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THE INTERNALIZATION VALUES OF NGABEN CEREMONY TO RECONSTRUCT STUDENTS' CHARACTER IN SOCIAL SCIENCE LEARNING

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Abstract

Ngaben ceremony has its essence, as a liturgy that means theology. Additionally, its presence substantially contains sociologist, cultural, and pedagogic aspects. Ngaben as its form of socio-religious activity also contains character values that can be internalized in the process of Social Science learning. The present study aimed to analyze values within the ngaben ceremony that can be used as a constructive aspect of building the students' character in Social Science learning. The research methodology in this study was a qualitative approach, in which the data collection was conducted by using observation, interview, and sources analysis. The observation was conducted to do a direct examination of the sequence of the ceremony and the socio-cultural activities conducted in the ngaben ceremony. At this stage, the first informant acted as an applicative practitioner, who knew the sequence of ngaben. The other informant was an academician, specializing in Social Science. The informant was included due to the aim of knowing character values that can be taken from the ceremony and used in Social Science learning. The least was sources analysis. At this stage, an analysis of varied sources of literature related to ngaben was expected to help identify pedagogic values in the ceremony of ngaben. The tradition implements practical ceremony and represents the character's values. The character values presented in ngaben, such as collectivity value can be seen in the ceremony preparation. Moreover, a responsibility value can be seen from each task of elements in finishing the task given. Additionally, solidarity value is seen from the ngayah implementation by the community or banjar. Ngaben can be seen as a contextual aspect in which values can be taken to be internalized in the process of Social Science learning in constructing students' character.

Keywords: *Ngaben Ceremony; Character Education; Social Science Learning;*

Introduction

The *Ngaben* ceremony is one of the rites or liturgies of burning corpses carried out by the Hindu community and is commonly found as religious ceremonial activity in Bali. *Ngaben* in the theological sense serves to restore the physical elements that make up the human body, which in the Hindu belief is named *Panca Maha Bhuta*. *Ngaben* is one rite that is believed to be the initial stage to purify the soul existence of a human who passed away, as well as being the entrance for soul entities to

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climb the eschatological ladder in the cycle of creation. Due to its essentiality in the Balinese Hindu conception, many kinds of tools are required to support its implementation. Due to its need for various elements or tools, *ngaben* does not only have theological meaning but is very closely related to cultural and sociological meanings. The context of cultural values contained in the cremation ritual explained from the view of cultural theory, can be stated as a form of persuasion to build social foundations. The social foundations that have been built through cultural activities then accelerate to show their existence, in criticizing contemporary life, that aspects of tradition in a social community persist and are maintained by its agents. The existence of a community's culture shows that there is no determinant aspect of the existence of a sociocultural activity that shows the establishment of a social structure (Bartram, 2021; Evans, 2020; Jordheim & Ytreberg, 2021; Turner, 2019). The active cultural representation creates social reality, which the cultural aspect also serves in creating the society's point of view. Its existence becomes a symbolic element as well as contextual in a processual perspective. This confirms that the cultural aspect becomes an omnipresent reality in social life itself, because one of the cultural impacts is to help each individual to create learning activities and how they manage their minds. (Brandmayr, 2021; Fazi, 2021; Shapiro, 2019; Webster et al., 2021). In other words, it can be explained that the cultural aspect has a dimensional aspect, the most important aspect is to build an individual point of view or way of thinking in social life.

Ngaben within the context of culture is viewed from the cultural activity in creating tools or certain kinds of the medium used in supporting the ceremony. The ceremonial utensils needed include *pepaga* (a place to wash the corpse), *jempana* (used as a place to carry the corpse from the funeral home to the *setra* or grave), *tragtag* (steps made of bamboo, which are used as a way to raise the corpse into the *jempana*), *petulangan lembu* (used as a place to burn the corpse, when the body has arrived at the *setra* or grave), as well as other tools. The various components that support this ceremony represent that the *Ngaben* ceremony is closely related to cultural activities because it uses symbols and the process of meaning for the symbols made. The cultural existence and cultural activities carried out by a particular social community are formed because of the communication network. Communication is a fundamental aspect in creating an arena for each individual to express his actions. In other words, cultural activities can be carried out because each individual or agent can identify himself and carry out activities simultaneously. Sociologically, religion in the tendentious aspect can reproduce a form of culture as a useful element. The use value of a culture can be used as a thesis to maintain the cultural activity itself in a cosmopolitan space, as a modern, accelerative and dynamic reality (Delanty & Harris, 2021; McMahan & McFarland, 2021; Rey et al., 2021; Shilling, 2022). Cultural existence is an important aspect to be maintained because culture substantially contains "cultural capital" as a way to legitimize the values, norms, actions, and habits of a social group. Culture and cultural activities also contain emotional or affective aspects to be integrated with each individual. The integrative essence of culture lies in the creation of social practices that require each individual to show conformity to social groups, culture also reflects the configurative side of the lived experience and emotional life of a particular group or society (Chong,

2021; Friedman et al., 2021; Vassenden & Jonvik, 2019; Walby, 2021). In other words, the cultural practice of a social community shows collective action that represents the integrative values of a particular society.

The making of *ngaben* ceremonial tools can be finished due to social community engagement. The mending of the "social knot" between families who carry out the ceremony with the social environment around also becomes an important aspect to ease its implementation. The knot and social investment conducted by the families embodied social enthusiasm, in which the traditional village community and *banjar* (the sub-communal of the traditional village community) work hand in hand to help the families conducting the ceremony. In other words, the tools supported can be done due to the communal work implementation. The communal work aims to work hand in hand in conducting the ceremonial tools and show that there is social networking between the families and their social environment. This aspect becomes so important since *ngaben* does not only have theology and cultural meaning, yet also sociologist meaning. The sociologist's values in a social activity reveal that there is a collective habit in the system, which relationally unites varied identities and improves social trust in the community. This condition implicates the improvement of cycle continuity in the community social structure (Hudde, 2022; Jacobson et al., 2019; Pawlak, 2020; Wu, 2021). The social activity resulting from the cultural practice also aims at creating a "social design", where each engaged can implement interdependency or reciprocal values. The interdependency will create *social trust* between individuals and implicates associative interaction topography creation, such as synchronization and social interest to keep working together in creating "mechanic solidarity". A strong "social building" will give orientation to each individual to maintain harmony (Cheung & Xie, 2021; Fisher, 2021; Tsang, 2020; Yin, 2022). In conclusion, the presence of cultural activities is related to creating a tool or physical culture and also creating a "social knot" that improves coordination values or collective action between individuals.

Essentialism from the *ngaben* ceremony and activity aiming at embodying the *ngaben* in the life of socio-cultural and can be taken the values to be planted in the educational field. The aspect of cooperation and responsibility in *ngaben* preparation can be used as an important aspect in planting character values in students. Moreover, the values of *ngaben* as one ceremony and cultural activity does not mean exclusivity, but the values inside are inclusive. Therefore, it can be taught and internalized by each student. Social Study learning is a pedagogic aspect that tries to examine life experiences in a community, especially that is related to the cultural aspect to be internalized in the learning aspect. Additionally, to study normative values as the nativism root of a community or certain kind of social group, to conduct inquiry activity to find new perspectives, to find factual values from the social structure, and to conclude as the final action (Alexander, 2019; Atkinson, 2021; Baert et al., 2022; Koehrsen, 2019). The Social Study learning presence cannot be separated from social values, social activities, and a community's culture. Because, the learning context finds ideas or learning materials through contextual investigation of what happens within the community, learning about the "sociologist arena" of culture, and public space of heterogeneity to enrich the

learning experience of the students (Dyson et al., 2021; Ivemark & Ambrose, 2021; Roy & Brown, 2022; Welch et al., 2020). Therefore, Social Study learning cannot be separated from contextual values of the sociocultural space of a community. This is due to the concept of a "learning ground" of a socio-cultural space in finding out new values and conducting contextual analysis in building pedagogy praxis.

The essential values of *ngaben* which is full of socio-cultural values systematically can be accommodated in Social Science learning. Social Science learning which studies social life aspects can use *ngaben* as the contextual aspect in planting character values in students. The values within the *ngaben* ceremony, such as responsibility, cooperation, and discussion are important aspects to build students' mentality especially in shaping their soft skills. Therefore, the context of the culture in *ngaben* is studied by Social Science learning, to produce constructive ideas in building the students' character. The constructive ideas in sociocultural activities implementation can be implemented in Social Science learning. Because, besides pedagogic content, the values in *ngaben* also contain character values. The activities of socio-cultural become a primary aspect in shaping students' attitude because it contains ethical values. The ethical values gained from the contextual learning experience are a result of the interpretation and implementation of social meaning, moreover, inclusivity in the sociocultural activity is also able to reshape constructive discourse in the classroom. The presence of internalization values also functions to improve thinking competency and strengthen the ability to find new things (Halpern et al., 2022; Knight & Crick, 2021; Podschuweit, 2021; Souleles, 2021). Social Science learning is based on the context of finding pedagogic values in the sociocultural reality that has another aim, such as building the relationship between social values and learning activities. by its relationship, information or sources does not only based on the textbook which is still normative but the learning sources are also based on the real event. Therefore, students' literacy in the education system and learning will be improvised through observation activities which go on. Contextual learning through sociocultural activities also creates students' character which is adaptive and proactive inside of seeking the truth (Benner, 2021; Chung et al., 2020; Mishra et al., 2020; Yan & Yang, 2021). In the other words, Social Science learning constructs students' intelligence, and builds relationship and sensitivity of the learners towards the social-cultural environment.

The ceremony of *ngaben* becomes a rite of Hindu that needs adequate varied sources (financially, socially, and economically), as well as become one liturgy that has high complexity. In the research of *ngaben*, it is explained that the ceremony is a part of *yadnya* (sincere offering) that becomes complex and becomes the reality of necessity conducted by Balinese Hindus. *Ngaben* becomes a ceremony conducted from generation to generation and its implementation is in form of a legitimation aspect of the community belief, therefore, the ceremony is viewed as a way to the one and only God's entity (Arjawa, 2016). The Balinese Hindu community that lives in Desa Rama Agung conducts *ngaben* in two ways, as individually or in mass. The community in the area chooses to conduct *ngaben* massively, due to the cost certified collectively by the families who join in

conducting the ceremony (Ernatip, 2019). The community in Desa Solo, Kecamatan Angkona Kabupaten Luwu Timur Provinsi Sulawesi Selatan has different perspectives about massive *ngaben*. This type of massive *ngaben* has the same cost as individual *ngaben*. This has given rise to various responses, because mass *ngaben*, which was supposed to reduce economic tariffs, has created a contradictory reality (Paraswati et al., 2021). The use of *tetabuhan* or traditional gamelan in the ceremony of *ngaben* does not only related to the aesthetic aspect but also *tetabuhan* which is strongly related to cosmologist values. The sound produced by the gamelan is considered the sound of the universe. *Tetabuhan* on *ngaben* ceremony is a representation of worshiping to *Ista Dewata* in maintaining the balance of the metacosm, macrocosm, and microcosm (Arsana et al., 2015). The use of wheeled “*bade*” in *ngaben* is a form of creativity and innovation from the Balinese people, as well as reflecting solutions and transitions from the complexities of agrarian routines into a service-based industrial sector (Segara, 2020).

From the research above, there are no described aspects of character education in the *ngaben* procession in the context of social studies learning. Thus, from this reality, it is necessary to analyze the existence of character values in the *ngaben* procession or ceremony that can be used in the learning process. The purpose of this study is to analyze the constructive values of the implementation of cremation in the context of social studies learning, especially in exploring character values to be internalized by students.

METHOD

The research of *ngaben* in form of character education on Social Science learning used a qualitative approach. Qualitative research is a research method that emphasizes the investigation aspect of all types of symptoms or indications on the object under study, intending to increase the creation of new knowledge or perspectives, as well as creating criticism to build an understanding of social complexity or other phenomena (Lobe et al., 2020; Macfarlane, 2021; Mannheim et al., 2019). The existence of a qualitative approach also seeks to investigate various forms of cultural action or traditional aspects of a social community, emphasizes significant aspects of inquiry, and builds meaning for it (Denzin, 2020; Dorans et al., 2021; Mortari, 2015). Therefore, research with a qualitative approach is a type of research approach that aims to carry out inquiry activities and provide meaning to the social, cultural, and pedagogical realities that occur.

The research of *ngaben* ceremony in forming character education on Social Science learning was conducted in several stages. To gain specific data, the stages were begun with determining the research subject. The subjects of the present research were one of the *Sabha Desa* (an organization that is related to traditional village affairs) in the area of Kabupaten Buleleng and the academicians, an expert that understood character education aspects of the Social Science learning. The data collection technique was conducted through observation, interview, and source analysis. The observation aimed at investigating the process or sequence of *ngaben* ceremony and observed collective aspects in the social community engagement that cooperating conducting each step of

ngaben ceremony. The interview aimed at investigating and exploring the social significance and educational aspects contained in the preparation until the *ngaben* process is completed. The least was sources analysis. In this stage, varied references were collected to carry out the interpretation of *ngaben* implementation in the character education aspects.

The data analysis method consisted of several stages. Firstly, the data collection; in this stage, the researcher carried out observation and interviews with the research subject. It aimed at determining data needed in the present research, especially, values contained in the *ngaben* ceremony to build character education of Social Science learning. The observation was conducted with one of the members of *Sabha Desa* in one of the areas of Kabupaten Buleleng as well as carrying out an interview related to the sequence of *ngaben* ceremony and the meaning of each sequence, including the procession of tools making as the ceremony support. Additionally, the interview with the academician specializing in Social Science learning was also carried out it was done. This stage aimed at finding out "the red lines" of the values in *ngaben* ceremony with its contribution to building students' character on Social Science learning. Secondly, data reduction. At this stage, the researcher carried out a selection process, focusing on the data simplicity gained in from the field. The data collected was adjusted with the research theme about *ngaben* values in forming the character of Social Science learning. The reduced data was the data correlated with collectivity values, responsibility, and social solidarity in the implementation of *ngaben* and had a contribution to building students' character in the process of Social Science learning. Thirdly, drawing conclusions. At this stage, the researcher drew statements to answer questions of "what" and "how" related to the implementation of *ngaben* and its implication for character building in Social Science learning. The question of "what" is related to many aspects of the *ngaben* which is related to the character-building context of Social Science learning, and "how" is related to the aspect of *ngaben* contribution to the collectivity value, responsibility, and social solidarity on the Social Science learning.

RESULT AND DISCUSSION

Result

The research aimed at analyzing values in *ngaben* ceremony building character education on the Social Science learning conducted with data collection methodology consisting of observation, interview, and sources analysis. Furthermore, related to the activities in the *ngaben* ceremony, and the values contained, thus the research found out several things. **First of all**, the ceremony and the sequence of *ngaben* were related to the collective work process. The collectivity inside the ceremonial preparation can be seen in the process of *mebat*. *Mebat* is an activity to prepare cuisine and beverages from the *Sang Yajamana* (the family in grief and conducting the *ngaben* ceremony) for the guests and community who help with the ceremony. In its process several things were carried out, such as, preparing the cuisine spices, and used to be carried out by (a name for Balinese traditional chef) and helped by many people, especially, those who know procedures for

compounding spices typical of Balinese cuisine. Moreover, the progress of *mehat* also engaged a lot of people to butcher animals, such as pig and chickens. In the process of *ngaben*, the pig and chicken used to be relatively big, therefore engaging a lot of participants in the process. The meat would be distributed to ceremonial needs and cuisines. Additionally, the meat was cooked into many different kinds of cuisines, such as sate, *lawar* (traditional Balinese cuisine made by grated coconut, spices, and meat), and many more. The cooking process needed a lot of people, to fulfilling the portions. In other words, the process of preparing dishes required a system of cooperation between individuals. In addition to these activities, the manufacture of ceremonial instruments was also an aspect to be considered. Ceremonial tools that played a central role in the ceremony of *ngaben* were *jempuna* (a place to carry the corpse from the grief house to the grief), *lembu* (a place that functioned to burn the corpse), *tragtag* (a ladder made by bamboo and woods functioned to raise the corpse to the *jempuna*) and *bale gumi* (a place functioned to put the *lembu*, made by varied ornaments). The process of making these tools engaged many people, usually a whole community or named *banjar* (the sub-spatial of traditional village community). Other than many people's engagement, the process also spent a lot of time, more or less a month. In the time range, each person would be given a specific task and worked collectively to finish all of the ceremonial ornaments.

Second of all, each individual engaged in *ngaben* ceremony had their responsibility and task. The sequence of *ngaben*, which is complex, needed individuals that have specialization or expertise in each field. Such as the determination of *dewasa ayu* (sacred days to do ceremonial and religious activities). On the determination of *dewasa ayu*, especially in the *ngaben* procession, there was a task to do a ceremony for the *jempuna*, conducted three days before the main ceremony was carried out. In purifying the *jempuna*, the task must be done by *jro mangku* or *sulinggih* as Balinese Hindu holy men, given a responsibility in the purification rituals. Additionally, the making process of *banten* as the ceremonial offerings. The responsibility was given to *sarati banten* sebagai as people who were experts in understanding the components, meanings, and sequences of the offerings. A *sarati* was given the responsibility and power to create all *banten* components as the needs of the ceremony, before the procession of *ngaben* was conducted. Therefore, in the procession of *ngaben* the activities of *manah toya* or praying for holy water to the seven water resources must be carried out by the *Sang Yajamana* exactly at midnight. The responsibility became an important aspect since the holy water had one of the main components of the ceremony.

Third of all, the process of *ngaben* enforced the system of *ngayah*. *Ngayah* is an activity built by social solidarity representing a social community's sincerity in helping the community members. In *ngaben*, *ngayah* had an important role since the community was hand in hand with finishing the ceremonial sequence. It was also named *mesuka-duka* which meant a traditional activity conducted when a community member held an event of *suka* (wedding, childbirth ceremony, and many others) or *duka* (ceremonials related to death). The community conducting *ngayah* would work all the time, from the preparation process to the finishing process of *ngaben*. The procession of *ngayah* was conducted by engaging individuals actively and not accentuating personal economic or profit

aspects. The personal force was owned by the community who did *ngayab* to show solidarity of social to those who were in grief. Additionally, the *Sang Yajamana* would prepare dishes for the non-Hindu community (especially the Muslim) who joint their hands in the ceremony or deliver their condolences. Social empathy was accentuated as group solidarity shown by preparing halal dishes namely *penyelam*. *Penyelam* were dishes provided in the Hindu ceremonials, given to the Muslim community members. *Penyelam* was a representation of the appreciation process towards differences and as a form of respect between the Muslim community members who contributed to the ceremony.

Discussion

The implementation of *ngaben* ceremonies has many values that can be implemented in social science learning. To break this down, the first aspect that is closely related to character building in social science learning is the value of cooperation. The aspect of cooperation that can be seen in a series of *ngaben* ceremonies is the *mebat* procession involving various components of society, where the individuals involved have their respective expertise specifications, some have specifications in the energy aspect (butchering animals for ceremonial purposes), specifications in the intellectual aspect (mixing seasoning and making dishes), and others. However, the different specifications create collective values, and an awareness of each other's duties to complete the responsibilities given. The existence of a culture or religious activity becomes an important value in the learning process. Collaborative values from relevant cultures will develop the student's character and be responsive, especially in solving problems of learning activities or social problems collectively. Culture as an ethnographic order also helps build the cooperative character of students, especially in the aspects of practice, production, and accountability as a form of sensitivity in social interactions. The existence of the value of cooperation which is internalized in the aspect of character education also serves to build leadership principles or motivation to do the best (Collinson et al., 2021; Mize & Glover, 2021; Tian & Virtanen, 2021). The cooperation value becomes a supplement to stimulate the growth and sensitivity of the students, that their presence means a system, as well as create an affective action to strengthen the relationship between one individual to another (Bray, 2021; Jones et al., 2022). Therefore, the presence of cooperation values in *ngaben* ceremony becomes essential factor in building collaborative character, growing affective aspect, and students' social sensitivity.

The cooperation value that can be seen in *ngaben* ceremony also can be analyzed from the process of making ceremonial tools, such as *jempuna*, *tragtag*, *lembu*, and *bale gumi*. The process of tool-making needs to synchronize aspects between the traditional community or namely *banjar*, which takes a relatively long time to make, such as more or less 1 month. The process of making the ceremonial medium needs qualifications or specializations of each individual, therefore, cooperation is needed during the process. The final stage where we can finally see the results show that the community does not let themselves be consumed by their ego sectoral, precisely, between individuals are engaged in the same effort to build symmetrical balance and prioritize egalitarianism. This means

that no individual wants to show off, all have their roles and build togetherness in finishing their jobs. Cooperation shows individuals meaningful existence because being able to form their existence to at all times integrate self-identity into their social community (Boy, 2021; Przymus & Huddleston, 2021). The cooperation values represented in the socio-religious activity reveal effort in anticipating the infiltration of individualism values in a global reality. The cooperation activity in a social community becomes the mechanism to build thought as well as build self-association to a social group as a collective element. Association self-mechanism on social networking through cooperation activities becomes an important part of learning since it will help to build *constructivist pedagogy* (Pfothenauer et al., 2022; Razza et al., 2021; Twillert et al., 2020). In other words, cooperation values can create constructivist pedagogy because the learning aspect has collaborated with the ability to finish a problem collectively.

The implementation of *ngaben* and its ceremonial sequence is also closely related to the value of responsibility. The value of responsibility in the *ngaben* procession and can be implemented as character education in Social Science learning is shown in the determination procession *dewasa ayu*, the social agent who is responsible in this case is *Sang Pandita* (holy man in Hinduism), in addition, *Sang Pandita* is also responsible for the process of purifying ceremonial facilities, starting from *jempana*, *lembu*, *tragtag* and *bale gumi*. As well as responding to the procession of *muput* (finalizing the ceremony). The value of responsibility is also seen in other social agents, namely: *sarati banten*. *Sarati banten* is responsible to prepare the *banten* as the main element of *ngaben*. Then, the value of another responsibility is also seen in social agents, known as *Sang Yajamana*. In the procession of *ngaben*, *Sang Yajamana* is responsible to conduct *Manah Toya*. the procession must be conducted exactly at midnight. The responsibility must be carried out since the holy water is an important element of the ceremony. The value of responsibility in a culture or socio-religious activity is useful to be internalized to build character in students. This is because responsibility is closely related to commitment as the basis for acting in the inclusive education space, strengthening self-evaluation abilities to complete tasks better. Responsibility is also able to shape the character of students, especially in building tactical-substantive actions (Gildersleeve, 2019; Horn & Veermans, 2019; Misco, 2018). Responsibility helps design exploratory actions and student experiences, as well as providing initiatives to build competence in completing a task with meaningful values. This becomes the ethical-moral aspect of the character of responsibility that continues to be internalized (Peng et al., 2021; Zhou & Li, 2021). It can be explained that responsibility is an important aspect to provide a perspective or view to students, that each individual has a position, competence, and ethical morality to complete each task given.

The value of character in carrying out the *ngaben* ceremony is also seen in *ngayah* activities. *Ngayah* is a work process in preparing ceremonial facilities and equipment carried out by every traditional village community or *banjar*, with no material feedback. The activity of *ngayah* in the procession of *ngaben* represents the values of empathy, sympathy, and social solidarity as moral support for mourning families. The activity of *ngayah* becomes the existence of the solidarity values of social

groups. *Ngayab* represents the aspect of empathy and social sympathy for an individual or a particular social community. Social solidarity that is shown through socio-religious activities shows the existence of mechanical solidarity in certain social clusters. This is an important aspect because it can increase social dependencies between community members (Slavin et al., 2021; Williams, 2021). Then, the value character of social solidarity that can be seen in the *ngaben* ceremony is the presence of *penyelam*. *Penyelam* is a special dish for Muslim community members who are involved in the *ngaben* ceremony. *Penyelam* halal for the Muslim community. The presence of *penyelam* indicates that the ceremony is not an exclusive liturgical series, but is inclusive. It also represents the value of empathy and strengthening social cohesion regardless of one's socio-religious background. The involvement of Muslim community in the *ngaben* ceremony is due to the Balinese social system which requires everyone to obey and carry out *swadharma* or the obligations of *Tata Sukerthi Pawongan* and *Palemaban*. *Swadharma* or this obligation explains the contribution of every individual living in Bali (including Muslims) in their spatial scope, to contribute to assisting every ceremonial process, as their moral responsibility in maintaining horizontal harmonization (harmony among human beings). This context represents the construction process of "crossed social interactions", or the process of forming social networks and strengthening solidarity within the radius of their spatial entities. The values of social solidarity must be strengthened with multicultural insight. With multicultural insight, students will be able to build social justice and social equity. By applying social justice and social equity, students will be able to create solidarity relationships based on the application of social engagement. The consistency of these values will lead to reciprocal actions and strong social construction, to appreciate diversity and strengthen social ties in a space of solidarity (Chase & Morrison, 2018; Dover & Valls, 2018; Smith-Warshaw et al., 2020). In conclusion, social solidarity values become an important aspect of the student's character building, since they are taught to create *social acceptance* memory or accept socially other students' existence with varied backgrounds.

CONCLUSION

The implementation of *ngaben* within the Balinese Hindu community does not only bring theological meaning but also bring pedagogical meaning. The sequence of *ngaben* ceremony can be viewed as the aspect supporting character building, especially in Social Science learning. Social Science learning that focuses on studying the life of socio-cultural can take character aspect on the implementation of *ngaben*. The values within the ceremony in the contextualized Social Science learning such as cooperation values. The cooperation values can be seen in the collective action aspect in finishing ceremonial tools, such as *jempana*, *tragtag*, *lembu*, and *bale gumi*. the tools are made by the village community or *banjar* in more or less a month. Therefore, the cooperation value in the implementation of *ngaben* also is seen in the dish's preparation process such as the mixing of spices carried out by *patas*, animals butchering to make *lawar*, sate, and others. The community that contributed to the making process has their own roles and functions, but working collectively. In addition, responsibility values. The practice in *ngaben* that represents values is *Sang Pandhita* which

has responsibility for purifying tools (*jempana, lembu, tragttag, bale gumi*, and others), leading the ceremony from the beginning to the end. *Sarati banten* has the responsibility to prepare all of the *banten* and offerings needed during *ngaben*. And, *Sang Yajamana* is responsible for praying for the holy water as an important aspect of the ceremony. In addition, the value of social solidarity. The value of this character in the implementation of *ngaben* can be seen in the *ngayah* procession or working without expecting anything in return. *Ngayah* represents the aspect of empathy, sympathy, and mechanical solidarity of a social community. Aspects of social solidarity can also be seen in *penyelam* dishes or special dishes for Muslim community who help carry out the ceremony. This dish represents the values of togetherness and tolerance between communities in public spaces.

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