MARGINALIZATION: MESATUA BALI TRADITION INVOLVED ALPHA GENERATION

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ABSTRACT
Recently-born and grown up children of “Now” age, is the generation of Alpha or Gen-A or digital native generation. Their lives are very familiar with gadgets, smartphones rather than traditional games or stories. When children with their families and even friends are gathered in family room, they are busy with their own gadget, therefore there is no physical interaction that makes the emotional closeness and warmth amongst them. This has an impact on the child characteristics degradation that tend to be selfish, individualistic and impatient, even the tradition of Mesatua among Alpha’s generation become marginalized. Parents or teachers are no longer do Mesatua before sleep by their parents or as a gift given to his students. Though the tradition of Mesatua is having full of meaning that beneficial to character formation of children and the preservation of cultural values. Therefore, the Mesatua tradition needs to be preserved and developed with the packaging of information technology in accordance with the Alpha generation.

Keywords: marginalization, mesatua tradition, alpha generation

I. INTRODUCTION
Bali, which is predominantly Hindu people, is very strong with various rituals and cultural activities, so that Bali is dubbed as The Island of Gods. Bali in the struggle of life, both in the level of tradition, custom, culture and religion can not be separated from the influence of modernity and globalization. Budi Utama (2013: 121), states that the modern lifestyle with a global orientation almost dominates every aspect of Balinese life. Various ethics, a tradition that initially binds cultural groups to shakiness is urged by modern lifestyles, and ultimately destroys the national culture.

Oral tradition or Satua is one form of Balinese tradition that is affected by globalization and modernity. Satua is one of Bali’s literary purwa (traditional) literary works that are found in Balinese society. Satua is a story and masatua means storytelling (Anom, et al, 2008: 627). Satua or tale is anonymous, because it is not known who the author (Antara, 2010).

Mesatua or storytelling is one of the assets of local wisdom Bali, which began eroded by the influence of information technology. Mesatua in the past, often done by the parents on the time their beloved sons and daughters go to bed. In fact, teachers also give gifts of Satua or stories to their students when they are achieving, disciplined or honest.

The phenomenon of early childhood belonging to the alpha generation is very interesting. Because the early childhood is a golden ages. Nearly 70 percent of human character formation starts from zero to 5 years. Children’s intelligence capacity has reached 50% by 4 years, then reaching 80% at 8 years of age. This shows the importance of providing stimulation to early
childhood, before they enter school (https://www.paud.id). If one gives stimulation, then the child’s growth will be disturbed. Parent often uses gadgets, when a parent is busy, or when the child feeds. This condition results in a selfish, individualistic and impatient attitude toward the child, because there is no physical interaction that creates emotional closeness and warmth in the child.

They grew in the digital age, which is very familiar daily with technology, such as gadgets, smartphones with a variety of modern games. Parents of Gen A, generally Y and Z generation born in the period of the 80s to the 90s. Generation Y and Z is already very familiar with the internet and social media, therefore the skills and knowledge of their Bali mesatua is getting limited. This, inclined to the tradition of Mesatua being marginalized, and finally extinct, as the findings of Yudha Pratama (2017), the tradition of Mesatua Bali began to shift because of the influence of globalization and its people rarely apply. Moreover, his parents lack understanding of local culture or wisdom, such as mesatua, only having the sound of TV or the sound of gadgets that take children to sleep. This conditions resulting the Gen A is blind to the tradition of mesatua. Whereas, satua contains many values of philosophy of life that is noble.

To find out the existence of the Balinese mesatua tradition for Gen A, this research is conducted in urban and mountainous/rural areas, with case studies of the mesatua Bali tradition for early childhood (Gen A) in Early childhood education (PAUD) Saraswati Tabanan, PAUD Dwi Widya Kumara Dalang, and Kindergarten (TK) Widya Sari Dalang, East Selemadeg, Tabanan.

II. Method

The method used was qualitative research method with approach of Cultural Study. Informants determination were done by the techniques of purposive and snowball. The key informant was the principal and other informants were the students (Gen A), the headmasters, the teachers, and students parents. The data were collected by utilizing indepth interviews, participant observation, and document studies. Test data validity was done by triangulation technique. The main instrument of this research was the researcher by using interview guides, recording devices, and camera. The data were analyzed by qualitative descriptive analysis including data collection, data reduction, data display, conclusion, and verification. The analysis was open ended with the data in the field. The researcher interpreted the data by using interpretative approach, with the result that new meaning was obtained. The analysis results were presented narratively and in the form of table and photos.

III. RESULTS AND DISCUSSION

3.1 The Tradition of Mesatua Bali

The Tradition of Mesatua Bali is a process of storytelling between the storyteller to the listeners. The Mesatua tradition usually occurs when parents put their children or grandchildren to sleep at night, or when parents and even teachers give gifts to their students. The Mesatua tradition is very good to inculcate moral values, religious and character formation to the child, because in a word there are many good values and moral messages submitted to the listeners (children). According to Suastika (2011), Satua Bali is one of the usual oral traditions spoken by word of mouth by Balinese people. Satua Bali can be said to be multipurpose as an educational media containing educational values, religious values, social values, and fun that have good impact and can improve students’ critical thinking.
Satua is a kind of Bali purwa literature, unbound to rhythm or rhythm and anonymous. The form there is satua spoken (oral) and satua (writing). The satua can come from legends, myths and stories derived from religious teachings. Its contents concerning human life, animals or plants and interactions that occur. Figures in the fairy tale is actually a picture of human nature and attitude in everyday life, about good and bad (http://erepo.Unud.ac.id).

The tradition of Mesatua Bali in the alpha generation, especially in Early Childhood Education (PAUD) Saraswati Tabanan and PAUD Dwi Widya Kumara Dalang, East Selemadeg, Tabanan was done incidentally by the teacher at school on Purnama-Tilem days. While the parents or family at home according to the conditions at that time, such as sick children or before bed. Both units are representative of urban and rural / mountains. The tradition Mesatua is rarely done by both the teacher at school and the parents or family at home. Parents of the alpha generation who have average level of Education is Upper Secondary Schoolcan be seen in the following figure.

![Figure 1. Parents While Waiting for Children and Filling Questionnaires](image)

Parents and teachers in both schools, the dominant generation of Y and Z. They have less knowledge and skills in Bali mesatua, compared to previous generation, because they were rarely read books of satua Bali, therefore mesatua activity, both when lull their sons and daughters or while being gathered or relaxing is rarely done. They prefer watching movies on TV, playing gadgets rather than telling the Balinese siblings of both the urban and the rural/rural children. They often watch on TV or youtube cartoon movies, such as Upin-Ipin, Siva, and Power Rangers. The film is aired daily on TV and the children of Gen A are very happy to watch it, so unwittingly affect the child’s character, such as speaking in Malaysian dialect, and styled like Siva or Power Rangers. The children of Gen A are relatively limited in knowledge and mastery of Balinese language, therefore that teachers and parents when mesatua use bilanguages. The introductory language is Indonesian which is translated into Balinese. If only using Balinese language, then many children do not understand.

Masatua as a tradition has existed for a long time and is entrenched strongly. Satua is the embodiment and transformation of tattwa (philosophy) to children easily, practically and pragmatically. Satua for children is usually about animal stories that supposedly exist in the story of Tantri, which contains the values of education and moral formation of children. Based on interviews with teachers and parents, children prefer satua about animals. Teachers and parents or Grandparents and Grandmothers have limited knowledge about satua. They are just mesatua about Siap Selem, I Kancil, and I Lutung Tekuk Kekua. Whereas other Balinese satua still many, such as Ni Bawang Tekuk Ni Kesuna, I Cupak Tekuk I Grantang, Ni Tuwung Kuning, and Cangak Maketu (Klinik PendidikanTabanan, 2016; Taro, 2009). This is due to
the limitations of books of the Balinese satua that are available or owned by each school and family.

Early child character formation begins in the family environment. Therefore, the role of the family, especially parents is very influential on the formation of the child’s personality. One way to shape the child’s personality is by mesatua, which is usually done before the child sleeps. This has been proven by a mother Ni Gusti Ayu Putu Devy who continues to give the story to his son I Gede Agus Satya Artha Wiguna (male) since the age of two years, until now the age of five turns the behavior or personality of children grow up to be good. Satua is not only for entertainment, but also as a medium of education, and guidance. Bascom, (1965); Dananjaya, (1991) mentions the function of oral tradition, among others (a) as a form of amusement; (b) it plays education as pedagogical device; and (c) as a tool of coercion and supervisor so that the norms of society will always be obeyed by its collective members.

3.2 Alpha Generation in the Development of Information Technology

The students of PAUD Saraswati Tabanan and PAUD Dwi Widya Kumara Dalang as well Kindergarten (TK) Widya Sari Dalang, Selemadeg East, Tabanan, the average age of 3-6 years. Based on the development of generation theory, the students in both units are classified as Alpha Generation, because they were born between the years 2011-2015. According to the Law on National Education System Number 20/2003 article 28 paragraph 1, children born in those years are classified as early childhood. Early childhood is often called the golden ages for the development of children’s intelligence. The gene A in the study site appears as the following figure.

Figure 2 Gen A is playing and morning exercises

Early childhood is often called the golden ages for the development of children’s intelligence. The gene A in the study site appears as the following figure. Based on PAUD Saraswati Tabanan archives, PAUD Dwi Widya Kumara Dalang and TK Widya Sari Dalang, East Selemadeg, Tabanan amount of 103 students. While the parents are on average 30 years old with the dominant education are SLTA. The total of students is shown in table 1 below.
Table 1 Number of Students PAUD Saraswati Tabanan, PAUD Dwi Widya Kumara, and TK Widya Sari Dalang East Selemadeg, Tabanan Years 2017/2018

<table>
<thead>
<tr>
<th>No.</th>
<th>Education units</th>
<th>Total of Students (person)</th>
<th>Total (person)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>3-4 years</td>
<td>4-5 years</td>
</tr>
<tr>
<td>1</td>
<td>PAUD Saraswati</td>
<td>11</td>
<td>28</td>
</tr>
<tr>
<td>2</td>
<td>PAUD Dwi Widya Kumara Dalang</td>
<td>-</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Taman Kanak-Kanak Widya Sari Dalang</td>
<td>15</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>44</td>
</tr>
</tbody>
</table>

They were born and grown up in modern times with high technology, so that early childhood is classified as Alpha generation is very familiar with technology. Previous generations, born in 1946-1964 after World War II, are known as baby boomers. Then generations X, Y and Z. Generation X was born in 1965-1980 which is the beginning of the emergence of internet, cable tv, video games. Generation Y born in 1981-1994, often referred to as the millennium generation, or the earliest digital native generation, who began using e-mail, sms, facebook. While the Z generation born in 1995-2010 is also called as the generation of the internet or the generation of the net that grew in the development of information revolution. Generation Y and Z is what gave birth to Alpha generation (https://www.kompasia.com).

Parents belonging to Y and Z generation in child care often use gadgets, such as when parents are busy, or when feeding children to eat. Children are relatively fluent in operating gadgets or smartphones, because parents facilitate them, while school rules prohibit children from playing gadgets at school. Early childhood which is golden age, should be given parenting based on values or traditions of local wisdom, because early childhood education is the most fundamental education. The development of children in the next period is determined by a variety of meaningful stimulation given from an early age. A neurological study proves that appropriate stimulation from early childhood has an effect on the process of linking and strengthening brain cells and nodes (Gordon, 2000).

One of the efforts is through mesatua Bali, because mesatua can stimulate the development of children brain intelligence. The essence of mesatua are to transform the values of virtues, morals and religious values easily, practically and pragmatically to Gen A. Based on the results of interviews with teachers and parents it turns out that children love to hear the story, if in mesatua it is assisted with images, picture. In fact, mesatua techniques can be packed with the help of technology, through various applications that children love. This is supported by research results Marthana Yusa (2014), that the method of learning and education for children is done by adapting the habits of children who are accustomed to technology, especially mobile technology. Applications for children must contain audio-visual elements so that children’s interactions with the media include more than one sense, and children as app users are very fond of such applications, but lack a Balinese language.
3.3 The Marginalization of Bali’s Mesatua Tradition Among the Alpha Generation

Tradition of Mesatua Bali in the past is very popular by the community, because it contains the values of philosophy that is noble, and as a medium of entertainment, but along with technological developments in the era of “Now” the tradition of Mesatua Bali marginalized. Marginalization as a process of edging. Mesatua Bali is experiencing ideological insistence in this modern era, so the Bali Mesatua that does not collaborate with ideological and capitalist groups will be eliminated. Juniartha, et al (2015) states, folklore in ancient times, inherited from generation to generation and very popular by citizens because it contains the teachings of character and moral education and entertainment for the community supporters. At this time many Balinese folklore disappeared due to the rarity of parents telling the children.

Based on the results of observation and interviews, it turns out that children in both units of education are given less satua-satua Bali by the teachers and parents. Though children are very happy to listen or watch the story, especially if mesatua it is equipped with images or packed in animation technology. The parents as the Y and Z generation are less aware of the Balinese, so they can be less mesatua. This is because, due to the limited reading of Balinese satua books, less interest in satua, and the limitations of the satua Bali book both at school and at home. If at home more grandparents who are good at mesatua lull his grandchild, and/or when his grandchild sick. Either to Gen A both the animal or human beings are an excellent form of stimulation to develop or improve the brain cells or nodes and shape the child’s character. An outcome of the study revealed by the Director of Early Childhood Education (PADU) of the Ministry of National Education. Gutama, that giving stimulation to early childhood is very important, before they enter school. Nearly 70 percent of human character formation starts from zero to 5 years (https://www.paud.id).

Alpha generation born and live in the digital era, the tradition of Bali mesatua need to be adjusted packaging and technology according to the era of “Now”. Parents will be easier to mesatua and children are happy to hear it. Changing the tradition of Mesatua is a natural thing, for the preservation of tradition, as Francis (2006) notes culture is not static, yet flowing, constantly moving and changing. Then Coulon (2008); Giddens (2005) in Budi Utama (2013) stated that tradition is not static, but is active and always experience reinterpretation so that it can change from time to time. Truth in a tradition can mean a truth that is fluid in the context of the times. Traditions relate to the collective memory that organizes the past in relation to the present. The past is not something to be maintained but must be reconstructed based on the present.

Thus, the Balinese mesatua tradition needs to be packed on a technology basis and live on TV every day on an ongoing basis, or on youtube and social media, such as the creation of SMKN1 Denpasar make satua Siap Selem and I Lutung Teken I Kekua, Faculty of Engineering UNUD make satua Pan Balang Tamak. They can be watched or downloaded on youtube. In schools should also be equipped with audio-visual support facilities so that in mesatua Bali will be interesting and not boring. Frequency of mesatua should be done sustainable with varied storytelling. After the children have finished listening to the satua it is necessary to fill in the discussion. Through such efforts undoubtedly the tradition of storytelling in the “Now” packaging will be maintained and even developed.
IV. CONCLUSION

The dissemination of information in this digital era is not limited space and time, either to Gen A in rural/mountainous or urban areas. This is evidenced, Gen A in the countryside and Gen A in urban equally Mesatua tradition rarely done both at school and at home. The parents belonging to the Y and Z generation are less interested in educating children through the satua, whereas their children enjoy listening to the satua let alone equipped with pictures. Parents rarely read satua Bali books, the availability of variants and the quantity of satua Bali books in schools is also limited. The dominant children are told by Balinese parents by their grandparents, so that the tradition of mesatua Bali becomes marginalized. Though educating children through satua very fun and effective in the character building of children. Electronic media (TV), gadgets and smartphones provide entertainment that fits Gen A, whether carton film or games. Children become happy to play gadgets or watch TV, such as Upin-Ipin, Siva that aired every day, and in fact can affect the child’s character, such as follow the style and dialect of the story on TV that became their idols.

Satua and masatua are local wisdoms that are still relevant today. As a local wisdom contains the values of philosophy that is noble. Therefore, it is recommended that the satua that contain the values of noble to be maintained by all parties in order to not extinct, such as adding the books satua Bali, increasing the insight of teachers and parents/family in satua, and improve packaging satua-satua Bali-based technology on the application mobile phones, gadgets, and daily on-the-go TV broadcasting in cooperation with investors and authorities.

REFERENCES


Dunia?" Diakses Tanggal 2 Februari 2018.


