Pura Agung Mpu Kuturan: Textual Review and Its Implications in the Formation of Academic Character Based on Ethnopedagogy

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ABSTRAK

Salah satu upaya mengonstruksi nilai-nilai lokal sebagai basis penanaman karakter etnopedagogi adalah menafsirkan karakter Mpu Kuturan yang terjewantahkan melalui pembangunan Pura Agung Mpu Kuturan di Sekolah Tinggi Agama Hindu Mpu Kuturan Singaraja, Bali. Riset ini menekankan pada kajian filologi. Peneliti melakukan pembacaan berbagai naskah tentang tinggalan pengetahuan Mpu Kuturan sebagai warisan kultural di Bali. Konteks itu penting ditelaah karena, berguna memberikan gambaran tekstual, khususnya rekonstruksi nilai lokalitas untuk dijadikan referensi nilai pedagogis. Tahapan upacara Pura Agung Mpu Kuturan mengandung nilai akademik berbasis etnopedagogi. Pertama, Melasti Segara lan Mapekelem-Mapapada Wewalungan Tawur, bermakna konstruksi nilai ekopedagogi dan media belajar kritis, karena menjadi personifikasi alam semesta. Kedua, Nyenuk, Ngamargiang Kekundang, Ngaturang Guru lan Bendu Piduka/Ngrsi Bojana, bermakna konstruksi-sistematisasi proses berpikir. Simbolisasi warna dan penempatan dewa di berbagai arah secara simbolik menandakan kemampuan berpikir dari seorang pembelajar atau akademisi harus disesuaikan dengan situasi dan kondisi atau gradasi sosial dari setiap masyarakat yang beragam. Ketiga, Nangun Ayu-Makebat Daun, sebagai lambang konstruktif cara berpikir metakognitif – terbuka. Makebat daun bermakna membuka kehidupan atau harapan baru. Jika ditafsirkan, prosesi upacara-upakara di atas sebagai hasil kreativitas manusia (sebagai homo esparan) untuk mevisualisasikan atau mempersonifikasikan wujud serta kehadiran Tuhan yang sifatnya abstrak ke dalam wujud yang konkret.

ABSTRACT

One of the efforts to construct local values as a basis for instilling ethno-pedagogical characters is to interpret the character of Mpu Kuturan which is manifested through the construction of the Pura Agung Mpu Kuturan at the Sekolah Tinggi Agama Hindu Mpu Kuturan Singaraja, Bali. This research emphasizes philological studies. The researcher reads various manuscripts about the remains of Mpu Kuturan's knowledge as a cultural heritage in Bali. The context is important to examine because it is useful for providing a textual description, especially the reconstruction of local values to be used as a reference for pedagogical values. The stages of the Pura Agung Mpu Kuturan ceremony contain academic values based on ethnopedagogy. First, *Melasti Segara* and *Mapekelem-Mapapada Wewalungan Tawur*, meaning the construction of eco-pedagogical values and critical learning media, because they are the personification of the universe. Second, *Nyenuk, Ngamargiang Kekundang, Ngaturang Guru lan Bendu Piduka/Ngrsi Bojana*, meaning the construction-systematization of the thinking process. The symbolization of colors and the placement of gods in various directions symbolically signify the thinking ability of a learner or academic must be adjusted to the situation and conditions or social gradation of each diverse society. Third, *Nangun Ayu-Makebat Daun*, as a constructive symbol of metacognitive thinking - open. Makebat daun means opening up a new life or hope. If interpreted, the procession of the ceremonies above is the result of human creativity (as *homo-esparan*) to visualize or personify the form and presence of God which is abstract in nature into a concrete form.

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1. INTRODUCTION

The current multidimensional dynamics and acceleration cannot be separated from the operation of the globalization system by giving birth to various implications in all fields. Sociologically, Anthony Giddens analogizes this reality as a juggernaut or "death train". The juggernaut moves very fast, without stopping and crashing into anything in front of it, while destroying anything that gets in its way. This analogy was taken by Giddens by seeing that globalization is spreading very quickly, reaching a very far radius, and eliminating socio-educational and geographical barriers or boundaries. The implications born of globalization are polarized into various typologies, one of which is manifested in the negative dimension. Specifically, the context of implications in the negative dimension has a very significant impact, especially in the realm of education. The educational context that is patterned after dependency, and uses the global paradigm as a reference, actually leads students to become inferior (Clarke et al., 2022; Edovald & Nevill, 2021; Meixi et al., 2022). This is because the existing local values as ego-sectoral spirits are actually distracted. As if non-global educational patterns are considered backward, marginal and subordinate (Farrell et al., 2022; Pirrie & Fang, 2021). Educational practices that should be rooted in one's own culture are marginalized because they view Western or global culture as a deterministic entity.

Education is one of the spaces infiltrated and occupied by global ideology, so that educational activities that should be navigators to understand the global context, are actually trapped in negative impacts caused by global life itself. Based on this negative dimension, globalization threatens the existence of local cultural values - commonly referred to as local elements, which are used as a reference in Indonesian educational culture. Moral degradation is one of the implications caused by globalization. The birth of attitudes of individualism, materialism, pragmatism, and hedonism in the lives of local communities needs to be anticipated. One way is by presenting and revitalizing the essence of local moral values, as a fundamental basis for internalizing educational values (Laaser & Karlsson, 2022; Pinto, 2021). Locality has a strategic position in the process of constructing and reconstructing academic characteristics, because it places primordial ilia (in a positive tendency) as a reference for thinking and acting (Carless, 2021; Hadjisolomou et al., 2022). In addition, offering local values as a reference in education also has broad implications, one of which is preventing the occurrence of paradigm gradation or segmentation, where the Eastern paradigm is sometimes placed in a 'silent space' (Boy, 2021; Davies et al., 2021). Therefore, this view must be destroyed so that the subject of learning does not experience a symptom known as post-colonial syndrome (Henderson et al., 2021; Lin, 2023). In other words, the dynamics of the world of education are supported not by global values, but by local values. This is a step so that students do not experience disruption of ideas or concepts, without leaving their cognitive roots.

The use of the context of noble values, one of which is by using the concept of learning based on local wisdom, emphasizes that globalization which is very thick with Occidentalism ideology (Western ideology) - connoting as a dominant ideology, can be anticipated with orientalist ideology (Eastern ideology) - connoting as a recessive ideology (Feng, 2021; Robinson et al., 2014). The use of local wisdom (ethnopedagogy) as part of the nation's noble values, is a negation that aspects that breathe Western ideology are not always superordinate ideologies (Collins & Stockton, 2018; Razza et al., 2021). The orientalist paradigm becomes a 'new path' or alternative path to declare the cognitive power of the subject of learning, by 'living' its local heritage (Housel, 2020; Jones et al., 2022; Ruonavaara, 2022). This also confirms that their character is formed by their own cultural capital - in the interpretation of educational theory, this is what is known as substantive-authentic values. Because it is dug up from local cultural roots and used as a way to stabilize the locality of students (Brown, 2022; Duckworth et al., 2021; Hailikari et al., 2022). The proof is that the Eastern ideology, which is stigmatized as subordinate, is able to create a learning space that optimizes students' abilities, as well as creating an equal or equivalent learning atmosphere.

The existence of local wisdom integrated into learning activities has a very important meaning. The main aspect of this integration is to anticipate students from being uprooted from their cultural roots (disruption). Their uprooting from their cultural roots or local character indicates the existence of teaching subjects as shadow thinkers or deautonomized thinkers, because they always refer to their non-cultural references (Bray, 2021; Dunlop et al., 2021; Tian & Virtanen, 2021). If students experience disruption, they will automatically lose their identity and cultural identity. When cultural identity is lost, it indicates that a nation's civilization is declining and is in a deficit condition (Akkerman et al., 2021; Gao & Wang, 2021; Klein et al., 2022). The importance of the existence of local wisdom in the context of learning, in addition to preventing disruption, another function of implementing ethnopedagogy is to internalize moral teachings to each student.

Optimizing local wisdom used in educational activities is an effort to maximize learning space as a form of self-actualization of students and teachers. Education is not limited to activities to accumulate values, but ethnopedagogy-based education is an activity that can touch the human side (Mortari, 2015; Wong & Mishra, 2021). Education is a long-term investment for a society-nation so that it can move better towards a more civilized life (Benner, 2021; Beycioglu & Kondakci, 2021; Yan & Yang, 2021). In this context,

education is not only interpreted as a transfer of knowledge, but more fundamentally, education is a locomotive and dynamic in changing society-nation.

One of the efforts to construct local values as a basis for character building based on ethnopedagogy is to interpret the character of Mpu Kuturan which is manifested through the construction of the Pura Agung Mpu Kuturan at the Sekolah Tinggi Agama Hindu Negeri Mpu Kuturan Singaraja, Bali. The construction of this place of worship is not viewed from the aspect of its infrastructure, but will be interpreted from the aspect of the supra-structure (ideas or concepts) and its structure (the embodiment of social values). The two targeted values are assumed to be able to contribute to the construction of local values, to be further sown in the teaching and learning process and function to build student character based on ethnopedagogy - the interpretation of the character of Mpu Kuturan who initiated the construction of a temple.

This study aims to explore the potential values contained in the stages of the construction ceremony and the *pelaspasan* (inauguration) of Pura Agung Mpu Kuturan. In these stages of the ceremony, it is seen as not just a liturgical activity. However, if analyzed further, these ceremonial actions contain pedagogical values, which are rooted in the principles of locality. Thus, the interpretation contained in each pelaspasan (inauguration) activity of this house of worship is considered necessary to be highlighted in order to 'ground' it in the teaching and learning process. The locality and values of Mpu Kuturan and Pura Agung Mpu Kuturan are fundamental elements for constructing the formation of academic character based on ethnoscience or ethnopedagogy. In addition, this research aims to be a 'counter discourse' in facing global expectations that seek to erode the existence of local wisdom - the values of Mpu Kuturan and Pura Agung Mpu Kuturan as a fundamental aspect of social life. Therefore, the existence of local wisdom and the urgency of its integration in learning activities is something that must be done consistently. The values of Mpu Kuturan and Pura Agung Mpu Kuturan are one form of local wisdom that teaches various kinds of things. The things that are emphasized not only include increasing cognitive intelligence, but also teach the concept of balance with the universe, systematic thinking and ecological intelligence.

2. METHOD

This research is a type of qualitative research, namely a study that displays research data in the form of words with descriptive interpretative analysis that prioritizes the description of words. The data presented in the form of words that contain meaning, where in determining the data does not use formula calculations or data in the form of numbers. In this study, the data displayed is data in the form of words in relation to the background of the establishment of the Agung Mpu Kuturan Temple. Data in the form of words will be supported by sources in the form of related texts that will be displayed in the results so as to produce the desired data in accordance with the formulation of the problem. The data sources in this research are classified into two forms, namely primary sources and secondary sources. Primary data is data obtained directly from the first source. The primary data source in the type of qualitative research related to the research is data in the form of interview results with stakeholders involved in the construction of the Agung Mpu Kuturan Temple including the Head of STAH N Mpu Kuturan Singaraja, PPK (Commitment Making Officer), Planner, Ngenteg Linggih Committee and other people involved. The secondary data in this research are texts related to the procedures for establishing the temple, texts containing Mpu Kuturan. These texts include: speech texts, chronicle texts, kalpasastra texts, usadha texts and inscription texts.

This study uses 3 (three) methods used to collect data including: interviews, literature and observation-documentation. At the interview stage, using a purposive sampling approach, namely determining informants based on certain characteristics or in other words, informants have been determined in advance because they are considered to have knowledge related to the problems to be studied. Literature, a process of in-depth study of text sources related to the basis for the establishment of Pura Agung Mpu Kuturan. These sources will be searched for in public libraries such as Gedong Kirtya, Bali Documentation Center and other places that are considered to have and store these text sources. This library method will enrich the results of interviews conducted with informants. Finally, observation-documentation. Used in the study is to explore and compare the available documentation to enrich the review of the problems raised. The documentation includes photographs during the establishment of the temple until the *ngenteg linggih* process, print and electronic media documentation and video documentation.

To obtain valid data, the researcher conducted a data analysis process. Consisting of several stages, namely: data reduction, data display and writing conclusions. Data reduction, carried out with data sought in interviews with several predetermined informants (purposive sampling) poured into the form of interview results, then the data is compared with texts that support the basis for the establishment of Pura Agung Mpu Kuturan so that adequate data is presented. Excessive and irrelevant data is reduced sufficiently so that the available data is in accordance with the previously designed problem formulation. Furthermore, data display, carried out by means of qualitative data presented in the form of narrative text which was initially scattered or separated according to the source of information and the time the information was

obtained, then grouped based on certain analysis needs classes. The data in question are the values of Mpu Kuturan, the construction process of Pura Agung Mpu Kuturan and the interpretation of values in the procession. Finally, the conclusion is drawn, the basis for the establishment of Pura Agung Mpu Kuturan, the establishment process to the implications for the campus community - STAH N Mpu Kuturan Singaraja.

The most important thing about this research method is emphasizing philological studies. Where, researchers carry out the process of reading various manuscripts that write about traces or remains of knowledge about Mpu Kuturan, and look for various babad or lontar that explain how the formation of a knowledge system as a legacy of the figure, especially in the formulation of ceremonial procedures in Bali. This context is very important to study because it is useful in providing a textual description of how a ceremony is made, the philosophical meaning of the ceremony and most importantly how the liturgical system of Mpu Kuturan is able to reconstruct local values to be used as a reference for thinking and acting, especially in the reconstruction of pedagogical values. Philologically, the manuscripts studied and interpreted are the manuscript entitled Mpu Kuturan with number B/2/172 from the Gedong Kirtya collection, the manuscript entitled Mpu Kuturan with number III b/24/753 from the Gedong Kirtya collection, the manuscript entitled Hempu Kuturan from the Bali Documentation Center collection (unnumbered), and the manuscript entitled Mpu Kuturan with number Chapter 108 from the Bali Documentation Center collection.

Tracking using philological methods or textual methods aims to compile the 'archaeology of knowledge' of a figure who is considered to have made a major contribution to the development of social civilization in a region. The remains of this knowledge are not only in the infrastructure dimension, but also include the superstructure and structure of a society. Philology helps every researcher to contemplate, or 'look far' back and have 'conversations' historically, and find the essence of the value of a particular figure (Leko, 2014; Matta, 2019; Wagner et al., 2019). As a scientific discipline, philology has unlimited dimensions, because manuscripts, chronicles or lontar have many variants, with their own ideologies. Textual tracking helps form a thinking scheme from the scattered manuscripts, to later be studied and conclusions drawn (Trovato, 2021; Westfall, 2018). The same is true of the figure of Mpu Kuturan. His existence is not only seen from a personal dimension, but the essence of his knowledge has a broad impact on the formulation of civilization in Bali. Therefore, the characteristics of the Kuturan are considered important in philology. Because, ancient speech can be inherited through the re-discourse of the current era, using a contextual approach. This discipline does not view texts as 'ancient objects', but texts are seen as references that can 'live' in various eras. Whatever happened in the past, for philology, is considered a sociological reality that is historical, spatial and temporal (Hinton, 2012; Munari, 2019). Thus, the age of the manuscript is very old, actually has the essence of constructive value in this era.

3. RESULT AND DISCUSSION

Result

The results of the study showed several findings related to the implementation of Mpu Kuturan's values in the construction of Pura Agung Mpu Kuturan in the context of character development of students. These findings include. First, the textual basis of Mpu Kuturan and the construction of Pura Agung Mpu Kuturan stated that Pura Agung Mpu Kuturan is a temple built based on text sources related to the existence of Mpu Kuturan as a central figure in the development of Balinese Religion and Culture. Text sources containing the existence of Mpu Kuturan can be found in the Lontar Manuscripts of the *Tutur, Babad, Usadha*, and *Kalpasastra* types. While in the Inscription manuscript, it was found in the Inscription issued by King Jayapangus. If we observe the mention of Mpu Kuturan in the various manuscripts, it is in line with what was conveyed by Agastia, that the division of Balinese literature can be divided into 2 (two) which are based on functional and structural reviews. The division from a functional perspective means that all literary results written using Old Javanese are also included in Balinese literature. This is based on the consideration that the results of Old Javanese literature that use the same language (Old Javanese/Kawi) are still used by the Balinese people, especially in religious ceremonies, such as *kakawin, kidung*, and *parwa*. Meanwhile, when viewed from a structural perspective, only literary results that use Balinese are included as Balinese literary works. Given that, in terms of language structure, only works that use Balinese can be included in Balinese literature.

In the oral manuscript as a manuscript containing teachings that are closely related to religion and ethics. This manuscript usually tends to contain procedures for carrying out religious activities such as the means of ceremonial that must be used, the mantras that must be recited and the prohibitions that must be avoided by the congregation in carrying out various ritual ceremonies. The oral manuscript containing Mpu Kuturan was found in 4 titles in different manuscripts, namely in the manuscript entitled Mpu Kuturan with number B/2/172 Gedong Kirtya collection, Manuscript entitled Mpu Kuturan with number III b/24/753 Gedong Kirtya collection, Manuscript entitled Hempu Kuturan Bali Documentation Center Collection (unnumbered), and Manuscript entitled Mpu Kuturan with number Chapter 108 Bali Documentation Center

collection. Manuscript of Mpu Kuturan Number B/2/172, This manuscript mentions the name of Mpu Kuturan 9 times, namely on sheet 2a 4 times, on sheet 5a 1 time, on sheet 6b 1 time, on 7a 1 time, and on sheet 13a 2 times. On sheet 2a it is stated as follows:

> "*Nihan widhisāstra Anugraha Widhi Bhatara Jagatnatha ri sire Mpu Kuturan, ja tika ana adji sastrāgama katama dé Sang Prabhu ring jagat, sangké pawarah Mpu Kuturan ran witéng wilatikta, duking sire Mpu Kuturan kautus maring Besakih, ngwangun Mèru ring Besakih panembahing batu Bali". Katular méru ring Besakih Panembahaning Ratu Bali, katular méru mas ring Giri SéMèru, muwang linnganing parhyangan bumi sami pikandania, waluya ring Giri Mahāméru, muwang lingganing pasamuan Agung, matata lingganing méru ana cendet aluhur ring Besakih, Ana akasa wikia bhatara Jagatkarana, agama adji Bali Purana tattwa dé Sang Mpu Kuturan.*"

(Translation: This is the *Widhi Sastra* revelation from *Bhatara Jagatnatha* to Mpu Kuturan, so it is knowledge about religious literature inherited by the kings in the world, from the teachings of Mpu Kuturan who came from Majapahit; when Mpu Kuturan was sent to come to Besakih to build in Besakih, as a place of worship for the king of Bali, imitating the golden *Mèru* on Mount Semèru, as well as the sacred *lingga* in the world along with all its things, such as on Mount Maha Mèru, as well as the altar of the *Pesamuan Agung* which is arranged in the arrangement of the position of Mèru, some are short and some are high in Besakih; It is a word from the sky that was sent down by *Bhatara Jagatkarana*, namely the rules called *Aji Bali Purana Tattwa* to Mpu Kuturan).

Lontar Mpu Kuturan Number B/2/172 Gedong Kirtya collection discusses *Pralinggan Widhi* or *Prelambang Dewata* made of gold, silver, gems or coins, then there are characteristics of the *pretima* if obtained by *Sang Catur Wangsa* if the *Brahmana* who has mastered the teachings of *dharma* and the *Ksatria* who gets the *pretima* in the form of/resembling the god *Jagatnata* after the ceremony can be worshiped by the King and royal officials, if a *Véisya* gets the *pretima* then in the ceremony can be upheld by the *Véisya* and *Sudra* people, if the *Sudra* who gets the *pretima* is only carried by the *Sudra*. The *pratima* obtained by the *Sadhaka* is called *Pretima Bhatara Jagatnatha*; the one obtained by the queen is called *Bhatara Pasupati*, the one obtained by the knight is called *Bhatara Putrajaya*, the one obtained by the *Vaisya* is called *Bhatara Manik Gumayang*, the one obtained by the *Sudra* is called *Bhatara Manik Ukir*. Then this manuscript also contains the etiquette of the *Sang Ratu Bali* when building *Méru* with an 11-story roof or a 9-story roof so that it is mandatory to provide rice fields as collateral/evidence. It also describes the procedures of *Sang Catur Warna* to build *Parahyangan* in the customary village. Then a description of the bad signs that occur in *Kahyangan* (Pura) is also accompanied by ceremonies and offerings to neutralize the bad signs. The manuscript closes with the etiquette of praying at a temple or *Kahyangan*.

Manuscript of Mpu Kuturan Number III b/24/ 753, in general this manuscript mentions the name of Mpu Kuturan 2 (two) times which are on the title page and on page 2a. The following is a sentence that shows the mention of the name of Mpu Kuturan.

> "*Nihan lingira Mpu Kuturan ring Majapait, duk angawanguna Mèru ring Basakih, Kramania: jan Mèru tumpang 5, tumpang 7, tumpang 9, tumpang 11, Ikang mangkana, ana padagingania inenah ngkana. Nihan patatania: jan matumpang 11, ring dasarnia mési pinda prabot manusa mawadah kawali waja, tekaning siap-mas mwang slaka; Kacang mas kacang-slaka; tumpeng-mas tumpeng slaka; sampanmas sampian-slaka; panjeneng-mas panjeneng slaka bébék-mas bébék slaka, bing dasar pisan badawang-mas badawang-slaka; naga-mas naga slaka, pada marata mirah, tekéng pripih mas slaka tembaga, jaum 4 katih mas slaka tambaga wesi; mwah podi mirah kwehnia manut wilanganing tumpang. pripih tekaning jaumika mawadah rapetan putih, tur madaging wangi.*"

(Translation: This is the word of Mpu Kuturan in Majapahit, when he was going to build *Mèru* in Besakih, the procedure is as follows, 'If *Mèru* with a 5-story roof, a 7-story roof, a 9-story roof, an 11-story roof, is the meat that is placed there. Here is the arrangement if *Mèru* with an 11-story roof, in the foundation section contains all forms of human equipment using steel cauldron containers, equipped with gold in the form of chickens or silver, gold in the form of beans, silver in the form of beans, gold in the form of *tumpeng*, gold in the form of copper, gold in the form of a boat, gold in the form of yours, gold in the form of a duck, silver. At the very base, gold in the form of a turtle and silver in the form of a turtle and silver in the form of a dragon, gold in the form of a dragon. Each uses red gems, equipped with gold sheets and silver sheets, copper sheets, four needle rods made of gold, silver, copper, iron, and ruby, the number of which is according to the number of levels of the roof. If overlapping 11 contains 11 pieces, if overlapping 9 contains 9 pieces, if overlapping 7 contains 7 pieces and if overlapping 5 contains 5 pieces. The metal sheet and the needle are placed in a white ceramic cup container, which is filled with fragrances).

This manuscript generally contains the teachings of Mpu Kuturan about the procedure for making *pedagingan* at the *Pelinggih Méru* and other *Pelinggih* such as *Pelinggih Padmasana, Gedong Tarib, Gedong*

Sari and others. The making of *pedagingan* must consist of 4 types of metal, namely silver, copper, gold, iron and use the main eye gem. The *pedagingan* also has classes, namely *utama, madya, nisata*. This manuscript also describes the forms of *pedagingan* that resemble animals such as ducks, *benawang*, shrimp. At the end of the text, it is stated that only people who have *mawinten* are entitled to *ngayabang/muput* the implementation of *pendem pedagingan*.

Manuscript of Mpu Kuturan Chapter 99, This manuscript is classified as a narrative manuscript because it contains the Panugrahan Mpu Kuturan related to the ceremonial procedures and offerings for piodalan as well as several benedictions for each step of the implementation of rice planting in the fields. In this manuscript, Mpu Kuturan is mentioned twice which are mentioned on the title page and sheet 1a as follows:

> "*Awighenamastu, nihan pratekan bhaṭarane riŋ bali, nga,. Kahunggwan deniŋ saŋ hěmpu kuturan, bhiniseka riŋ majapahit kagawa mariŋ bali. hunggwan bhaṭara kabeḥ, bhaṭara riŋ basukiḥ, bhathāra riŋ batumaděg, bhaṭara riŋ batu mañjěněŋ, bhathāra riŋ mintunaji, bhathāra riŋ kadhaton, bhathara riŋ těngaḥ měl, bhathara riŋ turukabyuŋ, bhathara riŋ tampuhyang, bhathara riŋ bhatukaru, bhathara riŋ kapantigan riŋ pujuŋ, bhathara riŋ wuluwatu, riŋ manisan riŋ sakenan, riŋ maṙggalaya, bhathara lima sanak, nga, dewa riŋ lod pěkěn, panghuluniŋ gelgel, pañungsungan para punggawane riŋ bali, wite sakiŋ majapahit, nga.*"

(Translation: : This is the arrangement of the Gods in Bali that were established by Mpu Kuturan, confirmed in Majapahit, brought to Bali regarding the position of the gods, namely the Gods in Besakih, the Gods in Batu Madeg, the Gods in Batu Manjeneng, the Gods in Mintunaji, the Gods in Kedaton, the Gods in the middle of Mel, the Gods in Turukabyung, the Gods in Tampuhhyang, the Gods in Batukaru, the Gods in Kapantigan in Pujung, the Gods in Uluatu, in Manisan, in Sakenan, in Margalaya, the Gods Limasanak, the Gods in Delod Peken, Hulu from Gelgel, the worship of the *pungawa* in Bali, which originated from Majapahit. Finally, Sang Baka Bhumi who resides in Hulun Suwi who guards life in the rice fields, the ceremony is big, the welcoming uses a black buffalo every fourth month. The Balinese offer a pig, a set of *guling bebangkit*, 5 *tanding suci*, *parenebah bawi* (pig) is processed completely, equipped with *renteng* and cockfighting).

This manuscript contains the teachings of Mpu Kuturan about the Gods enshrined in the temples in Bali, such as the Gods in Besakih Temple, Batukaru Temple, Ulun Danu Temple and other Kahyangan Temples. This manuscript contains about *aci-aci* in the rice fields when starting to plant rice until harvest. There are also procedures and obligations to do *ngusaba* in the rice fields. On page 5b, it also mentions the rules of being a *pengajian* during *piodalan* and the obligations that must be done outside of doing *penganteban* such as *ngeyasayain pralingga, mabersih*, *memasang wastra hakampuhan* and other obligations.

Manuscript of Mpu Kuturan Chapter Number 108, This manuscript mentions Mpu Kuturan 4 times with the writing empu kuturan. The mention of Mpu Kuturan is in the title section and on sheet 1b on the first line, second line and third line. The following are sentences that indicate the mention of Mpu Kuturan on sheet 1b as follows:

> "*Iki Empu Kuturan. Mwang aji sebun bangkung. Mwang aji pangukiran. Mwang brahma ulandha kateng. Om Awighanamastu nama śiwa, Iki empu kuturan, Ida ngawangunang plinggih salwiring plinggih, mwang prayangan. Iki lwirnya, ling Ira empu kuturan ring majapait. duk ngwangunang Mèru ring beṣakih. Mèru tumpang lima, Mèru tumpang, 7, Mèru tumpang 9, Mèru tumpang 11, hana padinganya, yan tumpang 11, hana padinganya, yan tumpang 11, dasarnya madaging akah, akah punika salwiring prabot manuṣa, mawadah kwali Waja. Lwirnya syup mas, syup slaka, kacang mas, kacang slaka, tumeng mas, tumpeng slaka, sampyan mas, sampyan slaka. pañeneng mas, pañeneng slaka, bebek mas, bebek slaka. Badawang mas.*"

(Translation: This is Ěmpu Kuturan and Aji Sěbun Bang Kung, Aji Pangukiran and Brahma Ulandha Kateng. Hopefully there will be no obstacles. Praise Lord Shiva. This is Ěmpu Kuturan, he built a holy altar, various holy altars, and *parahyangan*. This is the word of Ěmpu Kuturan in Majapahit. When establishing Mèru in Besakih. *Mèru* with a five-tiered roof, a seven-tiered roof, a nine-tiered roof, and an eleven-tiered roof. If Mèru has an eleven-tiered roof, the foundation of the building contains roots. The roots in question are various types of human furniture, using steel cauldron containers. The shapes are as follows: chicken-shaped gold, chicken-shaped silver, bean-shaped gold, peanut-shaped silver, *tumpeng*-shaped gold, *tumpeng*-shaped silver, *sampian*-shaped gold, *sampian*-shaped silver, *panyěněng*-shaped gold, *panyěněng*-shaped silver, duck-shaped gold, duck-shaped silver, turtle-shaped gold).

In this manuscript, Mpu Kuturan is described as a priest from Majapahit who was instrumental in establishing various Kahyangan temples in Bali. He is also described as someone who has the initiative in building Méru and its types such as Méru Tumpang 7, Méru Tumpang 9, Méru Tumpang 11 in Besakih Temple. He also revealed teachings about the pedagingan that must be filled when establishing a *méru* and the equipment that must be prepared. Mpu Kuturan in this manuscript also revealed the teachings of the

Brahmana Ūlanda Kateng contained in sheet 4b, namely the teachings containing Sarining Kanda Émpat, namely how to revive the *Aksara* in every human being. This section also mentions the forms of the letters that exist in every organ of the human body along with examples of the letters. On page 12b, there is also Mpu Kuturan's teaching about *Tutur Aji Penguriran*, which is a teaching about several *Wuku* in each book/joint of the human body that is useful for protecting oneself from negative things. Furthermore, on page 14b, Mpu Kuturan reveals the teaching of *Kamoksan* Empu Kreta, which is a teaching about understanding *puja*, as the final limit of the priesthood. *Puja* is likened to a milestone throughout the world, as a unifier of the world, and is able to create life.

The results of the research on the interpretation of the manuscripts are implemented in the form of liturgical practices of the purification procession of the Pura *Agung Mpu Kuturan*. The liturgical practices include: *Melasti* to the Sea *and Mapekelem-Mapapada Wewalungan Tawur; Nyenuk, Ngamargiang Kekundang* and *Ngaturang Guru lan Bendu Piduka/Ngrsi Bojana* and *Nangun Ayu-Makebat Daun*. If explained, the stages of the ceremony at the Pura *Agung Mpu Kuturan* can be explained as follows. *Melasti* to the Sea and *Mapekelem-Mapapada Wewalungan Tawur*, the *Melasti* ceremony is also called *Mekiyis* or *Mekekobok* to the sea. In the *Lontar Sang Hyang Aji Swamandala* it is mentioned that *melasti ngarania ngiring prewatek Dewata, anganyutaken laraning jagat, papa klesa, letuhing bhuwana*. This means that *melasti* increases devotion to the Gods, manifestations of God, so that they are given the power to wash away the suffering of society, eliminate *papa klesa* or self-impurity and damage to the universe. Meanwhile, the purpose of *melasti* as written in the *Lontar Sundarigama* is *ngamet sarining amertha kamandalu ring telenging segara*. The intention is to take the essence of life called tirtha *kamandalu* (water of the source of life) in the middle of the ocean. The main purpose of this ceremony is to ask God Almighty, the essence of life as a source of happiness physically and mentally. *Melasti* is carried out on the *sagara* (beach). The main purpose of the *Mapapada Wewalungan Tawur* ceremony is to ritually purify the animals that will be used as sacrifices physically and mentally. Therefore, animals are ceremonially presented with *beyakala* offerings, a physical symbol and a *prayascitta* ceremony as a symbol of spiritual purification. After that, the *majaya-jaya* ceremony is carried out, a symbol of a request to God Almighty with the aim that the spirit of the animal that will be used as a sacrifice for the ceremony gets a proper place according to its function as a sacrificial animal for a sacred purpose. Finally, the *daksina* ceremony is performed, which is circling three times from east to south, which symbolizes that this ceremony is truly heading towards holiness. Turning three times to the right as the course of a clock is a symbol of heading towards the path of God. This ceremony is held at the location of the ceremony, at Pura Dalem. The *upakara* facilities used are *babangkit, caru ayam brumbun* and all kinds of *wewalungan (satwa upakara)*.

Next, *Nyenuk, Ngamargiang Kekundang, Ngaturang Guru lan Bendu Piduka/Ngrsi Bojana*. At this time, *Ida Bhatara mintar* (goes around the village) to *Bantas Kangin, Bantas Kauh*, then to *Catus Pata Desa* (village intersection). From here *Ida Bhatara* goes to *Bale Agung* and then returns to *Pura Dalem*. This procession is a symbol of Ida Bhatara giving the gift of safety and peace to the campus community. The *Nyenuk* ceremony is usually held three days after the peak of the work. In general, this ceremony is held in *jaba sisi*, accompanied by several people, who are divided into five parts: some wear white clothes, with their *upakara* equipment (east/*Iswara*); dressed in red, with their *upakara* equipment (south/*Brahma*); dressed in yellow, with their *upakara* equipment (west/*Mahadewa*); dressed in black, with their *upakara* equipment (north/*Wisnu*) and dressed in *poleng*, with their *upakara* equipment (center/*Siwa*). The implementation is guided by the *Topeng Siddhakarya* (with a sip/speech of *siddha karya*). *Nyenuk* has the meaning of freeing oneself from attachment by offering everything that is owned as a means of ceremony and upakara as a form of devotion to *Ida Sang Hyang Widhi Wasa*. The word *nyenuk* means 'giving', *'madana punia'*. The *Nyenuk* ceremony has the meaning of practicing and explaining and teaching all the knowledge that is owned based on sincere love for the sake of progress and common welfare. At this time, the *ngamargiang kekundang* procession is also carried out. This procession, among the community, is often understood as *majejiwan* because of the delivery of the *Lontar Pajejiwan* text. However, this procession is carried out three days after the peak of the work by the *Dalem Sidakarya* figure in the mask. The *Guru/Bendu Piduka* ceremony is an apology to *Ida Bhatara* for all shortcomings during the implementation of the work. *Rsi Bojana* is a ceremony of respect for the *sulinggih* or priest who has led the ceremony. They come in various forms, for example food, clothing, daily necessities, such as umbrellas, lamps and so on.

Nangun Hayu is rooted in two syllables, namely *nangun* or *mangun* and *hayu*. *Mangun* means 'to build, grow, create'. *Hayu/rahayu* means 'peace, prosperity, safety'. The *Nangun Hayu* ceremony is an effort to build or create harmony, peace, prosperity and safety for all human beings based on a sense of sincere love (*bhakti*). *Makebat Daun* comes from two words, namely *makebat* and *daun*. *Makebat* from the root word *kebat* which means 'open'. *Makebat* means 'to open' or 'to expand'. *Daun* in Balinese means *don*. In *Kawi* (Old Javanese) it means 'goal' or 'hope'. *Makebat daun* means opening up a new life or hope. Another meaning of *Makebat Daun* is to absorb all the knowledge that has been learned so that it can be useful for oneself and fellow human beings, to improve the quality of life and this life.

Discussion

From the results of the research above, as an embodiment of Mpu Kuturan in various texts, where the texts that mention the figure are manifested in the procession of building and *pemlaspasan* (inauguration/purification) of *Pura Agung Mpu Kuturan*, can be classified into three forms of *ritual-upakara* practices, and have the substance of academic constructive values based on ethnopedagogy. These values are as follows.

Melasti to the Sea and Mapekelem-Mapapada Wewalungan Tawur, Meaningful Liturgical Practices in the Construction of Eco-pedagogical Values

If examined pedagogically, *banten* as the local wisdom of the Balinese people that symbolizes the universe can be correlated with the learning context. *Upakara* which has a dimension of nature conservation can be adopted and implemented in the learning arena to construct a new school of thought known as eco-pedagogy (Knight & Crick, 2022; Slavin et al., 2021). Eco-pedagogy is an alternative to the critical pedagogy paradigm, pioneered by thinkers from the Frankfurt School in Germany, with Jurgen Habermas as one of its figures. This critical pedagogy school views that the context of life with a positivistic character makes humans the center of the universe (anthropocentric) (Ailon, 2020; Boy, 2021; Pfotenhauer et al., 2022). The position of humans in the anthropocentric paradigm is as agents who produce power, and the process of producing power is used to exploit the environment as an object. The eco-pedagogy paradigm is present as an antithesis that negates the dominant position of humans in the environment. This paradigm wants to provide a new horizon, that education is not an arena for producing dominant ideologies, but education is present as a means to produce eco-literacy discourse that provides an understanding that the position between humans and the universe is parallel (Przymus & Huddleston, 2021; Razza et al., 2021; van Twillert et al., 2020). An equivalent ideology about the position between humans and the universe can only be produced in the context of eco-pedagogy. When students have ecological intelligence, they can position themselves to understand the relationship between natural systems and social systems that create a unity between humans and the environment, so that these things can go hand in hand. Ecological intelligence introduces students to the existence of various very urgent problems that students should be able to participate in providing solutions to (Bray, 2021; Jones et al., 2022; Mize & Glover, 2021; Tian & Virtanen, 2021). *Banten* in the *Melasti* to *Segara lan Mapekelem-Mapapada Wewalungan Tawur* ceremony becomes a very relevant medium if adopted as a critical learning medium, because this ceremony is the personification of the universe. By viewing *banten* as a means of religious ceremony and its philosophical values, especially the complement of the ceremony is one of the local wisdoms of the Balinese Hindu community, the process of instilling ecological values in the learning arena will be very effective.

Nyenuk, Ngamargiang Kekundang, Ngaturang Guru lan Bendu Piduka/Ngrsi Bojana, Religious Practices Meaning Construction and Systematization of Thought Processes

When correlated with education, the learning process and scientific activities, then the symbolization of colour and the placement of gods in various directions symbolically indicate that the thinking ability of a learner or academic must be adjusted to the situation and conditions or "colour" of each diverse society. A learner must be able to position himself according to the topography and social character of each society. The principle that must be adhered to and believed in is the verstehen way of thinking or a way of thinking that prioritizes the relativism of truth (Allen-Collinson et al., 2021; Klein et al., 2022). Like a colour and a cardinal direction, each direction has its own orientation. This context teaches that every academic must be able to position themselves, not behave in a generalist manner, because each location is a learning arena, which adheres to its own truth. Every truth is something unique, and most importantly, diverse truths are able to construct and enrich the treasury of scientific perspectives. This context is very much in line with the positivism paradigm. Positivism is a number of rules and assessment criteria related to human knowledge and a normative attitude in order to regulate how to use several concepts such as "knowledge", "science", "cognition" and "information" (Smyth, 2021; Weib, 2021). The development of knowledge, science, cognition and information, becomes a "mainstream" to drive and create the process of community development. Community development is a process of moving towards a stage or condition where society becomes increasingly competent in the problems and conditions of its community and environment. This increasing community competence is expected to give rise to development activities on the initiative of the community itself. Community development is also a movement, which seeks to reform conditions that are considered less favourable. In the current context, of course, community development is based on religious values, culture and local community wisdom towards progress and perfection in answering problems that arise in the era of globalization (Hjelm, 2014; Jodhka & Fazal, 2021; Shishavan & Jalili, 2020). Relevant studies in community development are studies of community development that are in line with the role of higher education institutions, namely implementing the Tri Dharma of Higher Education which consists of education, research and community service.

Furthermore, the aspect in the depiction of *Panca Dewata* also symbolizes the systematization of thinking. This can be seen from the placement of the god symbols on five sides, such as forming the symbol

of *tampak dara* (symbol in the form of a plus sign/+). The *tampak dara* (+) symbolizes the concept of balanced thinking. If we contextualize it with science, the virgin (+) symbol becomes a symbol of the Cartesian diagram, which has zero coordinates and has axes (x) and (y). The *tampak dara* (+) symbolizes that every academic must be able to think in a balanced way, not tendentious, see things objectively from both vertical and horizontal sides, prioritize scientific principles that see a phenomenon with theoretical principles, and be able to calculate a risk with scientific principles. Furthermore, the *tampak dara* (+) which rotates constantly, symbolizes the rotation of the Swastika as a symbol of the Hindu religion. This is a symbol in education, that science always rotates, is dynamic, filled with falsification. Thus, academics who are people in an intellectual society must always upgrade themselves, learn continuously, follow the latest developments in science, and make science a necessity of life that is believed to be able to balance emotional and intellectual intelligence. The existence of the *tampak dara* symbol (+) which describes the concept of the Cartesian diagram, as well as the presence of this plus sign symbol, emphasizes that every learner or academic must be able to think falsifiable. The principle of systematic thinking with a Cartesian and falsifiable character is a characteristic of HOTS thinking.

Fundamental research in the field of HOTS attempts to define HOTS, establish HOTS criteria based on students' education level, HOTS conception, and mapping of human thinking patterns that are thought to be influenced by cultural factors, beliefs, religion, and thinking patterns. High-level thinking skills (HOTS) are (1) high-level thinking at the top of Bloom's cognitive taxonomy, (2) the teaching objectives behind the cognitive taxonomy that can equip students to transfer knowledge, (3) being able to think means that students are able to apply the knowledge and skills they develop during learning in new contexts (Chung et al., 2020; Mishra et al., 2020; Yan & Yang, 2021). HOTS taught through *banten* symbols supports the systematic thinking skills of academics, because it seeks to integrate theoretical abilities with empirical aspects. The conclusion is that HOTS leads academics to create social space in education. Education must be able to integrally correlate with other areas in the social space of life (Halpern et al., 2022; Pinzur, 2021; Souleles, 2021). Thus, there will be no gap between education and existing reality. This is an effort to advance this nation honestly, scientifically, and responsibly. Education which has a transfer of value function must be challenged to be able to improve the order of life.

Nangun Ayu-Makebat Daun, Hindu Religious Ritual as a Constructive Symbol of Metacognitive Thinking – Open Ended

If interpreted, the procession of the ceremony above is the result of human creativity (as *homo esparan*) to visualize or personify the abstract form and presence of God into a concrete form - a representation of *makebat do*n as a way of open thinking, especially in abstract essences, such as the causa prima entity that requires intensive reasoning. Or in other words, the Hindu religious ritual invites each individual to describe complex transcendental power into a simple physical form (without reducing the essence of the ceremony). The ceremony as a collective action involves socio-religious aspects. *Nangun Ayu-Makebat Daun* becomes a symbol of God, which is depicted with a head component that must always be open to anything. The correlation of the ritual with learning values is to teach functional values about how to think abstractly or metacognitively. Where, the abstract thinking aspect (such as the form of God) or metacognitive is attempted to be conveyed to students by visualizing or simplifying metanarratives into concrete examples (Dyson et al., 2022; Podschuweit, 2021; Roy & Brown, 2022). This aims to improve learners' understanding of complex concepts. Because, the indicator of learning achievement is the understanding of all learning components in understanding complex concepts, and being able to explain these concepts and relate them to contextual aspects. So, the meaning of *Nangun Ayu-Makebat Daun* or *upakara* as a human way to describe the causa prima, when connected to the learning process, means that there is an effort to simplify important postulates that are taxonomically in the highest strata. These complex taxonomic postulates are studied and their conclusions are sought using simple thinking analysis, so that they are easy for students to understand - the symbolization of *mekebat don* or opening leaves. Then, the ceremony which is carried out collectively means that the learning process involves all components of the learner, together in constructing a stream of thought, with the ultimate goal of the constructed stream of thought becoming a discourse material among learners or there is a process of searching for scientific truth together. It can be said that the discourse process requires each component of the learner to be able to work collectively, egalitarian and continuously (Ivemark & Ambrose, 2021; Koehrsen, 2019; Welch et al., 2020).

Nangun Ayu-Mekebat Don means, in an effort to learn a proposition or concept, it must be done openly, flexibly, systematically and consistently. Because thinking skills must be trained in a structured manner starting from the lowest level of thinking skills to the highest level of thinking skills. We will not be able to understand a meta concept if it is not preceded by the willingness and ability to think openly at a basic level. Because big concepts are built and supported by fundamental-elementary concepts. On the other hand, the purpose of carrying out the ceremony with educational theory is to link the dominant factors of cognitive and psychological thinking skills (Kuijk et al., 2021; Shilling, 2022; Tackie, 2022). This complexity of thinking is described in three levels consisting of: (a) stratum 1, namely general intelligence - correlated

with information processing speed and working memory capacity, (b) stratum 2, namely the process of developing reasoning - correlated with verbal and grammatical abilities, broad cognitive speed (speed of transmission and processing of information), and others, (c) stratum 3, namely sequential ability - correlated with the ability to state conditions and engage in one or more steps of reasoning to reach conclusions including premises, finding rules that govern materials or similarities or contrasts based on rules, mathematical relationships to arrive at a correct conclusion (Nestler et al., 2021; Ross & Morrison, 2021; Roumell, 2019). The levels or strata of thinking inspired by the implementation of *Nangun Ayu-Mekebat Don* are as an effort to build thinking skills, which are very important in this postmodern era. It can be explained that metacognitive thinking skills are a tool to analyze current phenomena that are integralistic and touch all aspects of human life. The linearity of this thinking teaches us that *Nangun Ayu-Mekebat Don* as a form of local wisdom contains aspects of scientific ethics that contribute greatly to creating and building academic character. The context of metacognitive thinking provides affirmation that the structuring and systematization of the implementation of *Nangun Ayu-Mekebat Don* is the same as the systematization of an individual's way of thinking.

The abstract thinking process of an academic must be implemented in the social realm. So that the results of this thinking contribute, not only in the scope of the scientific community, but also provide benefits to wider social life. The scientific community is expected to be able to produce concrete thoughts, based on the level of social problems. Because this is one of the important character values for learners to have (Gildersleeve, 2019; Hallsen, 2021; Webster et al., 2021). The concrete thinking produced will be very useful in dealing with the reality of today's life, which is characterized by its life that is so fluid, and then provides the idea that life is in an increasingly liquid stage where everything is always moving but uncertainly and its ties are not eternal (Bettez, 2020; Brocic & Miles, 2021; Simpson, 2021; Tang, 2022). The openness through the teachings of *Nangun Ayu-Mekebat Don* must be internalized, because of its significant position, to internalize openness of thinking, negate conservative thinking systems, and encourage a paradigm of thinking that continues to grow.

4. CONCLUSION

The construction of the Pura Agung Mpu Kuturan and drawing textual conclusions from the remains of Mpu Kuturan's knowledge, contains theological and pedagogical substances. One of these local wisdoms has a very strategic position, even very central in efforts to build ethics and horizons in education. As one form of culture that is very close to the lives of the Balinese people, its existence can be integrated into the realm of education, and give birth to a branch of thought called ethnopedagogy or a combination of scientific reasoning with additional substance in the form of local genius from a character of a figure - Mpu Kuturan. As one of the local wisdoms, the religious ceremony contributes to science. In addition to being an antithesis so that local culture is not lost in the flow of globalization, Hindu religious liturgy also contains very essential pedagogical aspects. Such as building eco-literacy discourse through eco-pedagogical reasoning; through symbolic reasoning, a theological practice is able to visualize and construct systematic and metacognitive ways of thinking. This description has an important meaning because local cultural life is still inherent in the reality of social life, especially education.

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