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Promoting Traditional Educational Values through the Mājar-ajar Procession at Pura Agung Besakih (Analysis of the Social, Cultural and Economic Implications of Hindu Society in Bali)

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Abstract

This research analyzes the differences between the ideal concept and the implementation of the mājar-ajar procession at Pura Agung Besakih and its implications for the social, cultural, and economic aspects of Hindu society in Bali. Using a qualitative approach and field research methods, data was gathered through in-depth interviews, participant observation, and document studies involving key informants such as Jero Mangku and traditional leaders. Interpretive analysis with phenomenological and hermeneutical techniques was employed to uncover the socio-cultural meanings behind the procession. The findings reveal that the mājar-ajar procession effectively preserves traditional values and strengthens social ties in Balinese society, promoting mutual cooperation and environmental care. However, modernization has begun to erode the ritual's philosophical essence, as the focus shifts towards efficiency and individualistic practices. This change potentially reduces the spiritual depth of the rituals. Nevertheless, the economic impact of the procession remains significant, benefiting local MSMEs and enhancing community welfare. The study's comprehensive presentation through descriptive narratives and data visualization aims to provide a holistic understanding of the social, cultural, and economic impacts of the mājar-ajar procession at Pura Agung Besakih.

Keywords

Mājar-ajar Procession, Balinese Hindu Society, Cultural Implications, Economic Implications, Pura Agung Besakih, Social Implications, Traditional Educational Values

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1. INTRODUCTION

Traditional education is a traditional learning system passed down from generation to generation (Fafunwa, 2018; Saykılı, 2018; Stacey, 2023), unwritten (Modenos, 2020), takes place informally (Greenhow & Lewin, 2019), through daily activities (Lee, 2019), rituals (Marjanto, 2019), traditional ceremonies, stories or myths, taught by traditional elders, focuses on building character (Patty et al., 2024), behavior (Jackson, 2023), knowledge of local wisdom (Hidayati et al., 2020), and teaching values



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(Stacey, 2023). The aims of traditional education is preservation of culture and identity (Yang et al., 2018), development of character and morals (Chowdhury, 2018), provision of life skills, understanding and respect for nature (Jacobs & Wright, 2018). Traditional educational values include religious (respect for God (Khoiruddin, 2018), ancestors (Syamsurrijal, 2020), nature, gratitude, harmony) (Susanti et al., 2021), togetherness and mutual cooperation (cooperation, solidarity, groups, empathy) (Astuti & Lestari, 2022), local wisdom (environmental knowledge, flora and fauna, traditional medicine, identity culture) (Muliadi & Asyari, 2024), respect for parents and elders (advice, life experience, customs) (Ashria & Ramadhana, 2020), responsibility (individual role, group sustainability, participation) (Ramadhani, 2018), and respect for nature (protecting nature, sustainable practices, ecosystem balance) (Amelia, 2023).

The development of science and technology has brought significant changes in various aspects of life, including the religious life of society (Fatoni, 2019; Madekhan, 2023; Rahayu et al., 2023; Sanusi, 2019), especially in Bali. The influence of modernization is not only visible 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 carried out previously. *Mājar-ajar*, as a sacred ceremony to purify ancestral spirits after cremation, is an important symbol in traditional education that is passed down from generation to generation, but in current practice, it often does not refer to literary texts such as those contained in sacred papyrus. This shift is inseparable from the pragmatic mindset that has developed among society, which prioritizes time and cost efficiency, thereby obscuring the philosophical and spiritual meaning of the ritual.

In Indonesia, problems 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 traditions that are rich in meaning are starting to be pushed aside 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 further accelerates the degradation of traditional values in everyday life (Priyono & Siregar, 2021). The *mājar-ajar* procession, which should include visits to a number of temples according to lontar teachings 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 these changes has significant social, cultural and economic implications, especially in the context of preserving traditional values, social solidarity and the economy of local communities. Socially, shifts in the implementation of ceremonies have reduced the practices of mutual cooperation and collective involvement that are characteristic of Balinese customs, leading to increasingly strong individualism. Culturally, people's understanding of the symbolic and philosophical meaning of the *mājar-ajar* procession is decreasing, making it just a formal ritual without spiritual depth. Meanwhile, from an

economic perspective, the demand for more practical and instant means of ceremonies has increased the income of local traders, but has also changed the community-based economic system to become more commercial.

Grand Theory of Characters and the Concept of Structural Functionalism (Talcott Parsons & Emile Durkheim) (Adedeji, 2023). This theory states that every element in society has an important function to maintain social balance (Tittle, 2018). Social Capital (Pierre Bourdieu) is a network of relationships that provides access to resources and cultural values (Bourdieu, 2018c, 2018b, 2018a). Modernization Theory (Wilbert Moore) focuses on transformation towards a more efficient and rational society (Banda, 2020). Semiotic theory (Ferdinand de Saussure) symbols have deep meanings that reflect spiritual values (Lagopoulos & Boklund-Lagopoulou, 2020). Pragmatism theory (John Dewey) emphasizes efficiency and ease of action (Hickman et al., 2020).

Previous research, such as Artayasa et al., (2024), shows that differences in the concept and implementation of the mājar-ajar procession at Besakih Temple, which are influenced by variations in interpretation, pragmatism and shifts in social values, have led to changes in traditional practices, which have an impact on life. social, cultural, economic and religious of Balinese society (Artayasa et al., 2024). Diantika & Mastini, (2023) that religious moderation at the Keramat Temple is reflected in the implementation of Hindu-Islamic worship which takes place in a balanced manner without conflict, so as to strengthen the sense of unity and togetherness amidst differences in beliefs (Diantika & Mastini, 2023). Lestari, (2020) that a balanced integration is needed between cultural preservation and economic development in Bali tourism, as well as wise use of mass media to promote culture appropriately (Lestari, 2020).

Initial observation results at Pura Agung Besakih show high enthusiasm from the community in participating in the mājar-ajar procession, but there is also a tendency for a more practical implementation. This is indicated by the people's choice to more often buy ceremonial facilities rather than making them through mutual cooperation, as well as the reduction in visits to several temples that should be visited according to the lontar teachings.

Research gap (research gap) pExisting research has not studied in depth the differences between the textual concept of lontar and the implementation of the mājar-ajar procession at Pura Agung Besakih, and has not analyzed the impact of this shift on the social, cultural and economic aspects of Hindu society in Bali. This creates space for more specific and in-depth research.

Novelty pThis research offers a new approach by analyzing the social, cultural and economic implications of the shift in the implementation of the mājar-ajar procession at Pura Agung Besakih, which has not been widely discussed in previous studies. The focus of this research is not only on the ritual aspect, but also on the impact of changes on the dynamics of Balinese people's lives.

This research is relevant because it addresses the need for a better understanding of changes in religious practices in Bali, as well as how modernization affects the preservation of traditional values. The significance of the research lies in its contribution in providing policy recommendations for preserving traditional values, as well as strengthening religious education through an in-depth understanding of the philosophical meaning of rituals. This research aims to analyze the differences between the concept and implementation of the mājar-ajar procession at Pura Agung Besakih, as well as exploring its implications for the social, cultural and economic aspects of Hindu society in Bali.

2. METHODS

This research on the mājar-ajar procession at Pura Agung Besakih uses an approach qualitative (Aurini et al., 2021; Lejeune, 2019; Silverman, 2020), with field research methods. This method was chosen because the research aims to examine in depth the differences between the ideal concept and implementation of the mājar-ajar procession in the context of the customs and culture of Hindu society in Bali. Qualitative research allows researchers to understand the meaning and interpretation of observed phenomena, as well as explore local community perspectives regarding the implementation of these rituals. This descriptive qualitative approach places greater emphasis on collecting data in the form of narratives, images and direct observations rather than numerical data.

The research location is centered on Besakih Great Temple, which is the largest and most important temple in Bali. This location selection was based on several considerations. First, the mājar-ajar procession at Pura Agung Besakih has a difference between the ideal concept inherited through religious literary texts and actual practice in the field. Second, the implementation of rituals in Besakih is often influenced by modernist principles which emphasize efficiency and pragmatism, ignoring the philosophical foundations of ceremonies. Third, Besakih Temple is a center of religious activities that attracts Hindus from all over Bali and other areas. Thus, this research is relevant because it focuses on a significant phenomenon and has not been widely researched before.

Data type used in this research is primary data collected through in-depth interviews, participant observation, and document study. Qualitative data was obtained through direct interaction with informants who have in-depth knowledge of the mājar-ajar procession, including jero mangku (traditional leaders), traditional village leaders, and community leaders. Planned interviews (standardized interviews) are used to collect data related to the factors that cause differences between the concept and implementation of rituals, the process of change, and their impact on the social and cultural life of the community. In addition, secondary data such as written documents, reference books and scientific articles are used as supporting material to enrich the analysis.

Data collection techniques are done through observation, interviews, and document studies. Field observations allow researchers to see directly the process of carrying out the ceremony, the behavior of the participants, and the symbolic elements used in the procession. Interview techniques were used to gather information regarding the views and interpretations of religious and community leaders regarding the implementation of mājar-ajar, as well as changes that occurred over time. Meanwhile, document studies help confirm data obtained through interviews and observations, as well as provide historical context regarding traditional rituals at Besakih Temple.

Data analysis This research uses interpretive techniques which aim to understand the meaning behind the actions and symbols found in the implementation of the mājar-ajar procession. The interpretive approach is based on the traditions of phenomenology and hermeneutics, which emphasize efforts to understand social and cultural meaning from the informant's perspective. The analysis was carried out inductively, where the researcher identified patterns and themes that emerged from the field data. The data collected was analyzed to reveal the social, cultural and economic implications of changes in the implementation of the mājar-ajar ritual.

The results of data analysis are then presented using informal and formal data presentation techniques. Informal presentations include descriptive narratives that describe research findings in depth. Meanwhile, formal presentation is carried out through tables, pictures and graphs to visualize relevant data. The combination of these two techniques aims to provide a comprehensive and in-depth picture of the phenomenon being studied, as well as making it easier for readers to understand the research results presented.

3. FINDINGS AND DISCUSSION

Excavating Data on Traditional Educational Values through the Mājar-ajar Procession at Pura Agung Besakih

The mājar-ajar ceremony procession at Pura Agung Besakih, Bali, is a tradition that not only has deep spiritual value but also includes elements of traditional education for the local community. This procession is an important medium for the older generation to transfer cultural values, religion and traditions to the younger generation. However, field data shows that there are differences between the ideal concept of this procession and its implementation in today's modern society, which is heavily influenced by social and economic changes.

Through interviews conducted with religious leaders, traditional leaders and community leaders, an overview was obtained of how the mājar-ajar procession is seen as an important activity 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 prioritizes the concept of harmony through relationships with Parahyangan (God), Pawongan (fellow humans), and Pabelasan (nature). This procession is a vehicle for teaching the values of mutual cooperation, love of the environment and religiosity, which are the main characteristics of Balinese society.

However, an interview with Besakih Village community leader, I Gusti Putu Wirya, revealed a shift in the implementation of 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 alone. According to Putu Wirya, this change was influenced by modernization and the increasing economic activity of society, which caused a decline in social solidarity. The younger generation, as stated by Ni Luh Sari Dewi, takes part in the procession more out of obligation than understanding its philosophical meaning. This shows the challenges in transferring traditional educational values to the younger generation, who tend to be less interested in the deep meaning of rituals.

Documentation through photos, videos and written notes provides visual evidence regarding the implementation of the mājar-ajar procession. Photos show that there was quite high community participation, especially when the ceremony was held on a full moon. Children and teenagers were seen actively involved in preparatory activities, such as arranging offerings and cleaning the temple area. This active participation is an indication of the practical transfer of traditional values from the older generation to the younger generation. However, temple diaries note a decline in younger generation participation in recent decades, caused by work demands and busier modern lifestyles.

Video documentation shows the sacredness of the ritual and the important role of traditional leaders in leading the procession. In the religious lecture session (dharma discourse), participants appeared to be listening carefully to the teachings being delivered. However, many of them do not fully understand the philosophical meaning of each element of the ritual. This shows the need to improve traditional educational methods to be more effective in explaining the essence of rituals to the younger generation.

Observations carried out during three visits at different times (full moon, waxing moon, and weekdays) provide comprehensive insight into the implementation of the mājar-ajar procession. On each visit, the procession begins with a joint prayer which is attended by various levels of society, including foreign tourists who are interested in witnessing the ritual. This shows that the mājar-ajar procession not only has spiritual meaning, but is also a religious tourism attraction that has an impact on the local economy. Tourists, both local and international, take part in the ceremony, increasing tourism income and helping local MSMEs through purchasing Balinese offerings and souvenirs.

However, the participation of the younger generation seemed different between the preparatory session and the religious lecture session. During preparations, teenagers looked enthusiastic in helping

prepare offerings and cleaning the temple area. But during the dharma discourse session, many of them were less enthusiastic and preferred not to listen to the lecture. These observations indicate a gap between the traditional values taught and the young generation's interest in these teachings, which indicates the need for an indigenous education approach that is more relevant to the current generation's context.

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 Balinese Hindu society. Socially, this procession strengthens ties between village residents and creates a high sense of togetherness. The tradition of mutual cooperation implemented in ceremonies is an effective means of teaching the values of mutual respect and solidarity. However, modernization brought changes in community participation, from entire traditional village communities to just nuclear families, which reduced social interaction and opportunities to learn about each other's customs and culture.

Culturally, the mājar-ajar procession is a means of preserving Balinese Hindu traditions. However, there is a tendency among people to prioritize direct practice rather than understanding its philosophical meaning. This causes the transfer of traditional values to occur more through the practice of oral traditions (*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 that reflects capitalist goods, such as silver trays and imported fruit, shows the influence of capitalism in religious practice, which has the potential to obscure the spiritual essence of the ritual.

From an economic perspective, the mājar-ajar procession has a positive impact on the local economy, especially for traders who sell Balinese food, offerings and souvenirs during the ceremony. The increase in the number of tourists attending also contributes to Bali's tourism income, opening up opportunities for local MSMEs to increase sales. However, the shift from a mutual cooperation system to a market-based economic system indicates a change in society's economic patterns. People more often buy ceremonial equipment from local traders rather than making their own, which has an impact on increasing traders' income but reduces opportunities for mutual cooperation activities that are characteristic of Balinese communities.

Theoretical Approach in Analyzing the Mājar-ajar Traditional Procession in Bali

Traditional rituals, including the mājar-ajar ceremony procession, can be analyzed through various social theories to understand their role in maintaining traditional values and adapting society to changing times. The following are several theoretical approaches that are relevant in explaining the social functions, changes and cultural implications of these traditional processions.

Structural functionalism emphasizes that each element in society has a specific function that contributes to social stability and balance (Boissevain & Mitchell, 2018; Inglehart, 2020). In the context

of traditional processions, rituals such as mājar-ajar are considered part of the social mechanism that maintains traditional values. According to Emile Durkheim, religious rituals strengthen social solidarity and help teach society the norms of collectivism (Mustofa, 2019). This tradition allows individuals in society to feel connected to one another through mutual cooperation practices that emphasize togetherness. However, this theory also recognizes that changes in ritual implementation, such as adjustments to the demands of modernization, reflect social dynamics that can shift traditional social functions towards more individualistic and pragmatic patterns. When ritual performance shifts from a collective focus to a more practical approach, the social functions that initially strengthened solidarity may be eroded, 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 the context of culture and customs, social capital is formed through interactions that occur in rituals such as mājar-ajar. Mutual cooperation in carrying out ceremonies creates strong social ties and accumulates social capital, which is important for the transfer of cultural values and traditions. However, this theory also notes that as society shifts towards more pragmatic and individualistic practices, the accumulation of social capital decreases. This shift reduces the frequency of interactions that support solidarity and reciprocity, so that previously strong social networks become increasingly tenuous. In the long term, loss of social capital can result in decreased community participation in traditional activities and disrupt cultural preservation.

Modernization theory refers to the transformation of traditional society into a more modern society with an emphasis on efficiency, effectiveness, and rationality. Wilbert Moore explains that the modernization process often causes a shift from traditional values towards a more rational and economical mindset (Lidz, 2018). In traditional rituals, this change can be seen from the adoption of modern values that prioritize efficiency and comfort. Societies that are increasingly exposed to modernity tend to reduce the complexity of rituals to adapt to lifestyles that are busier and focused on economic aspects. Although these changes can increase the efficiency of ritual performance, they also threaten the continuity 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 is the study of 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 society (Hayati, 2019). The mājar-ajar procession, for example, involves the use of puspa and upakara tools which contain deep spiritual meaning. However, the shift in focus from symbolic meaning to visual and aesthetic aspects indicates a change in societal values. When ritual symbols are valued more for their appearance than their philosophical meaning,

society tends to ignore the spiritual aspects of the procession. This reflects a shift in values from spirituality towards materialism, which can obscure the main purpose of traditional rituals.

Reception theory emphasizes the importance of interpretation on the part of the recipient or receptor of cultural texts and practices. In the context of traditional rituals, community acceptance of processions such as *mājar-ajar* is influenced by social and cultural changes. Hans Robert Jauss explained that people do not always understand rituals according to the 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 may 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 advantages and disadvantages of each action. In the context of traditional rituals, people may evaluate the economic and practical benefits of carrying out processions in a simpler way. For example, reducing the number of temples visited or purchasing offerings rather than making them yourself reflect decisions based on an evaluation of costs and benefits (Chernyak-Hai & Rabenu, 2018). This pragmatic approach can reduce the spiritual depth of the ritual, as decisions to simplify the ceremony often focus more on material aspects than spiritual values. In the long term, this may change the way society views rituals, making them more formal activities than meaningful religious practices.

George Ritzer in McDonaldization theory revealed that the principles of efficiency, predictability and control are increasingly being 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). Simply put, the ceremonial procession shows adaptation to the demands of modernity which prioritizes convenience. However, this comes at the expense of the spiritual and social depth that was previously an integral part of the ritual. The loss of complex and collective elements in ceremonies reflects the dominance of capitalism in the cultural and spiritual life of society.

Social identity theory explains that individuals define themselves based on membership in certain groups. In this context, traditional processions such as the *mājar-ajar* are an important part of the social identity of the Balinese Hindu community. These rituals reflect cultural heritage that connects generations to their ancestors (Burke & Stets, 2022; Scheepers & Ellemers, 2019). However, changes in ritual implementation can cause an identity crisis, especially for younger generations who have less exposure to native traditions. As ritual implementation shifts from traditional to more pragmatic patterns, younger generations may feel disconnected from their cultural roots, which may result in a loss of a sense of attachment to cultural identity.

Pragmatism emphasizes a practical approach and efficiency in action. John Dewey explained that people tend to adopt pragmatic values in everyday life, including in the implementation of traditional rituals (Rashid et al., 2022). The shift from tradition to more practical practices reflects a change in society's orientation which is more focused on efficiency. This pragmatic approach changes the way society views traditional rituals, reducing the spiritual meaning and prioritizing practical aspects. Adoption of these pragmatic values can cause rituals to become more formal and lose the spiritual essence that is the basis of customary implementation.

Discussion of Initiating Traditional Education Values through the Mājar-ajar Procession at Pura Agung Besakih (Analysis of the Social, Cultural, and Economic Implications of Hindu Society in Bali)

1. Preservation of Traditional Values through a Structural Functionalism Perspective

The mājar-ajar procession is an important element in maintaining social stability in Balinese Hindu society. 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. In the context of this procession, the practice of mutual cooperation involving all levels of society, from children to the elderly, creates strong social bonds. This ritual strengthens community solidarity and teaches values such as cooperation and respect for ancestral traditions. 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. Participation by the younger generation tends to decline, influenced by modern, more individualistic lifestyles and a lack of understanding of the philosophical meaning of ceremonies. This decline in participation threatens the continuity of traditional values and is an indicator that the social processes that support the continuity of rituals are facing significant challenges in the modern era.

2. Social Capital as the Foundation for Carrying Out Ceremonies

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

accumulation of social capital in society is reduced, reducing opportunities to strengthen social networks that support the transfer of traditional values.

3. The Effect of Modernization

Modernization has brought significant changes in the implementation of the mājar-ajar procession. According to Wilbert Moore, modernization refers to the transformation of society from traditional patterns to more modern patterns, with an emphasis on efficiency and rationality. This can be seen in the way society adapts ritual implementation to make it 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 which changes the essence of the ritual. Instead of focusing on spiritual meaning, people now pay more attention to material aspects and visual appearance. Field data shows that the use of silver trays or imported fruit is becoming more common, replacing local materials that once had symbolic meaning in rituals. This change shows how traditional values are starting to be displaced by modern values which emphasize convenience and aesthetics rather than deep philosophical meaning.

4. Shift in Symbolic Meaning in Traditional Processions

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 offerings have deep meanings that reflect humans' relationship with nature, God and fellow humans. These symbols function as a means of communication that conveys the spiritual and philosophical values that are at the core of traditional ceremonies. However, observations show a shift in the understanding of this symbolic meaning. Society, especially the younger generation, is now focusing more on visual and aesthetic aspects, ignoring the philosophical meaning underlying these symbols. This shift reflects changes in society's values which are increasingly materialistic and tend to prioritize appearance over the essence of rituals. As a result, the spiritual values that are supposed to be transferred through these symbols become poorly understood and lose their meaning in the modern context.

5. Ritual Adaptation and Interpretation

Hans Robert Jauss' reception theory emphasizes the importance of interpretation from the receptor, namely the people who carry out and witness the mājar-ajar procession. Interview results show that people, especially the younger generation, tend to see this procession as a mere cultural obligation, without understanding the deep meaning of each rite performed. This shows that there is a gap between the implementation of the ritual and its philosophical understanding. Variations in this interpretation are influenced by social and cultural changes that occur in society. The older generation tends to understand the philosophical and symbolic meaning of ceremonies, while the younger generation is

more focused on carrying out rituals as a formality. This gap shows the need for a more innovative and adaptive approach to indigenous education, which can bridge differences in understanding between generations.

6. Economic Evaluation in Ritual Performance

The social exchange theory of George Homans and Peter Blau explains that social interactions are often based on the evaluation of gains and losses. In the context of the mājar-ajar procession, people now consider efficiency and economic benefits more in carrying out the ritual. Observations show that more and more families are choosing to buy ceremony facilities rather than making them themselves through mutual cooperation. This more pragmatic approach reflects a change in people's mindset, which now prioritizes efficiency and saving time. While this helped reduce the workload in ritual preparation, this change also reduced the spiritual depth of the mājar-ajar procession. With the reduced element of mutual cooperation, opportunities to teach traditional values through direct practice also become more limited.

7. Modernization in the Implementation of Traditional Rituals

George Ritzer in his theory of McDonaldization explains that the principles of efficiency, calculation, predictability and control are increasingly being applied in various aspects of life, including religious rituals. The mājar-ajar procession is now simplified to be more economical and predictable, following modern principles that prioritize convenience and practicality. Field data shows that rituals that were previously complex and involved many parties are now increasingly simplified. Ceremonies that last for several days are now compressed into one day to accommodate people's busy schedules. While this increases efficiency, the spiritual and social elements that are at the heart of these processions become marginalized. As a result, the philosophical meaning of ritual began to fade, replaced by the more pragmatic demands of modernity.

8. Changes in Social Identity Among Balinese People

Henri Tajfel and John Turner's social identity theory highlights how people's group identities are formed through membership in certain social groups. The mājar-ajar procession is a reflection of the identity of the Balinese Hindu community which has been passed down from generation to generation. Data shows that changes in ritual performance can lead to an identity crisis, especially among younger generations who are not exposed to indigenous traditions. The younger generation who are influenced by modern lifestyles tend to see the mājar-ajar procession as a cultural burden that is not relevant to their lives. This shows that there is an identity crisis that requires serious attention, so that traditional values can be maintained amidst the current of modernization.

The main implication of this research is the need for more in-depth education about the philosophical meaning of the mājar-ajar procession, especially for the younger generation. This effort

can be made through increasing traditional education programs in schools and communities, as well as through the active involvement of the younger generation in discussions and understanding the symbolic meaning of each ritual element. Balinese Hindu society is faced with a dilemma between maintaining traditional values and adopting aspects of modernity. The implication for traditional policy makers is to create policies that maintain the essence of tradition while accommodating social change. This can be done through updating the way traditional teachings are delivered with more relevant and interactive methods. The shift towards individualism reduces social capital in society. To overcome this, it is necessary to strengthen the practice of mutual cooperation in carrying out traditional ceremonies. More active community involvement in the process of preparing and carrying out rituals can strengthen social solidarity and help rebuild social networks that are starting to fade amidst the current of modernization.

1. CONCLUSION

The process teaching At Pura Agung Besakih it plays an important role in preserving traditional values and strengthening the social ties of the Balinese people. This ritual successfully teaches religious teachings, such as mutual cooperation and love of the environment, especially through direct practice. Even though the implementation of the ceremony is still enthusiastic, there are challenges in maintaining the philosophical meaning amidst the influence of modernization. The shift towards more efficient and individualistic implementation indicates changes in society's values and worldview, which can reduce the spiritual depth of rituals. However, the economic potential of this procession is quite significant, having a positive impact on local MSMEs. The implication of this work is that p The implementation of traditional processions needs to be optimized as a more effective media for cultural education. Strengthening community involvement must also be carried out so that the tradition of mutual cooperation remains alive, even in the face of modernization.

Work recommendations drecommend that traditional stakeholders improve traditional educational methods through more interactive programs for the younger generation and develop activities that combine tradition with modern innovation in a balanced way. Limit pThis research is limited to field observations at one location and does not include in-depth analysis of the younger generation who are not directly involved in the procession, so their perspectives have not been fully explored.

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Promoting Traditional Educational Values through the Mājar-ajar Procession at Pura Agung Besakih (Analysis of the Social, Cultural and Economic Implications of Hindu Society in Bali)

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Abstract

This research analyzes the differences between the ideal concept and the implementation of the mājar-ajar procession at Pura Agung Besakih and its implications for the social, cultural, and economic aspects of Hindu society in Bali. Using a qualitative approach and field research methods, data was gathered through in-depth interviews, participant observation, and document studies involving key informants such as Jero Mangku and traditional leaders. Interpretive analysis with phenomenological and hermeneutical techniques was employed to uncover the socio-cultural meanings behind the procession. The findings reveal that the mājar-ajar procession effectively preserves traditional values and strengthens social ties in Balinese society, promoting mutual cooperation and environmental care. However, modernization has begun to erode the ritual's philosophical essence, as the focus shifts towards efficiency and individualistic practices. This change potentially reduces the spiritual depth of the rituals. Nevertheless, the economic impact of the procession remains significant, benefiting local MSMEs and enhancing community welfare. The study's comprehensive presentation through descriptive narratives and data visualization aims to provide a holistic understanding of the social, cultural, and economic impacts of the mājar-ajar procession at Pura Agung Besakih.

Keywords

Mājar-ajar Procession, Balinese Hindu Society, Cultural Implications, Economic Implications, Pura Agung Besakih, Social Implications, Traditional Educational Values

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1. INTRODUCTION

Traditional education is a traditional learning system passed down from generation to generation (Fafunwa, 2018; Saykılı, 2018; Stacey, 2023), unwritten (Modenos, 2020), takes place informally (Greenhow & Lewin, 2019), through daily activities (Lee, 2019), rituals (Marjanto, 2019), traditional ceremonies, stories or myths, taught by traditional elders, focuses on building character (Patty et al., 2024), behavior (Jackson, 2023), knowledge of local wisdom (Hidayati et al., 2020), and teaching values



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(Stacey, 2023). The aims of traditional education is preservation of culture and identity (Yang et al., 2018), development of character and morals (Chowdhury, 2018), provision of life skills, understanding and respect for nature (Jacobs & Wright, 2018). Traditional educational values include religious (respect for God (Khoiruddin, 2018), ancestors (Syamsurrijal, 2020), nature, gratitude, harmony) (Susanti et al., 2021), togetherness and mutual cooperation (cooperation, solidarity, groups, empathy) (Astuti & Lestari, 2022), local wisdom (environmental knowledge, flora and fauna, traditional medicine, identity culture) (Muliadi & Asyari, 2024), respect for parents and elders (advice, life experience, customs) (Ashria & Ramadhana, 2020), responsibility (individual role, group sustainability, participation) (Ramadhani, 2018), and respect for nature (protecting nature, sustainable practices, ecosystem balance) (Amelia, 2023).

The development of science and technology has brought significant changes in various aspects of life, including the religious life of society (Fatoni, 2019; Madekhan, 2023; Rahayu et al., 2023; Sanusi, 2019), especially in Bali. The influence of modernization is not only visible 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 carried out previously. Mājar-ajar, as a sacred ceremony to purify ancestral spirits after cremation, is an important symbol in traditional education that is passed down from generation to generation, but in current practice, it often does not refer to literary texts such as those contained in sacred papyrus. This shift is inseparable from the pragmatic mindset that has developed among society, which prioritizes time and cost efficiency, thereby obscuring the philosophical and spiritual meaning of the ritual.

In Indonesia, problems 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 traditions that are rich in meaning are starting to be pushed aside 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 further accelerates the degradation of traditional values in everyday life (Priyono & Siregar, 2021). The mājar-ajar procession, which should include visits to a number of temples according to lontar teachings 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 these changes has significant social, cultural and economic implications, especially in the context of preserving traditional values, social solidarity and the economy of local communities. Socially, shifts in the implementation of ceremonies have reduced the practices of mutual cooperation and collective involvement that are characteristic of Balinese customs, leading to increasingly strong individualism. Culturally, people's understanding of the symbolic and philosophical meaning of the mājar-ajar procession is decreasing, making it just a formal ritual without spiritual depth. Meanwhile, from an

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economic perspective, the demand for more practical and instant means of ceremonies has increased the income of local traders, but has also changed the community-based economic system to become more commercial.

Grand Theory of Characters and the Concept of Structural Functionalism (Talcott Parsons & Emile Durkheim) (Adedeji, 2023). This theory states that every element in society has an important function to maintain social balance (Tittle, 2018). Social Capital (Pierre Bourdieu) is a network of relationships that provides access to resources and cultural values (Bourdieu, 2018c, 2018b, 2018a). Modernization Theory (Wilbert Moore) focuses on transformation towards a more efficient and rational society (Banda, 2020). Semiotic theory (Ferdinand de Saussure) symbols have deep meanings that reflect spiritual values (Lagopoulos & Boklund-Lagopoulou, 2020). Pragmatism theory (John Dewey) emphasizes efficiency and ease of action (Hickman et al., 2020).

Previous research, such as Artayasa et al., (2024), shows that differences in the concept and implementation of the mājar-ajar procession at Besakih Temple, which are influenced by variations in interpretation, pragmatism and shifts in social values, have led to changes in traditional practices, which have an impact on life. social, cultural, economic and religious of Balinese society (Artayasa et al., 2024). Diantika & Mastini, (2023) that religious moderation at the Keramat Temple is reflected in the implementation of Hindu-Islamic worship which takes place in a balanced manner without conflict, so as to strengthen the sense of unity and togetherness amidst differences in beliefs (Diantika & Mastini, 2023). Lestari, (2020) that a balanced integration is needed between cultural preservation and economic development in Bali tourism, as well as wise use of mass media to promote culture appropriately (Lestari, 2020).

Initial observation results at Pura Agung Besakih show high enthusiasm from the community in participating in the mājar-ajar procession, but there is also a tendency for a more practical implementation. This is indicated by the people's choice to more often buy ceremonial facilities rather than making them through mutual cooperation, as well as the reduction in visits to several temples that should be visited according to the lontar teachings.

Research gap (research gap) pExisting research has not studied in depth the differences between the textual concept of lontar and the implementation of the mājar-ajar procession at Pura Agung Besakih, and has not analyzed the impact of this shift on the social, cultural and economic aspects of Hindu society in Bali. This creates space for more specific and in-depth research.

Novelty pThis research offers a new approach by analyzing the social, cultural and economic implications of the shift in the implementation of the mājar-ajar procession at Pura Agung Besakih, which has not been widely discussed in previous studies. The focus of this research is not only on the ritual aspect, but also on the impact of changes on the dynamics of Balinese people's lives.

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This research is relevant because it addresses the need for a better understanding of changes in religious practices in Bali, as well as how modernization affects the preservation of traditional values. The significance of the research lies in its contribution in providing policy recommendations for preserving traditional values, as well as strengthening religious education through an in-depth understanding of the philosophical meaning of rituals. This research aims to analyze the differences between the concept and implementation of the mājar-ajar procession at Pura Agung Besakih, as well as exploring its implications for the social, cultural and economic aspects of Hindu society in Bali.

2. METHODS

This research on the mājar-ajar procession at Pura Agung Besakih uses an approach qualitative (Aurini et al., 2021; Lejeune, 2019; Silverman, 2020), with field research methods. This method was chosen because the research aims to examine in depth the differences between the ideal concept and implementation of the mājar-ajar procession in the context of the customs and culture of Hindu society in Bali. Qualitative research allows researchers to understand the meaning and interpretation of observed phenomena, as well as explore local community perspectives regarding the implementation of these rituals. This descriptive qualitative approach places greater emphasis on collecting data in the form of narratives, images and direct observations rather than numerical data.

The research location is centered on Besakih Great Temple, which is the largest and most important temple in Bali. This location selection was based on several considerations. First, the mājar-ajar procession at Pura Agung Besakih has a difference between the ideal concept inherited through religious literary texts and actual practice in the field. Second, the implementation of rituals in Besakih is often influenced by modernist principles which emphasize efficiency and pragmatism, ignoring the philosophical foundations of ceremonies. Third, Besakih Temple is a center of religious activities that attracts Hindus from all over Bali and other areas. Thus, this research is relevant because it focuses on a significant phenomenon and has not been widely researched before.

Data type used in this research is primary data collected through in-depth interviews, participant observation, and document study. Qualitative data was obtained through direct interaction with informants who have in-depth knowledge of the mājar-ajar procession, including jero mangku (traditional leaders), traditional village leaders, and community leaders. Planned interviews (standardized interviews) are used to collect data related to the factors that cause differences between the concept and implementation of rituals, the process of change, and their impact on the social and cultural life of the community. In addition, secondary data such as written documents, reference books and scientific articles are used as supporting material to enrich the analysis.

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Data collection techniques are done through observation, interviews, and document studies. Field observations allow researchers to see directly the process of carrying out the ceremony, the behavior of the participants, and the symbolic elements used in the procession. Interview techniques were used to gather information regarding the views and interpretations of religious and community leaders regarding the implementation of mājar-ajar, as well as changes that occurred over time. Meanwhile, document studies help confirm data obtained through interviews and observations, as well as provide historical context regarding traditional rituals at Besakih Temple.

Data analysis This research uses interpretive techniques which aim to understand the meaning behind the actions and symbols found in the implementation of the mājar-ajar procession. The interpretive approach is based on the traditions of phenomenology and hermeneutics, which emphasize efforts to understand social and cultural meaning from the informant's perspective. The analysis was carried out inductively, where the researcher identified patterns and themes that emerged from the field data. The data collected was analyzed to reveal the social, cultural and economic implications of changes in the implementation of the mājar-ajar ritual.

The results of data analysis are then presented using informal and formal data presentation techniques. Informal presentations include descriptive narratives that describe research findings in depth. Meanwhile, formal presentation is carried out through tables, pictures and graphs to visualize relevant data. The combination of these two techniques aims to provide a comprehensive and in-depth picture of the phenomenon being studied, as well as making it easier for readers to understand the research results presented.

3. FINDINGS AND DISCUSSION

Excavating Data on Traditional Educational Values through the Mājar-ajar Procession at Pura Agung Besakih

The mājar-ajar ceremony procession at Pura Agung Besakih, Bali, is a tradition that not only has deep spiritual value but also includes elements of traditional education for the local community. This procession is an important medium for the older generation to transfer cultural values, religion and traditions to the younger generation. However, field data shows that there are differences between the ideal concept of this procession and its implementation in today's modern society, which is heavily influenced by social and economic changes.

Through interviews conducted with religious leaders, traditional leaders and community leaders, an overview was obtained of how the mājar-ajar procession is seen as an important activity 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,

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which prioritizes the concept of harmony through relationships with Parahyangan (God), Pawongan (fellow humans), and Pabelasan (nature). This procession is a vehicle for teaching the values of mutual cooperation, love of the environment and religiosity, which are the main characteristics of Balinese society.

However, an interview with Besakih Village community leader, I Gusti Putu Wirya, revealed a shift in the implementation of 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 alone. According to Putu Wirya, this change was influenced by modernization and the increasing economic activity of society, which caused a decline in social solidarity. The younger generation, as stated by Ni Luh Sari Dewi, takes part in the procession more out of obligation than understanding its philosophical meaning. This shows the challenges in transferring traditional educational values to the younger generation, who tend to be less interested in the deep meaning of rituals.

Documentation through photos, videos and written notes provides visual evidence regarding the implementation of the mājar-ajar procession. Photos show that there was quite high community participation, especially when the ceremony was held on a full moon. Children and teenagers were seen actively involved in preparatory activities, such as arranging offerings and cleaning the temple area. This active participation is an indication of the practical transfer of traditional values from the older generation to the younger generation. However, temple diaries note a decline in younger generation participation in recent decades, caused by work demands and busier modern lifestyles.

Video documentation shows the sacredness of the ritual and the important role of traditional leaders in leading the procession. In the religious lecture session (dharma discourse), participants appeared to be listening carefully to the teachings being delivered. However, many of them do not fully understand the philosophical meaning of each element of the ritual. This shows the need to improve traditional educational methods to be more effective in explaining the essence of rituals to the younger generation.

Observations carried out during three visits at different times (full moon, waxing moon, and weekdays) provide comprehensive insight into the implementation of the mājar-ajar procession. On each visit, the procession begins with a joint prayer which is attended by various levels of society, including foreign tourists who are interested in witnessing the ritual. This shows that the mājar-ajar procession not only has spiritual meaning, but is also a religious tourism attraction that has an impact on the local economy. Tourists, both local and international, take part in the ceremony, increasing tourism income and helping local MSMEs through purchasing Balinese offerings and souvenirs.

However, the participation of the younger generation seemed different between the preparatory session and the religious lecture session. During preparations, teenagers looked enthusiastic in helping

prepare offerings and cleaning the temple area. But during the dharma discourse session, many of them were less enthusiastic and preferred not to listen to the lecture. These observations indicate a gap between the traditional values taught and the young generation's interest in these teachings, which indicates the need for an indigenous education approach that is more relevant to the current generation's context.

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 Balinese Hindu society. Socially, this procession strengthens ties between village residents and creates a high sense of togetherness. The tradition of mutual cooperation implemented in ceremonies is an effective means of teaching the values of mutual respect and solidarity. However, modernization brought changes in community participation, from entire traditional village communities to just nuclear families, which reduced social interaction and opportunities to learn about each other's customs and culture.

Culturally, the mājar-ajar procession is a means of preserving Balinese Hindu traditions. However, there is a tendency among people to prioritize direct practice rather than understanding its philosophical meaning. This causes the transfer of traditional values to occur more through the practice of oral traditions (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 that reflects capitalist goods, such as silver trays and imported fruit, shows the influence of capitalism in religious practice, which has the potential to obscure the spiritual essence of the ritual.

From an economic perspective, the mājar-ajar procession has a positive impact on the local economy, especially for traders who sell Balinese food, offerings and souvenirs during the ceremony. The increase in the number of tourists attending also contributes to Bali's tourism income, opening up opportunities for local MSMEs to increase sales. However, the shift from a mutual cooperation system to a market-based economic system indicates a change in society's economic patterns. People more often buy ceremonial equipment from local traders rather than making their own, which has an impact on increasing traders' income but reduces opportunities for mutual cooperation activities that are characteristic of Balinese communities.

Theoretical Approach in Analyzing the Mājar-ajar Traditional Procession in Bali

Traditional rituals, including the mājar-ajar ceremony procession, can be analyzed through various social theories to understand their role in maintaining traditional values and adapting society to changing times. The following are several theoretical approaches that are relevant in explaining the social functions, changes and cultural implications of these traditional processions.

Structural functionalism emphasizes that each element in society has a specific function that contributes to social stability and balance (Boissevain & Mitchell, 2018; Inglehart, 2020). In the context

Commented [L15]: Data indicating a strong sense of togetherness leads the author to conclude that cooperation is inherently a social activity.

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What type of cooperation is being referred to in these activities? Why was a conclusion drawn in the results section of the research?

Commented [L17]: The interview question instrument did not emphasize the differences in implementation; it was found that the data from the answers varied and did not accurately reflect the interview responses from an economic perspective.

What is the relationship between different implementations of concepts and practices regarding income from tourists? Is there any data on tourists as informants in this study?

Do tourists visit Besakih due to different concepts and pragmatics, or are there other influencing factors? Please provide data to support this.

of traditional processions, rituals such as mājar-ajar are considered part of the social mechanism that maintains traditional values. According to Emile Durkheim, religious rituals strengthen social solidarity and help teach society the norms of collectivism (Mustofa, 2019). This tradition allows individuals in society to feel connected to one another through mutual cooperation practices that emphasize togetherness. However, this theory also recognizes that changes in ritual implementation, such as adjustments to the demands of modernization, reflect social dynamics that can shift traditional social functions towards more individualistic and pragmatic patterns. When ritual performance shifts from a collective focus to a more practical approach, the social functions that initially strengthened solidarity may be eroded, 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 the context of culture and customs, social capital is formed through interactions that occur in rituals such as mājar-ajar. Mutual cooperation in carrying out ceremonies creates strong social ties and accumulates social capital, which is important for the transfer of cultural values and traditions. However, this theory also notes that as society shifts towards more pragmatic and individualistic practices, the accumulation of social capital decreases. This shift reduces the frequency of interactions that support solidarity and reciprocity, so that previously strong social networks become increasingly tenuous. In the long term, loss of social capital can result in decreased community participation in traditional activities and disrupt cultural preservation.

Modernization theory refers to the transformation of traditional society into a more modern society with an emphasis on efficiency, effectiveness, and rationality. Wilbert Moore explains that the modernization process often causes a shift from traditional values towards a more rational and economical mindset (Lidz, 2018). In traditional rituals, this change can be seen from the adoption of modern values that prioritize efficiency and comfort. Societies that are increasingly exposed to modernity tend to reduce the complexity of rituals to adapt to lifestyles that are busier and focused on economic aspects. Although these changes can increase the efficiency of ritual performance, they also threaten the continuity 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 is the study of 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 society (Hayati, 2019). The mājar-ajar procession, for example, involves the use of puspa and upakara tools which contain deep spiritual meaning. However, the shift in focus from symbolic meaning to visual and aesthetic aspects indicates a change in societal values. When ritual symbols are valued more for their appearance than their philosophical meaning,

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What are your arguments regarding the theoretical approach as a data source? How do you collect data for this analysis? Who do author rely on for validation of this theoretical analysis? What data analysis techniques do researchers use to summarize their research findings?.

society tends to ignore the spiritual aspects of the procession. This reflects a shift in values from spirituality towards materialism, which can obscure the main purpose of traditional rituals.

Reception theory emphasizes the importance of interpretation on the part of the recipient or receptor of cultural texts and practices. In the context of traditional rituals, community acceptance of processions such as mājar-ajar is influenced by social and cultural changes. Hans Robert Jauss explained that people do not always understand rituals according to the 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 may 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 advantages and disadvantages of each action. In the context of traditional rituals, people may evaluate the economic and practical benefits of carrying out processions in a simpler way. For example, reducing the number of temples visited or purchasing offerings rather than making them yourself reflect decisions based on an evaluation of costs and benefits (Chernyak-Hai & Rabenu, 2018). This pragmatic approach can reduce the spiritual depth of the ritual, as decisions to simplify the ceremony often focus more on material aspects than spiritual values. In the long term, this may change the way society views rituals, making them more formal activities than meaningful religious practices.

George Ritzer in McDonaldization theory revealed that the principles of efficiency, predictability and control are increasingly being 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). Simply put, the ceremonial procession shows adaptation to the demands of modernity which prioritizes convenience. However, this comes at the expense of the spiritual and social depth that was previously an integral part of the ritual. The loss of complex and collective elements in ceremonies reflects the dominance of capitalism in the cultural and spiritual life of society.

Social identity theory explains that individuals define themselves based on membership in certain groups. In this context, traditional processions such as the mājar-ajar are an important part of the social identity of the Balinese Hindu community. These rituals reflect cultural heritage that connects generations to their ancestors (Burke & Stets, 2022; Scheepers & Ellemers, 2019). However, changes in ritual implementation can cause an identity crisis, especially for younger generations who have less exposure to native traditions. As ritual implementation shifts from traditional to more pragmatic patterns, younger generations may feel disconnected from their cultural roots, which may result in a loss of a sense of attachment to cultural identity.

Pragmatism emphasizes a practical approach and efficiency in action. John Dewey explained that people tend to adopt pragmatic values in everyday life, including in the implementation of traditional rituals (Rashid et al., 2022). The shift from tradition to more practical practices reflects a change in society's orientation which is more focused on efficiency. This pragmatic approach changes the way society views traditional rituals, reducing the spiritual meaning and prioritizing practical aspects. Adoption of these pragmatic values can cause rituals to become more formal and lose the spiritual essence that is the basis of customary implementation.

Discussion of Initiating Traditional Education Values through the Mājar-ajar Procession at Pura Agung Besakih (Analysis of the Social, Cultural, and Economic Implications of Hindu Society in Bali)

1. Preservation of Traditional Values through a Structural Functionalism Perspective

The mājar-ajar procession is an important element in maintaining social stability in Balinese Hindu society. 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. In the context of this procession, the practice of mutual cooperation involving all levels of society, from children to the elderly, creates strong social bonds. This ritual strengthens community solidarity and teaches values such as cooperation and respect for ancestral traditions. 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. Participation by the younger generation tends to decline, influenced by modern, more individualistic lifestyles and a lack of understanding of the philosophical meaning of ceremonies. This decline in participation threatens the continuity of traditional values and is an indicator that the social processes that support the continuity of rituals are facing significant challenges in the modern era.

2. Social Capital as the Foundation for Carrying Out Ceremonies

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

accumulation of social capital in society is reduced, reducing opportunities to strengthen social networks that support the transfer of traditional values.

3. The Effect of Modernization

Modernization has brought significant changes in the implementation of the mājar-ajar procession. According to Wilbert Moore, modernization refers to the transformation of society from traditional patterns to more modern patterns, with an emphasis on efficiency and rationality. This can be seen in the way society adapts ritual implementation to make it 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 which changes the essence of the ritual. Instead of focusing on spiritual meaning, people now pay more attention to material aspects and visual appearance. Field data shows that the use of silver trays or imported fruit is becoming more common, replacing local materials that once had symbolic meaning in rituals. This change shows how traditional values are starting to be displaced by modern values which emphasize convenience and aesthetics rather than deep philosophical meaning.

4. Shift in Symbolic Meaning in Traditional Processions

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 offerings have deep meanings that reflect humans' relationship with nature, God and fellow humans. These symbols function as a means of communication that conveys the spiritual and philosophical values that are at the core of traditional ceremonies. However, observations show a shift in the understanding of this symbolic meaning. Society, especially the younger generation, is now focusing more on visual and aesthetic aspects, ignoring the philosophical meaning underlying these symbols. This shift reflects changes in society's values which are increasingly materialistic and tend to prioritize appearance over the essence of rituals. As a result, the spiritual values that are supposed to be transferred through these symbols become poorly understood and lose their meaning in the modern context.

5. Ritual Adaptation and Interpretation

Hans Robert Jauss' reception theory emphasizes the importance of interpretation from the receptor, namely the people who carry out and witness the mājar-ajar procession. Interview results show that people, especially the younger generation, tend to see this procession as a mere cultural obligation, without understanding the deep meaning of each rite performed. This shows that there is a gap between the implementation of the ritual and its philosophical understanding. Variations in this interpretation are influenced by social and cultural changes that occur in society. The older generation tends to understand the philosophical and symbolic meaning of ceremonies, while the younger generation is

more focused on carrying out rituals as a formality. This gap shows the need for a more innovative and adaptive approach to indigenous education, which can bridge differences in understanding between generations.

6. Economic Evaluation in Ritual Performance

The social exchange theory of George Homans and Peter Blau explains that social interactions are often based on the evaluation of gains and losses. In the context of the mājar-ajar procession, people now consider efficiency and economic benefits more in carrying out the ritual. Observations show that more and more families are choosing to buy ceremony facilities rather than making them themselves through mutual cooperation. This more pragmatic approach reflects a change in people's mindset, which now prioritizes efficiency and saving time. While this helped reduce the workload in ritual preparation, this change also reduced the spiritual depth of the mājar-ajar procession. With the reduced element of mutual cooperation, opportunities to teach traditional values through direct practice also become more limited.

7. Modernization in the Implementation of Traditional Rituals

George Ritzer in his theory of McDonaldization explains that the principles of efficiency, calculation, predictability and control are increasingly being applied in various aspects of life, including religious rituals. The mājar-ajar procession is now simplified to be more economical and predictable, following modern principles that prioritize convenience and practicality. Field data shows that rituals that were previously complex and involved many parties are now increasingly simplified. Ceremonies that last for several days are now compressed into one day to accommodate people's busy schedules. While this increases efficiency, the spiritual and social elements that are at the heart of these processions become marginalized. As a result, the philosophical meaning of ritual began to fade, replaced by the more pragmatic demands of modernity.

8. Changes in Social Identity Among Balinese People

Henri Tajfel and John Turner's social identity theory highlights how people's group identities are formed through membership in certain social groups. The mājar-ajar procession is a reflection of the identity of the Balinese Hindu community which has been passed down from generation to generation. Data shows that changes in ritual performance can lead to an identity crisis, especially among younger generations who are not exposed to indigenous traditions. The younger generation who are influenced by modern lifestyles tend to see the mājar-ajar procession as a cultural burden that is not relevant to their lives. This shows that there is an identity crisis that requires serious attention, so that traditional values can be maintained amidst the current of modernization.

The main implication of this research is the need for more in-depth education about the philosophical meaning of the mājar-ajar procession, especially for the younger generation. This effort

can be made through increasing traditional education programs in schools and communities, as well as through the active involvement of the younger generation in discussions and understanding the symbolic meaning of each ritual element. Balinese Hindu society is faced with a dilemma between maintaining traditional values and adopting aspects of modernity. The implication for traditional policy makers is to create policies that maintain the essence of tradition while accommodating social change. This can be done through updating the way traditional teachings are delivered with more relevant and interactive methods. The shift towards individualism reduces social capital in society. To overcome this, it is necessary to strengthen the practice of mutual cooperation in carrying out traditional ceremonies. More active community involvement in the process of preparing and carrying out rituals can strengthen social solidarity and help rebuild social networks that are starting to fade amidst the current of modernization.

1. CONCLUSION

The process teaching At Pura Agung Besakih it plays an important role in preserving traditional values and strengthening the social ties of the Balinese people. This ritual successfully teaches religious teachings, such as mutual cooperation and love of the environment, especially through direct practice. Even though the implementation of the ceremony is still enthusiastic, there are challenges in maintaining the philosophical meaning amidst the influence of modernization. The shift towards more efficient and individualistic implementation indicates changes in society's values and worldview, which can reduce the spiritual depth of rituals. However, the economic potential of this procession is quite significant, having a positive impact on local MSMEs. The implication of this work is that p The implementation of traditional processions needs to be optimized as a more effective media for cultural education. Strengthening community involvement must also be carried out so that the tradition of mutual cooperation remains alive, even in the face of modernization.

Work recommendations drecommend that traditional stakeholders improve traditional educational methods through more interactive programs for the younger generation and develop activities that combine tradition with modern innovation in a balanced way. Limit pThis research is limited to field observations at one location and does not include in-depth analysis of the younger generation who are not directly involved in the procession, so their perspectives have not been fully explored.

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The author must re-evaluate the results of their data and data analysis.

The current analysis does not adequately utilize the data analysis techniques associated with the hermeneutic approach.

As a result, the connection between the data and the analysis is weak, as it overlooks the importance of the data analysis method.

Additionally, the affirmation of novelty lacks sufficient detail.

The research problem also needs to be highlighted again. It is important to distinguish clearly between the Results and the Analysis.

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

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Abstract

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 the Hindu community in Bali. The research method used is a qualitative approach 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 not only functions as a religious ritual, but also 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 so that it remains relevant and useful in the lives of Hindu society in Bali.

Keywords

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

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1. INTRODUCTION

Indigenous education has an important role in shaping the character and cultural identity of a society (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



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for the Balinese Hindu community in understanding, practicing, and passing on the teachings of religion and ancestral culture. Pura Agung Besakih as 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 functions as a means of learning for the younger generation about the values of life, ethics, morality, and procedures for worship in accordance with the teachings of Hindu Dharma. Traditional education that takes place in this procession is not only verbal but also through direct experience in carrying out the ritual, so that participants in the procession can deeply understand the values contained 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 that is passed down from generation to generation, but 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 the preservation of 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 a number of 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 the context of preserving traditional values, social solidarity, and the economy of the local community. Socially, the shift in the implementation of the ceremony has reduced the practice of mutual cooperation and collective involvement that are 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 that 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, but 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 the implementation of Hindu-Muslim worship which takes place in a balanced manner without conflict, so that it can 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 in 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 mutual 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 studied in depth the differences in the textual concept of lontar with the implementation of the mājar-ajar procession at Pura Agung Besakih, and 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 the implementation of the Mājar-ajar procession at Pura Agung Besakih which has not been widely discussed in previous studies. The focus of this study is not only on the ritual aspect, but also on 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, as well as examine its implications for the social, cultural, and economic aspects of Hindu society in Bali.

2. METHOD

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, as well as explore the perspectives of the local community regarding the implementation of the ritual. This descriptive qualitative approach emphasizes more on collecting data in the form of

narratives, images, and direct observations rather than numerical data. The research location is centered at Pura Agung Besakih, which is 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 has differences between the ideal concept inherited through religious literary texts and real practices in the field. Second, the implementation of 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 all over Bali and other areas. Thus, this study is relevant because it focuses on a significant phenomenon that has not been widely studied before. Data collection was conducted through in-depth interviews, participant observation, and document studies. Interviews were conducted with informants who had in-depth knowledge of the mājar-ajar procession, including jero mangku (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 that aim to understand the meaning behind the actions and symbols found in the implementation of 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, the meaning of the ural 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 the implementation of the mājar-ajar ritual.

3. FINDINGS AND DISCUSSION

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 not only has deep spiritual values, but also 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 that there is 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 obtained a picture of how the mājar-ajar procession is seen as an important activity 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 mutual 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 the implementation of 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 which has led to a decline in social solidarity. The younger generation, as conveyed by Ni Luh Sari Dewi, 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 the implementation of 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 is an indication of the practical transfer of traditional values from the older generation to the younger generation. However, temple diaries note a decline in participation by the younger generation in recent decades, due to the demands of work 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 the implementation of the mājar-ajar procession. On each visit, the procession began with a joint prayer attended by various levels of society, including foreign tourists who were interested in witnessing the ritual. This shows that the mājar-ajar procession not only has spiritual meaning, but is also a religious tourism attraction that has an impact on the local economy. Tourists, both local and international, take part in the ceremony, thereby increasing tourism revenue and helping local MSMEs through the purchase of 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 has the potential to obscure the spiritual nature of the ritual.

In terms of economy, the mājar-ajar procession has a positive impact on the economy of the surrounding community, 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 mutual 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 mutual 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 some relevant theoretical approaches in explaining the social functions, changes, and cultural implications of the customary procession.

Structural functionalism emphasizes that each element in society has a specific function that contributes to social stability and balance.(Boissevain & Mitchell, 2018; Inglehart, 2020)In the context of

customary processions, rituals such as mājar-ajar are considered as 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 the context of culture and customs, social capital is formed through interactions that occur in rituals such as mājar-ajar. Mutual cooperation in carrying out ceremonies creates strong social bonds and accumulates social capital that is important for the transfer of 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 that support solidarity and reciprocity, so that 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 refers to the transformation of traditional societies into more modern societies with an emphasis on 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 the adoption of modern values that prioritize efficiency and comfort. Communities that are 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 the focus of society from collectivity to individualism, so that the deep meaning of traditional rituals slowly fades.

Semiotics is the study of 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 Jausss 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 the way people view rituals, making them more formal activities than meaningful religious practices.

George Ritzer in the McDonaldization theory reveals that the principles of 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 the way 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, the practice of mutual cooperation involving all levels of society, from children to the elderly, creates strong social bonds. This ritual strengthens community solidarity and teaches values such as mutual 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 and 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 theory of social capital, social networks formed through interactions in traditional processions play an important role in the transfer of values and culture. The mājar-ajar ceremony becomes a place for the accumulation of social capital that involves mutual cooperation and mutual assistance. This social capital is an important basis in the formation of community character that upholds togetherness and mutual respect. The results of observations show that although there are still elements of mutual 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 the way 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 the use of 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 are starting to be replaced by modern values that emphasize 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 function as communication tools that convey spiritual and philosophical values that are the core of traditional ceremonies. 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 results of the interview 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 the implementation of 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 the assessment of profit and loss (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 choose to buy ceremonial equipment rather than making it themselves through mutual cooperation. This more pragmatic approach reflects a change in the mindset of the community 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 the element of mutual 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 now simplified to be more economical and predictable, following modern principles that prioritize ease and practicality. Field data shows that rituals that were previously complicated and involved many parties are now 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 is a reflection of the identity of the Balinese Hindu community that is 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 who are influenced by modern lifestyles tend to see the mājar-ajar procession as a cultural burden that is not relevant to their lives. This indicates an identity crisis that requires serious attention, so that traditional values can be maintained amidst the flow of modernization.

CONCLUSION

Customary education plays an important role in shaping the character and cultural identity of a society. 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 as 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 functions as a means of learning for the younger generation about the values of life, ethics, morality, and procedures for worship in accordance with the teachings of Hindu Dharma. The education that takes place in this procession is not only verbal but also through direct experience in carrying out the ritual, so that participants in the procession 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 and 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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“Promoting Traditional Educational Values through the Mājar-ajar Procession at Pura Agung Besakih (Analysis of the Social, Cultural and Economic Implications of Hindu Society in Bali)”

Oleh : I Nyoman Sudiarta¹, I Putu Artayasa², I Ketut Suda³

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Promoting Traditional Educational Values through the Mājar-ajar Procession at Pura Agung Besakih (Analysis of the Social, Cultural and Economic Implications of Hindu Society in Bali)

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Abstract

This research analyzes the differences between the ideal concept and the implementation of the mājar-ajar procession at Pura Agung Besakih and its implications for the social, cultural, and economic aspects of Hindu society in Bali. Using a qualitative approach and field research methods, data was gathered through in-depth interviews, participant observation, and document studies involving key informants such as Jero Mangku and traditional leaders. Interpretive analysis with phenomenological and hermeneutical techniques was employed to uncover the socio-cultural meanings behind the procession. The findings reveal that the mājar-ajar procession effectively preserves traditional values and strengthens social ties in Balinese society, promoting mutual cooperation and environmental care. However, modernization has begun to erode the ritual's philosophical essence, as the focus shifts towards efficiency and individualistic practices. This change potentially reduces the spiritual depth of the rituals. Nevertheless, the economic impact of the procession remains significant, benefiting local MSMEs and enhancing community welfare. The study's comprehensive presentation through descriptive narratives and data visualization aims to provide a holistic understanding of the social, cultural, and economic impacts of the mājar-ajar procession at Pura Agung Besakih.

Keywords

Mājar-ajar Procession, Balinese Hindu Society, Cultural Implications, Economic Implications, Pura Agung Besakih, Social Implications, Traditional Educational Values

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1. INTRODUCTION

Traditional education is a traditional learning system passed down from generation to generation (Fafunwa, 2018; Saykılı, 2018; Stacey, 2023), unwritten (Modenos, 2020), takes place informally (Greenhow & Lewin, 2019), through daily activities (Lee, 2019), rituals (Marjanto, 2019), traditional ceremonies, stories or myths, taught by traditional elders, focuses on building character (Patty et al., 2024), behavior (Jackson, 2023), knowledge of local wisdom (Hidayati et al., 2020), and teaching values



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(Stacey, 2023). The aims of traditional education is preservation of culture and identity (Yang et al., 2018), development of character and morals (Chowdhury, 2018), provision of life skills, understanding and respect for nature (Jacobs & Wright, 2018). Traditional educational values include religious (respect for God (Khoiruddin, 2018), ancestors (Syamsurrijal, 2020), nature, gratitude, harmony) (Susanti et al., 2021), togetherness and mutual cooperation (cooperation, solidarity, groups, empathy) (Astuti & Lestari, 2022), local wisdom (environmental knowledge, flora and fauna, traditional medicine, identity culture) (Muliadi & Asyari, 2024), respect for parents and elders (advice, life experience, customs) (Ashria & Ramadhana, 2020), responsibility (individual role, group sustainability, participation) (Ramadhani, 2018), and respect for nature (protecting nature, sustainable practices, ecosystem balance) (Amelia, 2023).

⁴⁶ The development of science and technology has brought significant changes in various aspects of life, including the religious life of society (Fatoni, 2019; Madekhan, 2023; Rahayu et al., 2023; Sanusi, 2019), especially in Bali. The influence of modernization is not only visible 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 carried out previously. Mājar-ajar, as a sacred ceremony to purify ancestral spirits after cremation, is an important symbol in traditional education that is passed down from generation to generation, but in current practice, it often does not refer to literary texts such as those contained in sacred papyrus. This shift is inseparable from the pragmatic mindset that has developed among society, which prioritizes time and cost efficiency, thereby obscuring the philosophical and spiritual meaning of the ritual.

In Indonesia, problems 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 traditions that are rich in meaning are starting to be pushed aside 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 further accelerates the degradation of traditional values in everyday life (Priyono & Siregar, 2021). The mājar-ajar procession, which should include visits to a number of temples according to lontar teachings 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 these changes has significant social, cultural and economic implications, especially in the context of preserving traditional values, social solidarity and the economy of local communities. Socially, shifts in the implementation of ceremonies have reduced the practices of mutual cooperation and collective involvement that are characteristic of Balinese customs, leading to increasingly strong individualism. Culturally, people's understanding of the symbolic and philosophical meaning of the mājar-ajar procession is decreasing, making it just a formal ritual without spiritual depth. Meanwhile, from an

economic perspective, the demand for more practical and instant means of ceremonies has increased the income of local traders, but has also changed the community-based economic system to become more commercial.

Grand Theory of Characters and the Concept of Structural Functionalism (Talcott Parsons & Emile Durkheim) (Adedeji, 2023). This theory states that every element in society has an important function to maintain social balance (Tittle, 2018). Social Capital (Pierre Bourdieu) is a network of relationships that provides access to resources and cultural values (Bourdieu, 2018c, 2018b, 2018a). Modernization Theory (Wilbert Moore) focuses on transformation towards a more efficient and rational society (Banda, 2020). Semiotic theory (Ferdinand de Saussure) symbols have deep meanings that reflect spiritual values (Lagopoulos & Boklund-Lagopoulou, 2020). Pragmatism theory (John Dewey) emphasizes efficiency and ease of action (Hickman et al., 2020).

Previous research, such as Artayasa et al., (2024), shows that differences in ¹the concept and implementation of the mājar-ajar procession at Besakih Temple, which are influenced by variations in interpretation, pragmatism and shifts in social values, have led to changes in traditional practices, which have an impact on life. social, cultural, economic and religious of Balinese society (Artayasa et al., 2024). Diantika & Mastini, (2023) that religious moderation at the Keramat Temple is reflected in the implementation of Hindu-Islamic worship which takes place in a balanced manner without conflict, so as to strengthen the sense of unity and togetherness amidst differences in beliefs (Diantika & Mastini, 2023). Lestari, (2020) that a balanced integration is needed between cultural preservation and economic development in Bali tourism, as well as wise use of mass media to promote culture appropriately (Lestari, 2020).

Initial observation results at Pura Agung Besakih show high enthusiasm from the community in participating in the mājar-ajar procession, but there is also a tendency for a more practical implementation. This is indicated by the people's choice to more often buy ceremonial facilities rather than making them through mutual cooperation, as well as the reduction in visits to several temples that should be visited according to the lontar teachings.

Research gap (research gap) pExisting research has not studied in depth the ¹differences between the textual concept of lontar and the implementation of the mājar-ajar procession at Pura Agung Besakih, and has not analyzed ⁶⁵the impact of this shift on the social, cultural and economic aspects of Hindu society in Bali. This creates space for more specific and in-depth research.

Novelty pThis research offers a new approach by analyzing ⁴³the social, cultural and economic implications of the shift in the implementation of the mājar-ajar procession at Pura Agung Besakih, ⁵⁷which has not been widely discussed in previous studies. The focus of this research is not only on the ritual aspect, but also on the impact of changes on the dynamics of Balinese people's lives.

This research is relevant because it addresses the need for a better understanding of changes in religious practices in Bali, as well as how modernization affects the preservation of traditional values. The significance of the research lies in its contribution in providing policy recommendations for preserving traditional values, as well as strengthening religious education through an in-depth understanding of the philosophical meaning of rituals. This research aims to analyze the differences between the concept and implementation of the mājar-ajar procession at Pura Agung Besakih, as well as exploring its implications for the social, cultural and economic aspects of Hindu society in Bali.

2. METHODS

This research on the mājar-ajar procession at Pura Agung Besakih uses an approach qualitative (Aurini et al., 2021; Lejeune, 2019; Silverman, 2020), with field research methods. This method was chosen because the research aims to examine in depth the differences between the ideal concept and implementation of the mājar-ajar procession in the context of the customs and culture of Hindu society in Bali. Qualitative research allows researchers to understand the meaning and interpretation of observed phenomena, as well as explore local community perspectives regarding the implementation of these rituals. This descriptive qualitative approach places greater emphasis on collecting data in the form of narratives, images and direct observations rather than numerical data.

The research location is centered on Besakih Great Temple, which is the largest and most important temple in Bali. This location selection was based on several considerations. First, the mājar-ajar procession at Pura Agung Besakih has a difference between the ideal concept inherited through religious literary texts and actual practice in the field. Second, the implementation of rituals in Besakih is often influenced by modernist principles which emphasize efficiency and pragmatism, ignoring the philosophical foundations of ceremonies. Third, Besakih Temple is a center of religious activities that attracts Hindus from all over Bali and other areas. Thus, this research is relevant because it focuses on a significant phenomenon and has not been widely researched before.

Data type used in this research is primary data collected through in-depth interviews, participant observation, and document study. Qualitative data was obtained through direct interaction with informants who have in-depth knowledge of the mājar-ajar procession, including jero mangku (traditional leaders), traditional village leaders, and community leaders. Planned interviews (standardized interviews) are used to collect data related to the factors that cause differences between the concept and implementation of rituals, the process of change, and their impact on the social and cultural life of the community. In addition, secondary data such as written documents, reference books and scientific articles are used as supporting material to enrich the analysis.

Data collection techniques are done through observation, interviews, and document studies. Field observations allow researchers to see directly the process of carrying out the ceremony, the behavior of the participants, and the symbolic elements used in the procession. Interview techniques were used to gather information regarding the views and interpretations of religious and community leaders regarding the implementation of mājar-ajar, as well as changes that occurred over time. Meanwhile, document studies help confirm data obtained through interviews and observations, as well as provide historical context regarding traditional rituals at Besakih Temple.

Data analysis This research uses interpretive techniques which aim to understand the meaning behind the actions and symbols found in the implementation of the mājar-ajar procession. The interpretive approach is based on the traditions of phenomenology and hermeneutics, which emphasize efforts to understand social and cultural meaning from the informant's perspective. The analysis was carried out inductively, where the researcher identified patterns and themes that emerged from the field data. The data collected was analyzed to reveal the social, cultural and economic implications of changes in the implementation of the mājar-ajar ritual.

The results of data analysis are then presented using informal and formal data presentation techniques. Informal presentations include descriptive narratives that describe research findings in depth. Meanwhile, formal presentation is carried out through tables, pictures and graphs to visualize relevant data. The combination of these two techniques aims to provide a comprehensive and in-depth picture of the phenomenon being studied, as well as making it easier for readers to understand the research results presented.

3. FINDINGS AND DISCUSSION

Excavating Data on Traditional Educational Values through the Mājar-ajar Procession at Pura Agung Besakih

The mājar-ajar ceremony procession at Pura Agung Besakih, Bali, is a tradition that not only has deep spiritual value but also includes elements of traditional education for the local community. This procession is an important medium for the older generation to transfer cultural values, religion and traditions to the younger generation. However, field data shows that there are differences between the ideal concept of this procession and its implementation in today's modern society, which is heavily influenced by social and economic changes.

Through interviews conducted with religious leaders, traditional leaders and community leaders, an overview was obtained of how the mājar-ajar procession is seen as an important activity 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 prioritizes the concept of harmony through relationships with Parahyangan (God), Pawongan (fellow humans), and Pabelasan (nature). This procession is a vehicle for teaching the values of mutual cooperation, love of the environment and religiosity, which are the main characteristics of Balinese society.

However, an interview with Besakih Village community leader, I Gusti Putu Wirya, revealed a shift in the implementation of 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 alone. According to Putu Wirya, this change was influenced by modernization and the increasing economic activity of society, which caused a decline in social solidarity. The younger generation, as stated by Ni Luh Sari Dewi, takes part in the procession more out of obligation than understanding its philosophical meaning. This shows the challenges in transferring traditional educational values to the younger generation, who tend to be less interested in the deep meaning of rituals.

Documentation through photos, videos and written notes provides visual evidence regarding the implementation of the mājar-ajar procession. Photos show that there was quite high community participation, especially when the ceremony was held on a full moon. Children and teenagers were seen actively involved in preparatory activities, such as arranging offerings and cleaning the temple area. This active participation is an indication of the practical transfer of traditional values from the older generation to the younger generation. However, temple diaries note a decline in younger generation participation in recent decades, caused by work demands and busier modern lifestyles.

Video documentation shows the sacredness of the ritual and the important role of traditional leaders in leading the procession. In the religious lecture session (dharma discourse), participants appeared to be listening carefully to the teachings being delivered. However, many of them do not fully understand the philosophical meaning of each element of the ritual. This shows the need to improve traditional educational methods to be more effective in explaining the essence of rituals to the younger generation.

Observations carried out during three visits at different times (full moon, waxing moon, and weekdays) provide comprehensive insight into the implementation of the mājar-ajar procession. On each visit, the procession begins with a joint prayer which is attended by various levels of society, including foreign tourists who are interested in witnessing the ritual. This shows that the mājar-ajar procession not only has spiritual meaning, but is also a religious tourism attraction that has an impact on the local economy. Tourists, both local and international, take part in the ceremony, increasing tourism income and helping local MSMEs through purchasing Balinese offerings and souvenirs.

However, the participation of the younger generation seemed different between the preparatory session and the religious lecture session. During preparations, teenagers looked enthusiastic in helping

prepare offerings and cleaning the temple area. But during the dharma discourse session, many of them were less enthusiastic and preferred not to listen to the lecture. These observations indicate a gap between the traditional values taught and the young generation's interest in these teachings, which indicates the need for an indigenous education approach that is more relevant to the current generation's context.

From the field data obtained, it can be seen that the mājar-ajar procession has a significant ⁵³ impact on the social, cultural and economic aspects of Balinese Hindu society. Socially, this procession strengthens ties between village residents and creates a high sense of togetherness. The tradition of mutual cooperation implemented in ceremonies is an effective means of teaching the values of mutual respect and solidarity. However, modernization brought changes in community participation, from entire traditional village communities to just nuclear families, which reduced social interaction and opportunities to learn about each other's customs and culture.

Culturally, the mājar-ajar procession is a means of preserving Balinese Hindu traditions. However, there is a tendency among people to prioritize direct practice rather than understanding its philosophical meaning. This causes the transfer of traditional values to occur more through the practice of oral traditions (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 that reflects capitalist goods, such as silver trays and imported fruit, shows the influence of capitalism in religious practice, which has the potential to obscure the spiritual essence of the ritual.

From an economic perspective, the mājar-ajar procession has a positive impact on the local economy, especially for traders who sell Balinese food, offerings and souvenirs during the ceremony. The increase in the number of tourists attending also contributes to Bali's tourism income, opening up opportunities for local MSMEs to increase sales. However, the shift from a mutual cooperation system to a market-based economic system indicates a change in society's economic patterns. People more often buy ceremonial equipment from local traders rather than making their own, which has an impact on increasing traders' income but reduces opportunities for mutual cooperation activities that are characteristic of Balinese communities.

Theoretical Approach in Analyzing the Mājar-ajar Traditional Procession in Bali

Traditional rituals, including the mājar-ajar ceremony procession, can be analyzed through various social theories to understand their role in maintaining traditional values and adapting society to changing times. The following are several theoretical approaches that are relevant in explaining the social functions, changes and cultural implications of these traditional processions.

Structural functionalism emphasizes that each element in society has a specific function that contributes to social stability and balance (Boissevain & Mitchell, 2018; Inglehart, 2020). In the context

of traditional processions, rituals such as mājar-ajar are considered part of the social mechanism that maintains traditional values. According to Emile Durkheim, religious rituals strengthen social solidarity and help teach society the norms of collectivism (Mustofa, 2019). This tradition allows individuals in society to feel connected to one another through mutual cooperation practices that emphasize togetherness. However, this theory also recognizes that changes in ritual implementation, such as adjustments to the demands of modernization, reflect social dynamics that can shift traditional social functions towards more individualistic and pragmatic patterns. When ritual performance shifts from a collective focus to a more practical approach, the social functions that initially strengthened solidarity may be eroded, 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 the context of culture and customs, social capital is formed through interactions that occur in rituals such as mājar-ajar. Mutual cooperation in carrying out ceremonies creates strong social ties and accumulates social capital, which is important for the transfer of cultural values and traditions. However, this theory also notes that as society shifts towards more pragmatic and individualistic practices, the accumulation of social capital decreases. This shift reduces the frequency of interactions that support solidarity and reciprocity, so that previously strong social networks become increasingly tenuous. In the long term, loss of social capital can result in decreased community participation in traditional activities and disrupt cultural preservation.

Modernization theory refers to the transformation of traditional society into a more modern society with an emphasis on efficiency, effectiveness, and rationality. Wilbert Moore explains that the modernization process often causes a shift from traditional values towards a more rational and economical mindset (Lidz, 2018). In traditional rituals, this change can be seen from the adoption of modern values that prioritize efficiency and comfort. Societies that are increasingly exposed to modernity tend to reduce the complexity of rituals to adapt to lifestyles that are busier and focused on economic aspects. Although these changes can increase the efficiency of ritual performance, they also threaten the continuity of inherited traditional values. Modernization can change society's focus from collectivity to individualism, so that the deep meaning of traditional rituals slowly fades.

⁴⁹ Semiotics is the study of 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 society (Hayati, 2019). The mājar-ajar procession, for example, involves the use of puspa and upakara tools which contain deep spiritual meaning. However, the shift in focus from symbolic meaning to visual and aesthetic aspects indicates a change in societal values. When ritual symbols are valued more for their appearance than their philosophical meaning,

society tends to ignore the spiritual aspects of the procession. This reflects a shift in values from spirituality towards materialism, which can obscure the main purpose of traditional rituals.

Reception theory emphasizes the importance of interpretation on the part of the recipient or receptor of cultural texts and practices. In the context of traditional rituals, community acceptance of processions such as mājar-ajar is influenced by social and cultural changes. Hans Robert Jauss explained that people do not always understand rituals according to the 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 may 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 advantages and disadvantages of each action. In the context of traditional rituals, people may evaluate the economic and practical benefits of carrying out processions in a simpler way. For example, reducing the number of temples visited or purchasing offerings rather than making them yourself reflect decisions based on an evaluation of costs and benefits (Chernyak-Hai & Rabenu, 2018). This pragmatic approach can reduce the spiritual depth of the ritual, as decisions to simplify the ceremony often focus more on material aspects than spiritual values. In the long term, this may change the way society views rituals, making them more formal activities than meaningful religious practices.

George Ritzer in McDonaldization theory revealed that the principles of efficiency, predictability and control are increasingly being applied ⁴⁰ 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). Simply put, the ceremonial procession shows adaptation to the demands of modernity which prioritizes convenience. However, this comes at the expense of the spiritual and social depth that was previously an integral part of the ritual. The loss of complex and collective elements in ceremonies reflects the dominance of capitalism in the cultural and spiritual life of society.

Social identity theory explains that individuals define themselves based on membership in certain groups. In this context, traditional processions such as the mājar-ajar are an important part of the social identity of the Balinese Hindu community. These rituals reflect cultural heritage that connects generations to their ancestors (Burke & Stets, 2022; Scheepers & Ellemers, 2019). However, changes in ritual implementation can cause an identity crisis, especially for younger generations who have less exposure to native traditions. As ritual implementation shifts from traditional to more pragmatic patterns, younger generations may feel disconnected from their cultural roots, which ⁶⁸ may result in a loss of a sense of attachment to cultural identity.

Pragmatism emphasizes a practical approach and efficiency in action. John Dewey explained that people tend to adopt pragmatic values in everyday life, including in the implementation of traditional rituals (Rashid et al., 2022). The shift from tradition to more practical practices reflects a change in society's orientation which is more focused on efficiency. This pragmatic approach changes the way society views traditional rituals, reducing the spiritual meaning and prioritizing practical aspects. Adoption of these pragmatic values can cause rituals to become more formal and lose the spiritual essence that is the basis of customary implementation.

Discussion of Initiating Traditional Education Values through the Mājar-ajar Procession at Pura Agung Besakih (Analysis of the Social, Cultural, and Economic Implications of Hindu Society in Bali)

1. Preservation of Traditional Values through a Structural Functionalism Perspective

The mājar-ajar procession is an important element in maintaining social stability in Balinese Hindu society. 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. In the context of this procession, the practice of mutual cooperation involving all levels of society, from children to the elderly, creates strong social bonds. This ritual strengthens community solidarity and teaches values such as cooperation and respect for ancestral traditions. 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. Participation by the younger generation tends to decline, influenced by modern, more individualistic lifestyles and a lack of understanding of the philosophical meaning of ceremonies. This decline in participation threatens the continuity of traditional values and is an indicator that the social processes that support the continuity of rituals are facing significant challenges in the modern era.

2. Social Capital as the Foundation for Carrying Out Ceremonies

In Pierre Bourdieu's theory of social capital, social networks formed through interactions in traditional processions have ⁶⁷an important role in the transfer of values and culture. The mājar-ajar ceremony becomes a forum for accumulating social capital that involves mutual cooperation and helping each other. This social capital is an important basis for forming the character of a society that upholds togetherness and mutual respect. Observations show that although there are still elements of mutual cooperation, there has been a shift in participation patterns towards a more individualistic direction. If previously the entire community played an active role in ritual preparations, now more and more families choose to carry out the preparations independently. This shift reduces the social interactions that previously occurred intensely in the context of joint preparation. As a result, the

accumulation of social capital in society is reduced, reducing opportunities to strengthen social networks that support the transfer of traditional values.

3. The Effect of Modernization

Modernization has brought significant changes in the implementation of the mājar-ajar procession. According to Wilbert Moore, modernization refers to the transformation of society from traditional patterns to more modern patterns, with an emphasis on efficiency and rationality. This can be seen in the way society adapts ritual implementation to make it 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 which changes the essence of the ritual. Instead of focusing on spiritual meaning, people now pay more attention to material aspects and visual appearance. Field data shows that the use of silver trays or imported fruit is becoming more common, replacing local materials that once had symbolic meaning in rituals. This change shows how traditional values are starting to be displaced by modern values which emphasize convenience and aesthetics rather than deep philosophical meaning.

4. Shift in Symbolic Meaning in Traditional Processions

⁴⁹ 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 offerings have deep meanings that reflect humans' relationship with nature, God and fellow humans. These symbols function as a means of communication that conveys the spiritual and philosophical values that are at the core of traditional ceremonies. However, observations show a shift in the understanding of this symbolic meaning. Society, especially the younger generation, is now focusing more on visual and aesthetic aspects, ignoring the philosophical meaning underlying these symbols. This shift reflects changes in society's values which are increasingly materialistic and tend to prioritize appearance over the essence of rituals. As a result, the spiritual values that are supposed to be transferred through these symbols become poorly understood and lose their meaning in the modern context.

5. Ritual Adaptation and Interpretation

Hans Robert Jauss' reception theory emphasizes the importance of interpretation from the receptor, namely the people who carry out and witness the mājar-ajar procession. Interview results show that people, especially the younger generation, tend to see this procession as a mere cultural obligation, without understanding the deep meaning of each rite performed. This shows that there is a gap between the implementation of the ritual and its philosophical understanding. Variations in this interpretation are influenced by social and cultural changes that occur in society. The older generation tends to understand the philosophical and symbolic meaning of ceremonies, while the younger generation is

more focused on carrying out rituals as a formality. This gap shows the need for a more innovative and adaptive approach to indigenous education, which can bridge differences in understanding between generations.

6. Economic Evaluation in Ritual Performance

The social exchange theory of George Homans and Peter Blau explains that social interactions are often based on the evaluation of gains and losses. In the context of the mājar-ajar procession, people now consider efficiency and economic benefits more in carrying out the ritual. Observations show that more and more families are choosing to buy ceremony facilities rather than making them themselves through mutual cooperation. This more pragmatic approach reflects a change in people's mindset, which now prioritizes efficiency and saving time. While this helped reduce the workload in ritual preparation, this change also reduced the spiritual depth of the mājar-ajar procession. With the reduced element of mutual cooperation, opportunities to teach traditional values through direct practice also become more limited.

7. Modernization in the Implementation of Traditional Rituals

George Ritzer in his theory of McDonaldization explains that the principles of efficiency, calculation, predictability and control are increasingly being applied in various aspects of life, including religious rituals. The mājar-ajar procession is now simplified to be more economical and predictable, following modern principles that prioritize convenience and practicality. Field data shows that rituals that were previously complex and involved many parties are now increasingly simplified. Ceremonies that last for several days are now compressed into one day to accommodate people's busy schedules. While this increases efficiency, the spiritual and social elements that are at the heart of these processions become marginalized. As a result, the philosophical meaning of ritual began to fade, replaced by the more pragmatic demands of modernity.

8. Changes in Social Identity Among Balinese People

⁶⁶ Henri Tajfel and John Turner's social identity theory highlights how people's group identities are formed through membership in certain social groups. The mājar-ajar procession is a reflection of the identity of the Balinese Hindu ⁶¹ community which has been passed down from generation to generation. Data shows that changes in ritual performance can lead to an identity crisis, especially among younger generations who are not exposed to indigenous traditions. The younger generation who are influenced by modern lifestyles tend to see the mājar-ajar procession as a cultural burden that is not relevant to their lives. This shows that there is an identity crisis that requires serious attention, so that traditional values can be maintained amidst the current of modernization.

The main implication of this research is the need for more in-depth education about the philosophical meaning of the mājar-ajar procession, especially for the younger generation. This effort

can be made through increasing traditional education programs in schools and communities, as well as through the active involvement of the younger generation in discussions and understanding the symbolic meaning of each ritual element. Balinese Hindu society is faced with a dilemma between maintaining traditional values and adopting aspects of modernity. The implication for traditional policy makers is to create policies that maintain the essence of tradition while accommodating social change. This can be done through updating the way traditional teachings are delivered with more relevant and interactive methods. The shift towards individualism reduces social capital in society. To overcome this, it is necessary to strengthen the practice of mutual cooperation in carrying out traditional ceremonies. More active community involvement in the process of preparing and carrying out rituals can strengthen social solidarity and help rebuild social networks that are starting to fade amidst the current of modernization.

1. CONCLUSION

The process teaching At Pura Agung Besakih it plays ²³an important role in preserving traditional values and strengthening the social ties of the Balinese people. This ritual successfully teaches religious teachings, such as mutual cooperation and love of the environment, especially through direct practice. Even though the implementation of the ceremony is still enthusiastic, there are challenges in maintaining the philosophical meaning amidst the influence of modernization. The shift towards more efficient and individualistic implementation indicates changes in society's values and worldview, which can reduce the spiritual depth of rituals. However, the economic potential of this procession is quite significant, having a positive impact on local MSMEs. The implication of this work is that the implementation of traditional processions needs to be optimized as a more effective media for cultural education. Strengthening community involvement must also be carried out so that the tradition of mutual cooperation remains alive, even in the face of modernization.

Work recommendations recommend that traditional stakeholders improve traditional educational methods through more interactive programs for the younger generation and develop activities that combine tradition with modern innovation in a balanced way. Limit pThis research is limited to field observations at one location and does not include in-depth analysis of the younger generation who are not directly involved in the procession, so their perspectives have not been fully explored.

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

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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



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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 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. METHOD

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 DISCUSSION

3.1 *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.

3.2 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.

3.3 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.

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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Dr. Nurul Malikah, M.Pd.

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

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

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