Character Education in the Metaverse Generation in the "Larung Sesaji" Tradition in Gunungkidul

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Abstract

Larung Sesaji is a religious tradition as a form of gratitude to God that cannot be separated from the life of Hindus. This tradition is closely related to the Melasti ceremony which is held before Nyepi. The method used in this study is a qualitative method. Data collection techniques used are participatory observation techniques, interviews, and documentation studies. Meanwhile, the data collection tools are observation guides, interview guides, and documentation. Larung offerings become an annual agenda held before Nyepi. This is thanks to the roles of various parties, ranging from parents, religious teachers, stakeholders, priests and also Parisadha who helped instill this character. Based on the information obtained, character education in the metaverse generation is carried out through the Larung Sesaji tradition by combining the concepts of Tri Hita Karana and Tri Kaya Parisudha teachings. Because these two concepts are considered the most suitable for success in instilling character in the metavrse generation.

Keywords: *Character Education; Metaverse; Larung Sesaji; Gunungkidul*

Introduction

Character education is very important to build a strong nation. Character education means a comprehensive and planned approach to teaching moral values. Likewise, moral development is defined as the process by which children acquire the concept of right and wrong and the ability to regulate behavior to find out what society considers appropriate (Birhan et al. 2021) .

Character education is not something new for society. Character education itself is an educational system to achieve knowledge and wisdom in living life and creating a superior life for humans. Related to character education, educational terminology is referred to as a process of accumulation of knowledge, attitudes, and good behavior. Education begins with building awareness, feelings, care, sincerity, knowledge, beliefs and habit formation (Rokhman et al. 2014) .

Character education can be done in various ways, one of which is through local culture. Character education through local and regional culture is a very strategic thing in instilling character values, such as

religious and social characters. This is because mabusia live under the influence of culture in the area where the culture develops (Zuwirna et al. 2021) .

Indonesia is a country rich in ethnic, racial, ethnic, cultural, religious and linguistic diversity. If this difference cannot be interpreted, it can certainly disrupt the unity and unity that has been formed. Therefore, we need an education system that can teach it all, namely multicultural education. Multicultural is the term that best represents Indonesia's description because it describes the reality of the homeland as a pluralistic country (Hadi and Mu'ammar 2020) . The concept of multiculturalism emphasizes the importance of seeing the world from different cultural frames of reference and recognizing and instilling the importance of respecting heterogeneity within the country and within the global community (Supriatin and Nasution 2017) .

Recently, we have often heard the term Metaverse. Metaverse is a new face that is expected to be used to perform all kinds of human-computer interactions. It is a new paradigm based on technologies such as augmented reality, mirror worlds, virtual worlds, and lifelogging. However, its application is not yet widespread, and there are no standards adapted to common digital practices in the workplace, learning, commerce, or entertainment (De et al. 2022) .

With the emergence of this metaverse, the generation is also referred to as the metaverse generation. This metavese generation is different from the previous generation. The generation before the metaverse is referred to as the millennial generation. The millennial generation has a unique character based on the region and socio-economic conditions. One of the main characteristics of the millennial generation is marked by the increased use and familiarity of communication, media and digital technology (Zis, Effendi, and Roem 2021) .

Character education for the metaverse generation is very important. One form of character education can be through local wisdom or tradition. In Gunungkidul Regency, there is a tradition that is held every year, namely the Larung Sesaji tradition. Larung Sesaji is a mythology that characterizes traditional society, as well as Javanese society, which is synonymous with kejawen. Kejawen is a belief held by Javanese people regarding the way of life inherited by their ancestors and in it there is something mystical (Noviarwati and Setyawan 2021) .

The tradition of larung offerings is very important for this metaverse generation, especially in terms of religion which is full of philosophy. Seeing the background above, there are phenomena and uniqueness of the implementation of the tradition, so the author tries to discuss the larung offerings tradition as a reference material to add insight into the traditions that exist in Gunungkidul.

Methodology

In this study, researchers used qualitative research. Qualitative research can be defined as a dual method in that it focuses on the interpretation that is requested and makes sense on each subject matter studied. Qualitative research can be conducted in a variety of ways, many of which have a long tradition behind them (Matthew B. Miles and A. Michael Huberman 2014) . In qualitative research, tables serve many purposes throughout the life cycle of a research project. The goal is to make it easy to navigate and sort large amounts of data in a variety of ways, allowing researchers to examine them from multiple and diverse angles. This method helps researchers condense, organize and understand data, and helps them see what would otherwise be difficult if not impossible to see among the hundreds, and even thousands of pages of unreduced textual data, which is the basis of most qualitative studies (Cloutier and Ravasi 2021) . Data collection techniques used are participatory observation techniques, interviews, and documentation studies. Meanwhile, the data collection tools are observation guides, interview guides, and documentation.

Results and Discussion

1.Metaverse: Future Digital Technology Trends

Although it has only become popular recently, metaverse is a term that has been around for a long time. Mark Zuckerberg announced in October 2021 that Facebook would change its name to Meta and also make a significant investment in Metaverse (Damar 2021) . The concept of Metaverse first appeared in the science fiction novel Snow Crash written by Neal Stephenson in 1992. After more than twenty years, Metaverse reappeared as a buzzword. Metaverse is generally described as an embodied version of the Internet. Much like how we navigate web pages today with the mouse cursor, users will explore virtual worlds within the Metaverse with the help of augmented reality (AR), virtual reality (VR), and the tactile Internet (Xu et al. 2022) . It helps in the creation of a virtual presence. Work will be rediscovered in the future with new metaverse experiences. Metaverse promises to make virtual reality headsets more realistic, and thus more productive, for businesses. An immersive encounter would be feasible with a 3D virtual reality headset (Ramesh et al. 2022) .

Figure 1. Metaverse
Source: Unsplash.com

Again, the Metaverse is another world that is a repetition of the real world. *The society in which we live has been created and developed by acts of give and take.* The exchange of wealth has been the main driver of civilization and is very advanced in today's industrialized world. Therefore, it is entirely possible to assume any trade or transaction of goods or assets between Metaverse residents or visitors. For example, buyers on the Metaverse can sell digital art or digital songs to Metaverse visitors. The aim is to explore the concept of digital assets and their application in the Metaverse (Sr and Sr 2022) .

The need for a metaverse is growing in the midst of a long and highly disruptive pandemic that is starting the unprecedented and rapid spread of virtual learning. According to the Digital Learning Collaboration, in the 2018-2019 school year, 375,000 students were enrolled in full-time virtual schools across the state. In the 2020-2021 school year, the number has almost doubled to 656,000 students. That number does not include virtual schools run by local districts, which have also grown dramatically during the pandemic. Still many students enrolled in traditional schools are now regularly studying online, either at school or at home (Horn 2022) .

In the metaverse era, many youths have lost their character as an Indonesian nation that adheres to the norms of the nation's ideology, namely Pancasila. Foreign cultures that enter either directly or through the media, gradually make the character of the younger generation far from what it should be. In this case the government must take part in preparing the next generation of the nation. Because the younger generation will become the strength of the State and as future leaders through educational planning. Such education must pivot on Pancasila as the nation's identity (Mustofa and Novianto 2022) .

Metaverse aims to create a spirit of visitor experience in exploring the virtual world. The metaverse has an impact on the lives of the generation that experiences it, which we will call the metaverse generation. In addition to the positive impact of the emergence of this metaverse, it turns out that the metaverse itself has weaknesses that have a negative impact on its application. Since the birth of social media, the digital era has continued to develop and change, especially changing the life habits of many people. Starting from liking uploading personal photos and videos to social media that many people see and enjoy. This will obviously invade anyone's privacy. Likewise, with metaverse technology which will make everyone's privacy eroded. The possibilities of private life will continue to be consumed by the public indefinitely. This can make privacy data easily known to others (Malina 2022) .

The most negative impact felt by the metaverse generation is in the social realm. Where, this generation will feel indifferent to the surroundings. This can be seen from people who are addicted to social media, so this can also happen in the metaverse. Everyone may lose their interest in interacting with each other in the real world. That way, everyone will feel apathetic when socializing in the real world. Social media such as Twitter, Instagram, Tiktok, Facebook, and others that are only limited to writing, photos, and videos can make people depressed and even commit suicide because of the many cases of cyberbullying. This of course can happen in the metaverse (Abdi 2022) .

Basically, the experience in the real world is still better even though the metaverse presents a virtual world that looks real. However, Metaverse technology is not without its positive impact or benefits. This will happen when you spend more time in the metaverse or so excessively that you need to balance it when you want to use it.

To support our activities in the metaverse world, of course we need technology devices or gadgets. In today's era of the metaverse, we don't need to come to the gadget store. We can get it online through the online shop application. Where, there are many choices of gadget products from a number of well-known brands that can be adjusted to the price and needs. One of the negative impacts of metaverse technology can occur on health, especially the eyes. Where, metaverse is related to virtual reality which allows the installation of a device on the head and closes the eyes to part of the face so that vision becomes disturbed if done continuously.

In addition, you can't keep an eye on the real world around you and can even endanger yourself while you're engrossed in exploring the virtual world. Then for other body parts can also occur because the body does not move much. Where, people prefer to walk and meet virtually through metaverse technology. Even people who spend their time virtually can feel strange when in the real world or feel strange.

2. Character Education in the Larung Sesaji Tradition

Over the last few years, awareness has grown of the need to incorporate character development into school curricula, and efforts to do so have received widespread attention (Education Next 2022) . Character education, especially for the metaverse generation, is considered very important. This is because this generation is a generation that is already dependent on gadgets. Education has a very strategic role in shaping national character. Unfortunately, the current educational practice in schools has not optimally accommodated and integrated the development of character values. Evaluating ongoing education buildings has not yet given significant results in the formation of the nation's character based on the normative values of the Indonesian nationality (Sriartha et al. 2017) .

Local structures such as socio-cultural conditions became the historical actors of the national movement that were born and grew, ignoring them as an essential element in the reconstruction of the history of Indonesian nationalism. (Purwanta and Novianto 2022) . Local wisdom is basically a cultural

capital owned by the local community which is traditionally inherited and contains the values of truth, wisdom, intelligence and kindness which are applied as a philosophical basis for good and correct behavior in forming a harmonious life. The local genus has a strategic role in the formation of the nation's character, namely the character of the Indonesian personality in accordance with the values of Pancasila and the norms of the 1945 Constitution, diversity with the principle of Unity in Diversity, and commitment to the Unitary State of the Republic of Indonesia. Therefore, local wisdom has the importance and relevance of character building (Sriartha and Kertih 2020) .

There are many ways that can be done to provide character education to this metaverse generation. One of them is by introducing local wisdom in the area around us. In Gunungkidul Regency, there is a tradition that is held every year, namely the Larung Sesaji tradition. Larung offerings is to wash away the offerings containing the produce of the earth with the aim of being grateful to God who has given blessings to humans, and asking God for protection and safety (Hasanah 2021) .

Character education through the larung offerings tradition is considered important, especially for the metaverse generation. The Larung Sesaji tradition has many values that can be taken to shape the character of the metaverse generation. The implementation of the larung offerings tradition in Gunungkidul is held once a year. For Hindu-Javanese people in Gunungkidul Regency, the Larung Sesaji tradition is the most important part in the series of ceremonies to welcome the Nyepi celebration. The Larung Sesaji tradition is carried out every year on a certain count and a certain purpose. This tradition is carried out based on the calculation of the Saka calendar, which falls every ninth full moon and is held on the Ngobaran beach. This has been implemented since the time of the ancestors, so that no one dares to change the time.

The Larung offerings procession was followed by all Hindus in Gunungkidul Regency. All Hindus in Gunungkidul Regency packed the ngobaran beach to take part in the event procession. They bring heirlooms from their respective temples called Jempana or tools, which will be purified in the ceremony. This jempana or equipment is a symbol of the embodiment of the God who is respected in a temple. In addition to bringing equipment, the devotees also brought offerings to be offered to God, Idha Sang Hyang Widhi Wasa, as a form of gratitude.

In this procession of offerings, there are many kinds of offerings. There is an ysesaji which is for beings of the underworld or Bhuta Kala. In addition, there are offerings that are addressed to God, God, and Kanjeng Ratu Kidul. After the Ngantep procession, then proceed with Mecaru. Mecaru is a ceremony carried out to maintain harmony between humans and nature by Hindus. Mecaru ceremony is also called Butha Yadnya. Butha Yadnya essentially takes care of the five elements of nature, namely earth, water, air, fire, and ether.

Figure 2. Larung Offering Procession

After the procession of making offerings, the purification of offerings and temple equipment is also carried out using holy water. After the procession is complete, the core prayer is performed by chanting the Tri Sandya Puja. After the Tri Sandya Puja was completed, the Grebeg gunungan was carried out and continued with melarung offerings dedicated to God, Idha Sang Hyang Widhi Wasa and the ruler of the southern seas.

As a Hindu, you certainly know Tri Sandhya as a form of worship to Ida Sang Hyang Widhi Wasa. Based on the root word, Tri Sandhya means Tri = three and Sandhya = change of time. Tri Sandhya is interpreted as praying three times a day when the time changes from night to morning, morning to afternoon and afternoon to night. Puja Tri Sandhya itself is a process of self-purification in order to eliminate negative traits caused by the influence of human lust or desire and increase positive traits in humans so as to create harmony and balance both with fellow living beings and the universe (Somawati and Made 2019) .

Larung offerings ceremony in accordance with the teachings in Hinduism, namely Tri Hita Karana. Tri Hita Karana is a concept of Hindu religious teachings in Bali which is believed by the Balinese people that the happiness of life can be achieved if there is a balance in the relationship between humans and the Creator (perhyangan), between humans and humans (pawongan) and between humans and the environment (palemahan).) . The implementation of Pancasila values in the Tri Hita Karana concept allows the Balinese people to be able and harmonize a dimension of life in order to achieve happiness or prosperity. The spirit taken from this teaching concept was born from the essence of Hindu religious teachings, in the holy book Begawad Gita III verse 10, which includes the elements of Sangyang Jagat Karana, Buana, and Prajapati which in the Tri Hita Karana concept are termed Parhyangan, Palemahan and Pawongan (Suacana, Wiratmaja, and Sudana 2009) .
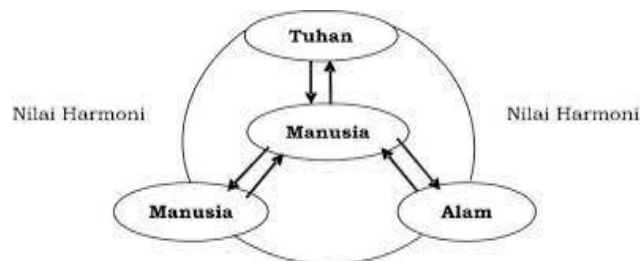

Figure 3. The concept of Tri Hita Karana

The concept of Tri Hita Karana is very important to be taught to build the character of the metaverse generation. This is considered important because there are three philosophies that can be taken, including:

a. Implementation of the Parhyangan Concept

The concept of Perhyangan in Tri Hita Karana is the relationship that exists between Man and God (Ida Sang Hyang Widi Wasa). As humans, we must always bow down to God. This is the vertical relationship between man and God. In implementing the concept of Parahyangan, it can be done by carrying out religious teachings, carrying out religious ceremonies, and building places of prayer. Maintaining the relationship between humans and God of course we must always be on His way, stay away from His prohibitions and always give thanks for all the blessings and trials that we are facing. In Pancasila, this relationship shows human devotion to the Creator in accordance with the teachings of their respective religions or beliefs. This relationship is personal, so by the people in Gunungkidul the implementation of the parhyangan concept is carried out according to the environmental conditions in which they live or known as desa, kala, patra. In this concept, every human being is expected to carry out religious teachings in accordance with its commands and prohibitions and to respect everyone in carrying

out religious teachings. The application of parhyangan according to village, kala, patra has a very broad and flexible meaning. In Pancasila, the belief in the one and only God is in accordance with just and civilized humanity, meaning that we worship God based on belief/religion and are always adapted to each region and culture. This will lead to mutual respect between followers of different religions. From the concept of this belief, it will be able to improve the quality of one's faith, so that it will give birth to people who have good morals and have good faith.

b. Implementation of the Palemahan Concept

The palemahan concept shows that humans have a sensitivity and concern for the environment around them. The concept of weakening this relationship is established because it is believed that human life cannot be separated from nature or the environment. Every human need in Gunungkidul from the past until now is very dependent on nature. As a reciprocity, there needs to be a concern for the preservation of nature, so that what is taken from nature as a human need can be returned to nature. The concept of palemahan in Tri Hita Karana is closely related to the various ceremonies performed by Hindus in Gunungkidul. One of these ceremonies is Larung offerings. which is intended to neutralize the microcosmic (bhuana alit) and macrocosmic (bhuana agung) natural life so that it is always balanced so that it does not cause disasters such as earthquakes, landslides, floods, disease outbreaks such as the Covid-19 virus, pests, and so on. It is hoped that this belief can increase sensitivity and concern for the surrounding environment. The application of the palemahan relationship in the Tri Hita Karana concept strongly implements the various values of Pancasila, because in the palemahan Tri Hita Karana concept it contains and teaches the values of love for the homeland which is a reflection of the values of the third precepts in Pancasila, teaches the value of balance between rights and obligations (what what is planted is what is picked) which is a reflection of the fifth precept, as well as the value of tolerance, caring which is a very strong reflection of the second principle in Pancasila.

c. Implementation of the Pawongan Concept

Pawongan is a human relationship with each other, humans are required to form a harmonious relationship with other humans. This harmonious relationship can be manifested in relationships in the family, relationships in friendships, and relationships in work. In the holy book Atharvaveda XII.1.45. affirmed:

"Work hard for the glory of the motherland, your bloodshed and your nation that uses various languages. Give due respect to those who belong to different religions, respect them all as a family living in one house. Pour out your love, like a mother cow who always gives milk to humans. Motherland will give wealth and prosperity to you, mankind as her children (Nyoman Sri Ayu Cahyani, I Putu Gede Parmajaya 2022) .

It means we must be able to maintain harmonious relations with family, friends and society. In maintaining harmony so that we are kept away from discriminatory attitudes, be it based on social status, religion, ethnicity, race, ethnicity and between groups. In social life, all people in Indonesia have the same dignity and degree. All have equality in getting a job as well as in the fields of law and government. So that as citizens have the same position before the law, there is no law that distinguishes one citizen from another.

As Indonesian citizens who hold fast to Pancasila, we should not do whatever we want to other people. Being fair is one of the foundations in practicing Pancasila, especially the second principle. Where in every problem solving must be seen sitting the problem. Not focusing on individual backgrounds such as ethnicity, race, culture, and others. Everyone has the right to an opinion. To maintain security and comfort in society, it is better to respect the opinions of others. We can't force what we want

on other people. Because if someone else did it to us, we wouldn't accept it either. Do not discriminate against people based on ethnicity, religion, skin color, economic level, and education. Mutual love among fellow citizens of Indonesia, in order to create harmony in the life of society and the state. As individuals who hold fast to Pancasila, they must be willing to help anyone, anytime, and anywhere for others in need. As fellow creatures of God's creation, humans are taught not to discriminate against their creations and can learn to appreciate the meaning of difference. with Pancasila This relationship shows how the sense of brotherhood, human concern for each other, both between sedarma people, between people of different faiths, as well as people from different regions.

In Hinduism there is a concept of ethical teachings, namely Tri Kaya Parisudha. Tri means three. Kaya means action, activity or form. Parisudha which means good, clean, holy or purified. Tri Kaya Parisudha are three basic behaviors that must be purified, namely thoughts, words and actions. Parts of this Tri Kaya Parisudha are (1) Manacika Parisudha which means pure or right thinking, (2) Wacika Parisudha which means telling the truth, and (3) Kayika Parisudha which means doing the right thing. The intention of thinking, saying, and doing the right thing is considered right if it always refers to the dharma (truth) view. Purified means that the thoughts, words and actions of humans should not be tainted in a bad way. Thoughts, words and good deeds must always be used as guidelines by Hindus in navigating this life, so that harmony, tranquility and peace are maintained in society (Somawati and Made 2019) .

Character education through the tradition of larung offerings to the Metaverse generation must be applied in the family environment from an early age. Early childhood should be given education as a strong foundation for their future life, especially after entering the current metaverse generation. The values that are accustomed to by parents since childhood will always be remembered after growing up. That is the importance of character education for early childhood (Rosyada 2014) . In addition to the family, character education must also involve many parties, such as schools, boarding schools, religious teachers, religious leaders, and others. If all parties are involved in providing character education, it can be ascertained that it can run well as expected.

Conclusion

Based on the results of data analysis and discussion, the following conclusions can be drawn. In facing the metaverse era as it is today, apart from requiring the readiness of infrastructure as well as facilities and infrastructure, character readiness is also needed to face various kinds of changes and challenges. This metaverse era will open the barriers between cultures that allow various types of culture to enter the midst of life. It may be very contrary to the teachings of religion, customs and culture that exist in Indonesia. Therefore, it is necessary to strengthen ethics, especially for the metaverse generation to prevent the negative impacts.

One of them is by knowing, believing and implementing the teachings of Larung Sesaji which is a tradition that has existed in Gunungkidul for a long time. The teachings of Larung Sesaji, which are full of the values of the teachings of goodness, are combined with two teachings on the concept of Hinduism, namely Tri Hita Karana and Tri Kaya Parisudha. The application of the Larung Sesaji teachings in character education is very relevant to form a good metaverse generation, and to stay away from the negative things that are the impact of the development of the current metaverse era.

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