and religiosity, which are the main characteristics of Balinese society.

However, an interview with a community leader in Besakih Village, I Gusti Putu Wirya, revealed a shift in implementing this ceremony. If in the past the *mājar-ajar* procession involved the entire traditional village community, now it is more often carried out by the nuclear family only. According to Putu Wirya, this change was influenced by modernization and increased economic activity in the community, leading to a decline in social solidarity. Ni Luh Sari Dewi conveys that the younger generation participates in the procession more out of obligation than because they understand its philosophical meaning. This shows the challenges in transferring the values of traditional education to the younger generation, who tend to be less interested in the deeper meaning of the ritual. Documentation through photos, videos, and written notes provides visual evidence related to implementing the *mājar-ajar* procession. Photos show that community participation is quite high, especially when the ceremony is held on a full moon. Children and teenagers are seen actively involved in preparatory activities, such as arranging offerings and cleaning the temple area. This active participation indicates the practical transfer of traditional values from the older to the younger generation. However, temple diaries note a decline in participation by the younger generation in recent decades due to work demands and an increasingly busy modern lifestyle.

Video documentation shows the sacredness of the ritual and the important role of traditional figures in leading the procession. In the religious lecture session (*dharma wacana*), participants seemed to listen carefully to the teachings delivered. However, many of them did not fully understand the philosophical meaning of each element of the ritual. This shows the need to improve traditional education methods to be more effective in explaining the nature of the ritual to the younger generation.

Observations conducted during three visits at different times (full moon, new full moon, and weekdays) provided comprehensive insights into implementing the *mājar-ajar* procession. On each visit, the procession began with a joint prayer attended by various levels of society, including foreign tourists interested in witnessing the ritual. This shows that the *mājar-ajar* procession has spiritual meaning and is a religious tourism attraction that impacts the local economy. Local and international tourists participate in the ceremony, increasing tourism revenue and helping local MSMEs by purchasing Balinese offerings and souvenirs.

However, the participation of the younger generation seemed different between the preparation session and the religious lecture session. During the preparation, the teenagers seemed enthusiastic in helping to prepare offerings and clean the temple area. However, during the dharma lecture session, many of them were less enthusiastic and preferred not to listen to the lecture. This observation shows a gap between the customary values taught and the interest of the younger generation in these teachings, which indicates the need for a more relevant approach to customary education in the context of the current generation.

From the field data obtained, it can be seen that the *mājar-ajar* procession has a significant impact on the social, cultural, and economic aspects of the Balinese Hindu community. Socially, this procession strengthens the ties of friendship between villagers and creates a high sense of togetherness. The tradition of reciprocal cooperation applied in traditional ceremonies is an effective way to teach the values of mutual respect and solidarity. However, modernization brings changes in community participation, from the entire traditional village community to only the nuclear family, which reduces social interaction and opportunities to learn about each other's customs and cultures.

Culturally, the *mājar-ajar* procession is one of the means of preserving Balinese Hindu customs. However, there is a tendency among the community to prioritize direct practice rather than understanding its philosophical meaning. This causes the transfer of customary values to occur more

through oral tradition practices (*mule keto*) rather than through the study of ancient literary texts, which can obscure the spiritual meaning of the ceremony. The use of ceremonial equipment characterized by capitalist goods, such as silver trays and imported fruit, shows the influence of capitalism in religious practices, which can potentially obscure the ritual's spiritual nature.

In terms of economy, the *mājar-ajar* procession positively impacts the surrounding community's economy, especially for traders who sell Balinese specialties, offerings, and souvenirs during the ceremony. The increasing number of tourists who attend also contributes to Bali's tourism revenue, thus opening up opportunities for local MSMEs to increase sales. However, the shift from a cooperation system to a market system, an et-based economic system, indicates a change in the economic patterns of the community. People more often buy ceremonial equipment from local traders than make it themselves, which has an impact on increasing traders' income but reducing the opportunity to carry out cooperation activities that are characteristic of the Balinese community.

### ***Theoretical Approach in Analyzing the Mājar-ajar Customary Procession in Bali***

Customary rituals, including the *mājar-ajar* ceremony procession, can be analyzed through various social theories to understand their role in maintaining customary values and adapting society to changing times. The following are relevant theoretical approaches in explaining the customary procession's social functions, changes, and cultural implications.

Structural functionalism emphasizes that each societal element has a specific function contributing to social stability and balance (Boissevain & Mitchell, 2018; Inglehart, 2020). In customary processions, rituals such as *mājar-ajar* are considered part of the social mechanism that maintains customary values. According to Emile Durkheim, religious rituals strengthen social solidarity and help teach society about collectivist norms (Mustofa, 2019). These traditions allow individuals in a society to feel connected to one another through cooperative practices that emphasize togetherness. However, the theory also recognizes that changes in ritual performance, such as adjustments to the demands of modernization, reflect social dynamics that can shift traditional social functions toward more individualistic and pragmatic patterns. When ritual performance shifts from a collective focus to a more practical approach, the social function that originally strengthened solidarity can erode, leading to a decline in cohesive social relationships.

Pierre Bourdieu introduced the concept of social capital, namely a network of social relationships that provide access to certain resources and opportunities (Bourdieu, 2018b, 2018a, 2018c). In culture and customs, social capital is formed through interactions that occur in rituals such as *mājar-ajar*. Cooperation in ceremonies creates strong social bonds and accumulates important social capital for transferring cultural values and customs. However, this theory also notes that as society shifts towards more pragmatic and individualistic practices, the accumulation of social capital also decreases. This shift reduces the frequency of interactions supporting solidarity and reciprocity, so previously strong social networks become increasingly loose. In the long term, the loss of social capital can result in decreased community participation in customary activities and disrupt cultural preservation.

Modernization theory transforms traditional societies into more modern ones, emphasizing efficiency, effectiveness, and rationality. Wilbert Moore explains that the process of modernization often results in a shift from traditional values to more rational and economical thinking (Lidz, 2018). In traditional rituals, these changes are seen from adopting modern values prioritizing efficiency and comfort. Communities increasingly exposed to modernity tend to reduce the complexity of rituals to adapt to a busier lifestyle and focus on economic aspects. Although these changes can increase the efficiency of ritual implementation, they also threaten the sustainability of inherited traditional values. Modernization can change society's focus from collectivity to individualism so that the deep meaning of traditional rituals slowly fades.

Semiotics studies signs and symbols and the meanings communicated through these signs.

Ferdinand de Saussure emphasized that in traditional rituals, each symbol has a special meaning that reflects the religious values and customs of the community (Hayati, 2019). The *mājar-ajar* procession, for example, involves the use of *puspa* and *upakara* tools that contain deep spiritual meaning. However, the shift in focus from symbolic meaning to visual and aesthetic aspects indicates a change in community values. When ritual symbols are valued more for their appearance than their philosophical meaning, people tend to ignore the spiritual aspect of the procession. This reflects a shift in values from spirituality to materialism, which can obscure the main purpose of traditional rituals.

Reception theory emphasizes the importance of interpretation by the recipient or receiver of cultural texts and practices (Amelia, 2023; Muliadi & Asyari, 2024; Stacey, 2023). In the context of traditional rituals, the community's acceptance of processions such as *mājar-ajar* is influenced by social and cultural changes. Hans Robert Jauss explains that people do not always understand rituals according to their original texts or teachings but often interpret and adapt them based on current conditions and needs (Williams, 2020). These changes in interpretation reflect how traditional values can change when applied in different contexts. As societies adapt rituals to modern lifestyles, variations in implementation can occur, indicating cultural flexibility but also the risk of losing the original meaning of the ceremony.

Social exchange theory views social interaction as a form of exchange in which individuals evaluate the benefits and costs of each action. In the context of traditional rituals, people can evaluate the economic and practical benefits of performing a procession in a simpler way (Greenhow & Lewin, 2019; Jackson, 2023). For example, reducing the number of temples visited or buying offerings rather than making them yourself reflects a decision based on an evaluation of costs and benefits (Chernyak-Hai and Rabenu, 2018). This pragmatic approach can reduce the spiritual depth of the ritual, as the decision to simplify the ceremony often focuses more on the material aspects than on spiritual values. In the long run, this can change how people view rituals, making them more formal activities than meaningful religious practices.

In the McDonaldization theory, George Ritzer reveals that efficiency, predictability, and control are increasingly applied in various aspects of life, including traditional rituals. In the *mājar-ajar* ceremony, the application of these principles can be seen in efforts to simplify the ritual to make it more economical and predictable (Ritzer, 2021; Ritzer & Miles, 2019). In simple terms, the ceremonial procession shows an adaptation to the demands of modernity that prioritizes convenience. However, this sacrifices the spiritual and social depth that was previously an integral part of the ritual. The loss of complex and collective elements in the ceremony reflects the dominance of capitalism in the cultural and spiritual life of society.

Social identity theory explains that individuals define themselves based on their membership in a particular group. In this context, traditional ceremonies such as *mājar-ajar* are an important part of the social identity of Balinese Hindus. These rituals reflect a cultural heritage that connects generations with their ancestors (Burke & Stets, 2022; Scheepers & Ellemers, 2019). However, changes in ritual practices can cause an identity crisis, especially for the younger generation who are less exposed to indigenous traditions. As ritual practices shift from traditional to more pragmatic patterns, the younger generation may feel disconnected from their cultural roots, which can result in a loss of attachment to cultural identity.

Pragmatism emphasizes practicality and efficiency in action. John Dewey explained that humans tend to adhere to pragmatic values in everyday life, including in carrying out traditional rituals (Rashid et al., 2022). The shift from tradition to more practical practices reflects a change in the orientation of society that focuses more on efficiency (Hayati, 2019; Khoiruddin, 2018; Lagopoulos & Boklund-Lagopoulou, 2020; Lee, 2019; Modenos, 2020; Mustofa, 2019). This pragmatic approach changes how society views traditional rituals, reducing spiritual meaning and prioritizing practical aspects. Adopting these pragmatic values can cause rituals to become more formal and lose the spiritual essence that

underlies the implementation of customs.

***The Value of Traditional Education Through the Mājar-ajar Procession at Pura Agung Besakih (Analysis of the Social, Cultural, and Economic Implications of Hindu Society in Bali)***

The *mājar-ajar* procession is one of the important elements in maintaining the social stability of the Balinese Hindu community. Based on the structural functionalism theory of Talcott Parsons and Emile Durkheim, traditional rituals have a vital role in maintaining social balance through the functions inherent in each cultural element (Adedeji, 2023). In the context of this procession, cooperation involving all levels of society, from children to older people, creates strong social bonds. This ritual strengthens community solidarity and teaches values such as cooperation and respect for ancestral customs. However, the results of interviews and field observations show that there are challenges in maintaining the social function of this procession, especially among the younger generation. The participation of the younger generation tends to decline, influenced by a more individualistic modern lifestyle and a lack of understanding of the philosophical meaning of the ceremony. This decline in participation threatens the sustainability of traditional values. It is an indicator that the social processes that support the sustainability of the ritual face significant challenges in the modern era.

In Pierre Bourdieu's social capital theory, social networks formed through interactions in traditional processions play an important role in transferring values and culture. The *mājar-ajar* ceremony becomes a place for accumulating social capital that involves cooperation and assistance. This social capital is an important basis for forming a community character that upholds togetherness and mutual respect. The observations show that although there are still elements of cooperation, there has been a shift in participation patterns towards a more individualistic direction. If previously the entire community played an active role in preparing the ritual, now more and more families choose to carry out the preparations independently. This shift reduces social interactions that previously occurred intensely in the context of joint preparation. As a result, the accumulation of social capital in society is reduced, thereby reducing the opportunity to strengthen social networks that support the transfer of traditional values.

Modernization brings significant changes in the implementation of the *mājar-ajar* procession. According to Wilbert Moore, modernization refers to the change of society from traditional patterns to more modern patterns, with an emphasis on efficiency and rationality (Burke & Stets, 2022; Hickman et al., 2020; Inglehart, 2020). This can be seen from how society adapts the implementation of rituals to be more efficient and economical, such as replacing traditional offerings with more practical capitalist and imported goods. The use of capitalist goods in ceremonial facilities reflects the influence of modernization that changes the nature of rituals. Instead of focusing on spiritual meaning, society now pays more attention to material aspects and visual appearance. Field data shows that using silver trays or imported fruit is increasingly common, replacing local materials that used to have symbolic meaning in rituals. This change shows how traditional values replace modern values, emphasizing convenience and aesthetics rather than deep philosophical meaning.

Semiotics is the study of signs and symbols and the meanings communicated through these symbols. According to Ferdinand de Saussure, symbols in the *mājar-ajar* procession, such as *puspa* and *sesaji*, have deep meanings that reflect the relationship between humans and nature, God, and fellow humans. These symbols are communication tools that convey spiritual and philosophical values, which are traditional ceremonies' core. However, observations show a shift in understanding of these symbolic meanings. Society, especially the younger generation, is now more focused on the visual and aesthetic aspects, ignoring the philosophical meanings underlying these symbols. This shift reflects changes in the values of society that are increasingly materialistic and tend to prioritize appearance over the essence of the ritual. As a result, the spiritual values that should be transferred through these symbols are less understood and lose their meaning in a modern context.

In the Reception Theory, Hans Robert Jauss emphasizes the importance of interpretation from the

recipient (Jackson, 2023; Patty et al., 2024), namely the community that carries out and witnesses the *mājar-ajar* procession. The interview results show that the community, especially the younger generation, tends to see this procession as merely a cultural obligation without understanding the deep meaning of each ritual performed. This shows a gap between the implementation of the ritual and its philosophical understanding. This variation in interpretation is influenced by social and cultural changes that occur in society. The older generation tends to understand the philosophical and symbolic meaning of the ceremony, while the younger generation focuses more on implementing the ritual as a formality. This gap shows the need for a more innovative and adaptive approach to traditional education, which can bridge the differences in understanding between generations.

In the Social Exchange Theory, George Homans and Peter Blau explain that social interactions are often based on profit and loss assessment (Adedeji, 2023; Boissevain & Mitchell, 2018). In the context of the *mājar-ajar* procession, people now consider efficiency and economic benefits in carrying out rituals. Observations show that more and more families buy ceremonial equipment rather than making it themselves through cooperation. This more pragmatic approach reflects a change in the community's mindset, who now prioritize efficiency and saving time (Burke & Stets, 2022; Fafunwa, 2018; Inglehart, 2020; Lejeune, 2019). Although this helps reduce the workload in preparing for the ritual, this change also reduces the spiritual depth of the *mājar-ajar* procession. With the reduction in cooperation, the opportunity to teach customary values through direct practice is also becoming increasingly limited.

George Ritzer, in his McDonaldization theory, explains that the principles of efficiency, calculation, predictability, and control are increasingly applied in various aspects of life, including religious rituals (Chernyak-Hai & Rabenu, 2018; Chowdhury, 2018). The *mājar-ajar* procession is simplified to be more economical and predictable, following modern principles prioritizing ease and practicality. Field data shows that previously complicated rituals involving many parties are increasingly simplified. Ceremonies that last for several days are now compressed into one day to accommodate the busy schedules of the community. Although this increases efficiency, the spiritual and social elements that are the core of the procession are marginalized. As a result, the philosophical meaning of the ritual begins to fade, replaced by the demands of a more pragmatic modernity.

In Social Identity Theory, Henri Tajfel and John Turner highlight how the identity of a community group is formed through membership in a particular social group (Astuti & Lestari, 2022). The *mājar-ajar* procession reflects the identity of the Balinese Hindu community, passed down from generation to generation. Data shows that changes in the implementation of rituals can cause an identity crisis, especially in the younger generation who are less exposed to traditional traditions. The younger generation, influenced by modern lifestyles, tends to see the *mājar-ajar* procession as a cultural burden irrelevant to their lives. This indicates an identity crisis that requires serious attention to maintain traditional values amidst modernization.

#### 4. CONCLUSION

Customary education plays an important role in shaping a society's character and cultural identity. In the Balinese Hindu tradition, customary education is not only a process of transferring knowledge but also a means of passing on local wisdom values that are part of everyday life. One form of customary education that is still preserved is the *Mājar-ajar* procession at Pura Agung Besakih. This procession is part of a series of religious ceremonies that have deep meaning for the Balinese Hindu community in understanding, practicing, and passing on the teachings of religion and ancestral culture. Pura Agung Besakih, the spiritual center of Hinduism in Bali, is the main place for carrying out various rituals that contain customary educational values. The *Mājar-ajar* procession is not just a religious ritual but also a means of learning for the younger generation about the values of life, ethics, morality, and procedures for worship by the teachings of Hindu Dharma. The education in this procession is verbal and through direct experience in carrying out the ritual so that participants can deeply understand the values



contained therein. Recommendations for traditional stakeholders to improve traditional education methods through more interactive programs for the younger generation and develop activities that combine tradition with modern innovation in a balanced way. Limitations This study was limited to field observations in one location. It did not include an in-depth analysis of the younger generation who were not directly involved in the procession, so their perspectives have not been fully explored.

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