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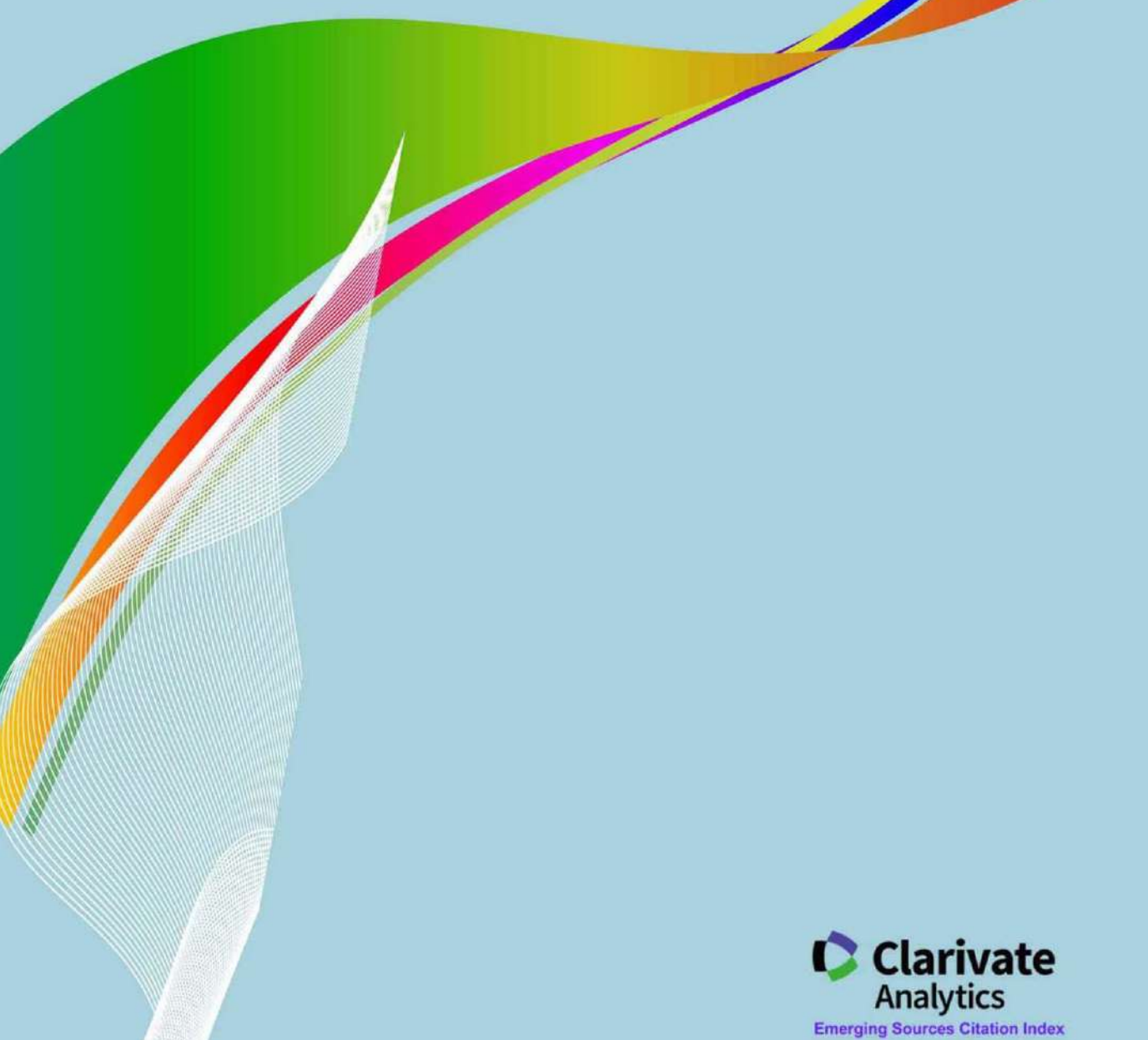
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The Transformation of Balinese Satua Values: Strengthening the Character Education of the Alpha Generation
(A Case study at Saraswati Tabanan Kindergarten, Bali)

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**THE TRANSFORMATION OF BALINESE SATUA VALUES:
STRENGTHENING THE CHARACTER EDUCATION
OF THE ALPHA GENERATION**
(A Case study at Saraswati Tabanan Kindergarten, Bali)

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Abstract

The study aims at describing the transformation of the Balinese satua values for strengthening the alpha generation (Gen A)'s character education in Kindergarten Saraswati Tabanan. The method used was qualitative research with a Cultural Studies approach. The results showed that Masatua (storytelling) was carried out for twenty minutes every "Thursday Cultures" in Balinese, such as Masatua Siap Selem, and Ni Bawang Teken Ni Kesuna. They were very happy to listen to stories because they were supported by pictures media, the narrator was hilarious and familiar, interspersed with dialogues and Balinese folk songs. Previously, the characters of Gen A was relatively less independent or less confident, spoiled, and egocentric. After Gen A was given Balinese storytelling continuously, there was process internalization of balinese satua values, which can influence the strengthening of the character of children, such as children become independent, confident, religious, honest, disciplined, tolerant, creative, and responsible. In conclusion, the Balinese satua contains noble moral values that can be told to children in practical ways, and pragmatic manner in a pleasant atmosphere. Masatua was carried out sustainable so that it became a habit, culture and can strengthen the characters of Gen A, and also preservation and development of local wisdom.

Keywords: Transformation; Balinese Satua Values; Characters; Alpha Generation.



A. Introduction

Building the character of Alpha Generation (Gen A) from early ages, a global issue that is still warmly discussed. Educating and building the character of children from an early ages are an obligation of a country. Gen A is the nation's assets as the next generation. Gen A is in their golden ages. If the education for Gen A is done appropriately, the child's growth will be disrupted. As a result, the future of the nation will be destroyed. Such a phenomenon almost occurs in every country, so this problem is a universal global issue. The difference is probably in the way of thinking and the model of character education in children.

Bali as part of the world, also experiences such a phenomenon. The character of early childhood or Gen A in Bali particularly and in the world generally tends to experience change due to the influence of globalization and modernization. To overcome this phenomenon, local wisdom needs to be empowered.

The majority of Balinese people are Hindus, which are very thick with various traditions with their unique customs and culture, so that Bali is called as "The Island of Gods". One of the traditions of Bali is *Masatua*, which is an asset of Balinese local wisdom. *Masatua* means storytelling and *satua* means folklore (Anom, et al, 2008: 627). The folklores are anonymous, because it is not known who the author is (Antara, 2010). The *Masatua* has been around for a long time and is deeply rooted. It is a transformation of *tattwa* (a Hindu philosophy) to be carried out to children easily, practically and pragmatically.

Satua for children is usually about the story of an animal which is said to have its source in the Tantri story, which contains the values of education and the moral's building of children. Moral is closely related to character. Moral values in *satua* can be used as a media for character education in the global era, especially in the element of character and message, message or advice delivered. *Satua* conveyed a message about the law of cause and effect, in Hinduism known as the law of *Karmaphala*, which means the result of people's actions. Values of good and bad deeds are the most common topic of Balinese *satuas*.

The philosophy of character education of Ki Hajar Dewantara are ethics, literacy, aesthetics, and kinesthetic. These character values were developed by the Indonesian Ministry of National Education to the eighteen character of education values, namely religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly, peace loving, fond of reading, caring for the environment, social care, and responsibility. Then these values are crystallized into five, namely religious, nationalist, independent, mutual cooperation and integrity, as strengthening character education (Presidential Regulation No. 87 of 2017).

These values are also contained in Balinese *satua*. If these values continue to be transformed in Gen A through *masatua*, Gen A characters can be strengthened. Because, value transformation is a process of internalization as a transition from external orientation to internal orientation in the development of values and morals. Hoffman's Moral Socialization Theory states that the development of values and morals prioritizes the transfer (transmission) of values and morals from the culture of society to children so that children later become members of the community who understand the values and cultural norms of society (Hakam, 2007; Yunus, 2013).

Character education starts from children, because after adolescence it will be difficult to form or change bad behavior. Young children must be educated and accustomed in a good character, when they reach adulthood, the good characters are already embedded in them. Sardiman (2009) states that character formation is carried out through a long character education process, namely the learning process to instill noble values, manners, noble morals that are rooted in religious teachings, customs and values of Indonesianism (via Burhan, 2010).

One way of building the children's character is done by familiarizing the children through listening to or reading the folklores in their respective areas, and for Balinese children, it would be *satua*. If *Masatua* is carried out continuously and culturally, it can shape the character of Balinese children, because *satua* contains many values and moral messages that are conveyed to the listener. Juniarta's research, et.al.(2015) stated that folklore in ancient times was inherited from



generation to generation and was very popular with citizens because it contains teachings of moral character or moral education and entertainment for the supporting community.

According to Suastika (2011), Balinese *satua* is one type of oral tradition that is usually delivered orally by Balinese people. Balinese *satua* can be said to be multipurpose as an educational medium containing educational values, religious values, social values, it is fun at the same time, so that it have a good impact and can improve students' critical thinking. There are some Balinese *Satuas* titles, such as *Siap Selem, Ni Bawang Teken Ni Kesuna, I Cupak Teken I Grantang, Cangak Maketu, Pan Balang Tamak, Men Sugih teken Men Tiwas, and Ni Tuwung Kuning (Klinik Pendidikan Tabanan, 2016)*.

The tradition of *Masatua* is often done by the Balinese parents when they will put their beloved children to sleep. Wiguna (2015) stated that the *masatua* in the previous context is a medium for parents to put their children to sleep. In fact, while *masatua* is done at school, the teachers also gave gifts as motivation through the *masatua*. Children are enjoy and love to listen to *satuas* if teachers could communicate well and inspire one another, or if teachers could "enter their world" and hypnotize the Gen A.

Teachers and parents can introduce the characters in the *satua*, both good and bad characters and the messages conveyed. Children are given insight, understanding of behavior and due to the actions of protagonists and antagonists. As an option, the child is directed by the figure which can be imitated and the figure should not be imitated by the children. The results of Fitroh's study (2015) found that fairy tales is a very effective media in forming characters of Gen A and the need of habituation as well as good examples in building children's character.

Masatua could create emotional relationships. Relationships could create harmony if the narrator is interesting, consistent, honest and sincere. This is a line with the results of Widyakusumastuti's (2018) study, which showed that positive experiences of communicating through stories can create emotional relationships and increase knowledge about something. In order to create a strong and positive impression in telling the story, the storyteller must be consistent, interesting, honest and sincere in telling stories.

However, recently the Gen A as a millennial generation (Gen Y and Z) is already facilitated with gadgets or smartphones in both urban and rural areas. The media is a “double-edged knife” for them, which can be good or bad. Caregiving that relies on digital media creates a robotic interaction. Physical interaction that makes the closeness and emotional warmth of the child does not exist. The child is contaminated by the media, both physical and mind and also the character.

Based on the results of observations and interviews to school principal, it seems that the character of Gen A in the study location before being given the *Satua*s are relatively varied, some are less confident, less independent, lazy and selfish. To anticipate the adverse effects of early childhood, schools should make regulations that the Gen A's are prohibited from carrying and playing gadgets, or smartphones in schools. The school facilitates the children the forms of educational games such as motoric training, singing, and telling stories. To find out transformation of the values of *satua* Bali in strengthening the character of Gen A, a case study of Gen A at Kindergarten Saraswati Tabanan, Bali was held.

B. Method

The method used is a qualitative research method with a Cultural Studies approach. Determination of informants is done by purposive and snowball techniques. Key informants are the principal and other informants are teachers, parents of students, and students. Data was collected using in-depth interviews, participant observation, and document studies. In-depth interview with the principal (Mrs. Nv) and teacher (Mrs. DV) Saraswati Tabanan Kindergarten.

Testing the data validity is done by triangulation technique. The main instrument of this research is that the researchers used interview guidelines, recording devices, and cameras. Data were analyzed by qualitative descriptive analysis, and the open analysis is done based on data in the field (emic). The researchers interpreted the data by using an interpretive approach, and the results obtained new meanings. The results of the analysis are presented in a narrative manner and in the form of tables and photos.



C. Finding and Discussion

1. Finding

a. The Values of Balinese *Satua* in Character Education

The Balinese *masatua* in the alpha generation is done every Thursday. Bali Governor Regulation Number 80 of 2018 concerning the protection and the use of the Balinese language, manuscripts and literature must be conducted every Thursday. Cultural activities are carried out every Thursday, the school calls it "Thursday Cultures". On that day, all children, teachers and employees wear traditional Balinese clothes.

Masatua is done in twenty minutes. The children are invited to *masatua* in Balinese and the children understand it. Children are very happy to listen *satuas* because they are supported by picture media. Moreover, the narrator were hilarious and familiar, interspersed with dialogues and folk songs, such as *Bangun Semengan*, *Meong-meong*, and *Puteri Cening Ayu*. *Masatua* makes children aware of which actors in the *satua* are good and bad, and Gen A choose actors who behave well and do not imitate actors who behave badly. The *masatua* tradition with the title of *Siap Selem* (the Black Hen) is done by kindergarten teacher of Saraswati Tabanan in Gen A, which can be seen in the following picture 1.



Figure 1 Teacher (Mrs Pt Sln) is carrying out *Masatua Siap Selem*

The parent does *Masatua* when they put their children to sleep, even when the child was sick, the story such as the *Satua Siap Selem*, and *Satua Ni Bawang Teken Ni Kesuna* (the onion and the garlic). When some of parents do storytelling, they just did it orally, and some of them are also assisted by media, such as books and disks. In building the character of

their children, giving real exercise in everyday life are done by parents, such as wearing clothes and shoes, preparing books and school bags, communicating and singing.

The Balinese *Satuas*, which is often told by teachers and parents to Gen A, contains moral values about character education. Parents and teachers continue to *masatua* to Gen A, so that Gen A knows about good and bad deeds. Strengthening the character of Gen A is done through daily habits, such as praying together (*Tri Sandya*), greeting, and shaking hands to the teachers.

These habits are a transformation of character values in children, such as religious values, tolerance, discipline, democratic, friendly, social care, and responsibility. The moral values of the *satua* experience the process of internalization in the mental and soul of the child, moreover the character and message of the *satua* conveyed is very pleasant, touches the heart and soul of the child, so the touch of this *satua* can build the child's character, such as disciplined, hard working, creative, independent, and responsible.

The character values are expressed in *satua* content, such as *Satua Siap Selem* and *satua Ni Bawang Teken Ni Kesuna* (figure 2). One paragraph in *Satua Siap Selem* tells that *Doglagan* is the seventh child from *Siap Selem* who can't fly because he doesn't have fur yet. Her mother was very sorry and worried about her youngest child, because it would be eaten by *I Meng Kuuk* (The Wild Cat) with her children. His mother, aroused confidence, discipline and hard work of the youngest. Then his mother advised, "If you will be eaten by *I Meng Kuuk*, you must be smart in your efforts, state yourself that your meat is still bitter. You ask *I Meng Kuuk*, so that you will be nurtured first, later after you are big and your feathers have grown new, it is good to be eaten. When your hair grows, you fly". Such statements are contained in the story text, as follows.

"Cening Doglagan, jani Meme lakar ngalahin cening dini. Nyanan yen lakar amaha teken I Meng Kuuk, duegang bane madaya. Orahang eben caine nu pait, nu belig, sing pantes daar malu. Tunden la ngubuhin cai nganti tumbuh bulu. Yen suba tumbuh bulun caine, ditu lantas cai



keberang ibane mulih". (My son *Doglagan*, now my mother will leave you here. If you will be eaten by *I Meng Kuuk*, you must be clever in effort. Tell her, your flesh is still bitter, still slippery, and not worth eating. Ask her to be bred you until you grow fur. When your feathers have grown, that's when you fly home).

While in *Satua Ni Bawang Teken Ni Kesuna*, the text of the *satua* reveals good and bad behavior which ultimately those who do good get good rewards. One of the text, as follows: "*Keto suba upah anak ane mrekek, setata demen mapisuna timpal, sinah muponin pala karma ane tan rahayu*" (That's the reward of arrogant people, who often bully their friends, so the results are not good either) (via Adi Sudiatmika, 2014).



Figure 2 *Satua Siap Selem* and *satua Ni Bawang Teken Ni Kesuna* (<http://wiracaritabali.blogspot.com>; Adi Sudiatmika,2014)

The *satuas* that is commonly told to the children of Saraswati Tabanan Kindergarten namely *Satua Siap Selem* and *satua Ni Bawang Teken Ni Kesuna* apparently has a moral message and character education values as the following table.

Table 1 *The Character Education Values of Balinese Satuas*

No.	Title of <i>Satuas</i>	Moral Messages	Character Education Values
1	<i>Satua Siap Selem</i> (A Story of Black Hen)	a. Equal affection of mother to children. b. Being aware of other people's help. c. Compliance, independent, and discipline of children according to mother's advice. d. Evil does not have to be resisted by violence or strength but with effort. a. The law of <i>karmaphala</i> will	religious, love, honesty, democratic, responsibility, discipline, independent, confident, tolerance, and hard work

		continue to run, those who do evil or good will surely be rewarded for their actions	
2	<i>Ni Bawang Teken Ni Kesuna</i> (The Onion and The Garlic)	<ul style="list-style-type: none"> a. Two contradictory sisters b. <i>Bawang</i> is besthearted, hard work and diligent in helping parents, while <i>Kesuna</i> is a liar and lazy c. Parents believe too quickly and differ in love for children d. A good, honest and innocent child will get help even gifts from others e. Jealousy and loba <i>Kesuna</i> will bring disaster to himself f. <i>Karmaphala</i> law runs according to actions. 	religious, honesty, discipline, hard work, independence, and responsibility.

Table 1 above shows that Balinese *satua* generally illustrates the battle between good and bad, which is finally won by goodness. The law of *karmaphala* is in accordance with Balinese beliefs, that those who do evil will get *karma* or effect for their evil deeds, and vice versa those who do good will get good rewards. The morals message contained in the *satuas*, among others that are we must not be arrogant, disciplined, hard-working, tolerant and there should be no jealous, laziness and lying. The character education values of the *satuas* are religious, loving, honest, democratic, responsible, disciplined, tolerant, hard working, creative, independent, confident, and caring for the environment.

b. The Character Education of Alpha Generation

Early childhood character education is the most fundamental education as they are in the golden ages. The students of early childhood are on average 4-6 years old. Based on the development of generation theory, the range of ages is classified as Gen A or classified as early childhood (*Undang-Undang Sistem Pendidikan Nasional* No. 20/2003). Early childhood is often called the golden ages for the development of children's intelligence. The number of Gen A students in Saraswati Tabanan Kindergaten on academic year of 2018/2019 between 4-6 years



old are 226 students, consisting of 114 male students and 112 female students (Source: Saraswati Tabanan Kindergarten archives).

These students have heterogeneous attitudes and behaviors. Their characters are relatively spoiled, egocentric, less independent, less confident, and less responsible. Education and strengthening the character of Gen A, they are trained in gymnastic, singing, praying, playing, and cultural activities every "Thursday culture" day, regularly and continuously, so that it becomes a habit and culture. The activities on Thursday Culture, are models of character education, which contains Balinese cultural activities such as *Masatua* Bali, speaking in Balinese, playing traditional Balinese games and singing Balinese folk songs. The activity of strengthening the character of Gen A at the research location, is shown in figure 3 below.



Figure 3. The students are praying, having exercise and singing

The activity of *Masatua Bali* is one of Bali's local wisdoms. The *Satuas* are told adapted to the world of children. The *satuas* are often told and never get bored to be listened children are *Satua Siap Selem* and *Satua Ni Bawang teken Ni Kesuna*, because the *satuas* are very familiar and populist. While the others *satuas* which are rarely told, such as *I Cupak Tekan I Grantang*, *Cangak Maketu*, *Pan Balang Tamak*, *Men Sugih teken Men Tiwas*, and *Ni Tuwung Kuning*.

The essence of *masatua* is to transform virtue or moral and religious values easily, practically and pragmatically to Gen A. Based on the results of interviews with teachers, students and parents and after having observations to students, it turns out the children love to listen *Satuas*. The children can understand the *satuas* in Balinese language, they

are very happy especially when *masatuas* equipped with media, such as image media, and technology. This is supported by the results of research conducted by Marthana Yusa (2014), which is stated that learning and education methods for children are carried out by adapting children's habits, which contain audio-visual elements.

Masatua which is continuously carried out and habituations that are trained to Gen A such as giving greetings: "*Om Swastiastu*", good morning or good afternoon, *Tri Sandya* prayer's, shake hands when coming or going home and practice communication and adaptation to peers friends, those can strengthen the characters building of Gen A. The strengthening of the characters Gen A are done through training practices and habituations of tolerance, discipline, independence, empathy or collaboration, and responsibility. These character values are part of strengthening the character of religion, nationalism, independence, mutual cooperation and integration.

c. The Transformation of Balinese *Satua* Values in Strengthening Character Education

The transformation process of *satua* values are carried out continuously every "Thursday Culture". The Children do not merely listen and understand the *satuas*, but there are the process of internalizing the values of the *satuas* conveyed by the teacher/parent. When the *Masatua* process takes place there are multidimensional interaction between teachers to children and children to children, such as love, attention, humor, excitement, renewal, anger and other emotions which is in accordance with the content of the *satuas*, so that the concentration and feelings of children enter into the storyline .

The character values of *satuas* are transformed into the mind, heart, and soul of the values of Gen A. *Satua* Bali (see table 1), in fact, can strengthen Gen A's character education. Character values that are built and strengthened, as in *Satua Siap Selem*, include: love, honesty, religion, hard working, independence, self-confidence, responsibility, discipline, and



tolerance. The study of Ash-Syalhub (2008), which states that the benefits of storytelling, among others, forming the personality of the child.

The transformation process continues and becomes a habit, so unwittingly shapes and strengthens children's character. *Satua Siap Selem* which is very well told to children, then the moral message of the *Siap Selem* can penetrate into the soul of the child. The feelings of the children are happy, so that the children's personality can grow up and develop to be good, such as children becoming disciplined, honest, democratic, responsible, tolerant, hard working, and religious. This is evidenced by a teacher, Mrs. NGA PD who continues to give *satuas* to his son I AS AW (male) since he was two years old, until he was five years old and it turned out that his son's behavior or personality could grow well. The character of his son formerly spoiled, lack of confidence, lack of discipline. After the NGA PD continued to give *satuas* to his son which contained noble moral values the character of the child become discipline, confident, hard working religious, tolerance and responsibility. It is relevant with Musfiroh's study (2005), which stated that the benefits of storytelling is to help shaping the personality and morals of children. Children who are used to listening and reading stories, in their souls grow up to be good individuals and have high interpersonal intelligence. In addition, stories can also help in the building, the development and the strengtning of their morals and characters.

The transformation of Balinese *Satua* values in Gen A characters can be seen in their attitudes and behaviors that are presented when they hang out and play with their friends. They are very familiar, tolerant, disciplined, creative, democratic, curious, friendly, peaceful, caring for the environment, caring for the social, and responsible. The activities of Gen A shown in figure 4 below.



Figure 4. The students are playing

2. Discussion

The *Masatua* Bali is one of the character education programs conducted for Gen A at the research site every Thursday Culture. The *masatua* that are carried out continuously children experience the process of internalizing noble moral values and *mesatua* can stimulate the development and intelligence of the child's brain. The connection of brain cells in early childhood has grown to several times, which is around 20,000 connections. This affects the children to be able to absorb all the positive or negative things that exist in their environment. If children are accustomed to be in a positive environment, positive children's behavior will be formed, and vice versa. Nearly 70 percent of the formation of human character starts from zero to 5 years. The intelligence capacity of children has reached 50% at the age of 4 years, then reaches 80% at the age of 8 years. This shows the importance of providing stimulation to early childhood. Neurological research proves that giving the right stimulation since early childhood is very influential on the process of connecting and strengthening the cells and brain nerve nodes of children (Gordon, 2000). The results of the research revealed by the Director of the Ministry of National Education Early Childhood Education (PADU) named Dr. Gutama, stated that giving stimulation to early childhood is very important, before they enter school. Nearly 70 percent of the formation of human character starts from zero to 5 years (<https://www.paud.id>).

The character education of Early childhood or Gen A is actually to direct the students to become subjects (Freire, 2007). Gen A is not an empty vessel, but individuals who have valuable knowledge and opinions (Nuryatno, 2011: 40). One way is *masatua*, because *masatua* is accordance with the world of children, and the content of the *satua*s contains the nobility of moral values, about the struggle between good and evil, which is finally won by goodness. It means that Gen A always thinking, speaking and action (*trikaya parisuda*) well. *Masatua* is a practical and pragmatic method for humanizing humans. This is an accordance with the concept of critical education, that education is humanizing humans (Fakih in O'Neil, 2008).



Generally the characters of Gen A at research locations, are relatively various, such as spoiled, selfish, lacking in confidence, lack of responsibility, and lacking in discipline. If the character of Gen A is left, not guided, not educated or not strengthened, surely the growth of a child will be disrupted and the child becomes lazy, less discipline or naughty. So, the habituation of transformation of *satua* values are important, because contains noble moral values and the characters of Gen A reinforced, such as the character of the child become discipline, self-confident, hard working, religious, tolerance and responsibility. The transformation of character values in *Satuas* continuously become a habituation that makes Gen A the generation of Indonesian to be gold in 2045 or makes the next generation who have noble character and personality. This is supported by the results of Kurniawati's research (2019) showed, that the effective character education is the transformation of culture that can be achieved through school's culture, because character is a "moral excellence" and has meaning when it based on the values applied in the culture.

Gen A is the broadband generation or mobile generation, they have known technology since they were babies. According to McCrindle, the changes of massive technological make Gen A becomes the most transformative generation. However, because gadget or smartphone media can negatively affect Gen A, the school prohibits children from carrying or playing gadgets or smartphones at school. While at home, parents or their families facilitate within the supervision limits. Academic Studies American pediatricians and the Canadian Pediatricians Association assert, Gen A around 3 to 5 year olds are restricted to use digital technology for only one hour per day (<https://id.theasianparent.com>).

The use of digital technology media such as gadgets or smartphones that are poorly controlled, it can have an adverse effect on children's health and character. Research at Bristol University (2010) revealed that the danger of using gadgets in children can increase the risk



of depression, anxiety disorders, lack of attention, autism, bipolar disorder, psychosis, and other problematic behaviors (via <https://bidanku.com/anak-kecanduan-gadget>).

The alpha generation was born and lives in the digital era, the tradition of the Balinese *masatua* needs to be adjusted to its packaging and technology according to the “Now” era. Changing the way of the *Masatua* is natural, for the preservation of tradition, as suggested by Francis (2006); Giddens (2005); and Coulon (2008), which the culture is not static, but is flowing, constantly moving and changing from time to time. Truth in a tradition can mean a truth that is fluid in the context of the times. The past is not something that must be maintained but must be reconstructed based on the present. Culture is not static, but moves, keeps moving and changing (via Budi Utama, 2013).

Gen A found in the research location, both those living in urban and rural areas, are already able to operate a gadget or smartphone apparently. They are very familiar with various games or stories contained in the media. Those can be downloaded from youtube. Therefore, the transformation of the values of *satua* Bali in strengthening Gen A character education is done by combining between traditional and digital methods.

Gen A who live in digital-based era, *satua* Bali is given with the help of measured gadget or smartphone. They were also given *satuas* of Bali in a verbalistic way. This traditional way turn out to be more humanistic because there were interactions and touched the soul, and there were affection between children and parents or storytellers. The Balinese *masatua* activities carried out sustainably by combining traditional and digital ways which can strengthen the character of the children and also the development and the preservation of the *Masatua* tradition.

D. Conclusion

Gen A is not an empty vessel, but a unique subject that has a reason and curiosity. Gen A belongs to the golden ages, which has a



character that is growing and developing. There are almost 70% character building starting from zero until 5 years. One way is the *masatua* that continues every Thursday Culture, was held in twenty minutes interspersed with prayers and singing Balinese folk songs. Children are very happy to listen *satuas*, because teachers can enter their world, the teachers complement it with the images of media, vocal variations, dynamic movements, multi-directional interaction and dialogue, so that the atmosphere becomes alive, not boring and pleasant.

The Balinese *Satuas* that often telled to Gen A at Kindergarten Saraswati Tabanan, Bali, are *Satua Siap Selem*, and *Satua Ni Bawang Teken Ni Kesuna*. These two *satuas* contain moral messages and character values, such as religious values, honesty, discipline, communication, creative, curiosity, friendly, responsibility, and coordination. Transformation of *Masatua's* character values to Gen A is trough the process of internalization moral values into the mind and spirit of children. The characters of Gen A that were previously relatively bad, later can be good, because they have experienced strengthening. Children become diligent, respect teachers, friendly, dare to ask, not lie, express new ideas, and be responsible. The main values of the noble characters that make up the character of Gen A continue to be fostered, so that Gen A will be the gold generation with a noble character, and also the tradition of *masatua* as local wisdom can be preserved and developed in accordance with the development of science and technology.

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