



The Impact of Positive Character Building Ability in Balinese Songs and Teachers' Ability and Character on the Moral Education in Indonesia: Moderating Role of Institutional Support

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ABSTRACT

Purpose The purpose of the current is to examine the influence of Balinese music's and teachers' competence and character in moral teaching in Indonesian educational institutions. The article also discusses the moderating effect of institutional support on the relationship between positive character-building capacity in Balinese songs and moral education along with the moderating effect between teachers' skills and moral education in Indonesian educational institutions. **Design/methodology/approach** The current study used quantitative method and questionnaire survey was carried out for data collection. The top fifty educational institutions were selected using purposive sampling, while the questionnaires were distributed by using simple random sample. The questionnaires were distributed via mail and in-person visits by the researchers. 289 valid responses were used in data analysis by using Partial Least Square-Structural Equation Modeling (PLS-SEM).

Findings The results demonstrated a significant relationship between moral education, the character-building capacity of Balinese music, as well as the character and competence of teachers. The data also indicated that institutional support moderates the relationship between positive character-building capacity in Balinese songs and moral education along with the moderating effect between teachers' skills and moral education in Indonesian educational institutions. **Practical implications** Moral education has central importance for the students which can be promoted with the help of positive character-building ability in Balinese songs and teachers' ability as well as character. The current study suggested that institutions that assist teachers and students could benefit from the character-building capacity of Balinese songs, enhancing teacher competence and character along with the focus on moral education. **Originality/value** Moral education is addressed by several previous studies; however, this study addressed the moral education in perspective of Balinese songs which is very rare in the literature. Furthermore, the moderating role of institutional support is not addressed which is one of the valuable contributions of this study. In addition, this study addressed the novel role of positive character-building capacity and teachers' character which was ignored by the literature.

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Introduction

Traditional and modern Balinese songs are both creative literary works that are grateful, uplifting, and replete with pleasant qualities. Balinese songs were intentionally crafted as both amusing and instructional literary works. By listening to the chanting of Balinese tunes, many positive traits can be developed (Ida Bagus Nyoman & Ida Ayu Made Sri, 2018; Mustika, 2018). Balinese songs are intricately intertwined with the Balinese culture and Hinduism and the lives of the Balinese people. For the Balinese, cultural and religious life is as vital as fire and water. Due to Bali's reliance on cultural tourism, the expense of preserving Balinese culture is fixed. Hinduism enriches Balinese culture; hence, Hinduism and Balinese culture are practiced similarly. Benefits have also accrued to maintaining the Balinese language, script, and literature (Handayania & Padmadewia, 2019). Every time the Bali Arts Festival is conducted, Balinese literature contests for schoolchildren are always featured. To cultivate trustworthy competition participants, specialized education for understanding Balinese literature, including Balinese music, begins at a young age and is implemented with great vigor (Rasna & Binawati, 2018).

Every country in the world has distinct identities within and without its borders regarding internal identification. Balinese songs are regarded as the national identity. In Indonesian culture, Balinese songs are regarded as essential moral formation instruments. One of the primary reasons for appreciating Balinese songs is because they appeal to religious sensibilities. Institutions at nearly all levels favor Balinese education to improve morality and education (Aly, Taylor, & Karnovsky, 2014). In light of rule # 20/2013, Balinese language education and appreciation-fostering activities were implemented in elementary and middle schools. Balinese language textbooks from Class 1 Elementary School to Class XII SMA/SMK feature contemporary Balinese music and the words of traditional Balinese songs such as Macapat, Kidung, and Wirama (Suastra et al., 2017). Higher education schools with a Balinese Language and Literature Education Study Program are mandated to offer Balinese song courses to equip future Balinese language instructors with an appreciation for Balinese music (Wibawa, 2020). The significance of Balinese education for Indonesian society is evident from the preceding information. Keeping in mind the importance of Balinese songs for the formation of improved moral values in society, this study will examine it from the perspective of moral education.

The present study will address several gaps in the literature, such as 1) various moral education methods in every society. In Indonesia, Balinese songs are regarded as morally instructive music. In Indonesia, Balinese songs are also related to religion. Despite the Balinese songs and moral education is one of the most significant and highlighted aspects, several other factors remain unexplored. 2) Parmini (2021) studied Balinese song lyrics, learning, and teaching in Indonesian primary schools. In contrast, the current study will compare it to moral education by utilizing the moderating story of education instruction support from an Indonesian viewpoint with the most recent data. 3) Ida Bagus Nyoman and Ida Ayu Made Sri (2018) researched the religiosity and lyrics of Balinese songs. However, the current study will analyze it with instructors and moral education with the addition of the moderation impact from an Indonesian perspective and a new data set. 4) Wati et al. (2022) worked on Balinese family education, while the current research will focus on Balinese music, teachers, institutional support, and moral education in Indonesia.

5) The Positive Character Building Ability in Balinese Songs, Teacher Ability and Character, Institutional Support, and Moral Education model has not been tried in Indonesia in recent years. 6) [Yusa et al. \(2021\)](#) worked on tourism and Balinese songs, whereas the present study will examine character development via Balinese songs and teachers' moral education in Indonesia. The significance of the study is threefold: 1) it will highlight the importance of Balinese songs about positive character bringing, resulting in an improvement in moral education, particularly in Indonesia; 2) it will be helpful for the music industry, particularly Balinese songs-related professionals, to revise their policies to educate the society through better lyrics of the Balinese songs; and 3) it will allow researchers to explore more facets of the topic.

The structure of the work is separated into chapters. In the first chapter, an overview of the study, including the research gap and significance, will be provided. In the second phase, evidence regarding the positive character-building capacity of Balinese songs, teacher skill and character, institutional support, and moral education will be presented and examined in previous research. The third chapter of the study will describe the methodology, i.e., the collecting of data regarding the ability of Balinese songs to promote positive character development, teacher competence and character, institutional support, and moral education. Following this, the data's validity will be evaluated. In the fourth chapter, the data analysis findings will be provided. The study will conclude with a discussion of its conclusion, ramifications, and recommendations.

Literature Review

Education is the process of transferring knowledge from one generation to the next through socialization. Among the many benefits of education, one of the most important is morality. Character is one of the leading contributors to moral principles. Character is a trait, an attitude, a moral code, or a single attribute acquired over a lifetime. Since personality exists, a foundation in soft skills enhances one's future success. This is the skill that each individual must develop and constantly employ ([Radike & Lapasau, 2020](#); [Sastrawijaya, 2021](#)). Moral education aims to educate, empower, and cultivate students to construct their character as fully as possible. The government instituted character education in response to the local communities' bad social conduct. In Indonesian culture, character education is not a novel topic. It has evolved and been engrained in the culture of the archipelago.

In this regard, [Wiguna \(2022\)](#) believes that character is one of the essential characteristics that must be considered in practically every education area. Everyone possesses character or disposition, a fundamental quality that creates beneficial behaviors such as self-awareness, accountability, honesty, and respect for others. As it is simple to convey a message through music, music is one of the most powerful educational tools. Thus, [Parmini \(2021\)](#) worked on the lyrics of Balinese songs to learn and teach moral education in Indonesian elementary schools. 145 respondents' information was collected and analyzed. The results of the study indicated that a traditional Balinese song might be introduced into Indonesian education because it has a significant favorable effect on the moral attitudes of elementary school students. The ramifications of this study can assist students in developing fundamental moral ideals. Moral education led to enhanced character development. Any activity that improves the morality of society influences the nation's moral education system. Accordingly, [Arniati, 2020](#) examined the moral values in the Bali songs and debunked the notions that 1) the Balinese songs often teach morals and religion

to society and 2) the Balinese people enjoy the Balinese songs due to their moral and religious content. Thus, the following hypotheses are drawn from the preceding discussion:

H1: There is a significant association between positive character-building ability in Balinese songs and moral education in Indonesia.

Morality is one of the most important determinants of a nation's success. Success is not only about improving the economy but also about educating young people about character. The developed nation places greater emphasis on moral education than the developing nation. The parents and then the instructors provide the foundation for moral improvement. The present study will affect educators. Teachers are the backbone of the educational system as a whole. A good and skilled educator can result in their students receiving a better education. A teacher with strong talents and morals will favor improving his student's skills and their moral change. Therefore, educators play a crucial role in moral education (Dewi & Budiarti, 2019; Shavkatovna, 2021). Three behavioral characteristics comprise the character: understanding, striving to practice, and demonstrating kindness. The three elements of this psychological process foster moral development and maturity in individuals. In other words, the character may be a positive attribute that aids in distinguishing between positive and negative features. A character exemplifies outstanding ideas, communication, and conduct. Teachers have a crucial role in character development, which ripple effect on moral education (BBS FHKPS, 2021; Corno & Anderman, 2015; Hwang, 2021). Moral education is imparted to pupils in the classroom and through the teacher's daily activities.

Similarly, Shih (2022) worked in preschool moral education. The research was performed in Taiwan. According to the study's findings, the teacher's skills, competencies, and character play an important part in moral teaching. Students within and outside their teaching region receive a superior moral education due to their teachers' high moral standards and good character. Frequently, governments develop and compel teachers to participate in moral education-related programs and activities so that teachers can provide pupils with a better moral education. Gerasimova et al. (2021) worked in this environment to design a moral program for instructors. A sample of twenty-four educators was collected and studied. According to the study's findings, involvement in the activities links to moral education and improves the instructors' moral values, which are then reflected in their education. Thus, the hypotheses drawn from the preceding discussion are as follows:

H2: There is a significant association between teacher ability, character, and moral education in Indonesia.

Countries worldwide exert their greatest efforts to modernize and develop their education systems. One of the primary goals for these endeavors is to cultivate an educated and skilled future generation who can positively contribute to nation-building. Educational institutions are the fulcrum of this entire procedure. The student's life is shaped by the environment, skills, education, and morality he acquires at school. In this perspective, (Krettenauer, 2021) examined the function of educational institutions within the moral sciences. According to the study, educational institutions with strong rules and regulations, high moral values, and character development produce better moral education within and beyond the institution's territory. Students utilize everything they observe and learn from

their educational institution in the actual world. Thus, an institution with a poor moral framework produces youth lacking moral ideals and character. A student's elementary school is one of their key learning environments. Thus, moral education in primary schools is crucial to changing kids' moral ideals. Students retain the knowledge and abilities obtained in school throughout their entire lives. [Harmawati, Sapriya, and Bestari \(2022\)](#) conducted a literature evaluation on moral teaching in schools within this setting. In total, 23 articles published between 2008 and 2022 were evaluated. According to the study's findings, the bulk of authors of studies on moral education are from China and the United States.

In China and the United States, technology-based moral education has made great strides; sixty percent of the examined research on moral education focused on moral principles, new teaching approaches, and experience ([Putra, Akrim, & Dalle, 2020](#)). The researchers found a lack of literature on moral competencies and digital technology. Consequently, educational institutions can serve as moderators. In this regard, [Boudreaux, Nikolaev, and Klein \(2019\)](#) investigated the moderating effect of economic institutions on the connection between entrepreneurial qualities and entrepreneurial behavior. The decade of data from 2002 to 2012 was collected and evaluated. The results of the study indicate that economic institutions moderate the relationship significantly. Consequently, the educational institution can serve as a moderating variable. The hypotheses obtained from the preceding discussion are as follows:

H3: Institutional support significantly moderates the relationship between positive character-building ability in Balinese songs and moral education in Indonesia.

Numerous variables, including education and skilled labor, are crucial to improving the country's future. The governments exert their greatest efforts to improve their citizens' living levels. Food and education are the fundamental necessities of existence for the people. The education system is one of the most significant disparities between industrialized and developing nations. Educational institutions are one of the fundamental principles that shape an individual's character and influence their entire life. Thus, the educational institution might be a moderator between teachers and education. The student's life is shaped by the environment, skills, education, and morality he acquires at school. As a high-skilled institution, a better environment will encourage teachers and students to develop the necessary abilities. Teachers whose interpersonal skills improve due to adopting improved education and skills policies will advance in their educational careers.

In this context, [Mokhber, Khairuzzaman, and Vakilbashi \(2018\)](#) examined the moderating influence of organizational support in the firm-innovation relationship. The research was performed in Iran. The data set of one hundred companies was compiled and evaluated. The study's findings confirmed the positive relationship between organizational innovation and transformational leadership. Furthermore, this investigation verified two of the expected moderating effects. According to the results, transformational leaders might foster innovation within an organization and ensure the inventions' commercial success.

Similarly, [Kumar, Liu, and Jin \(2022\)](#) investigated the moderating effect of organizational support on the link between employee empowerment and behavior. 346 participants' data were collected and evaluated. According to the study's findings, employee empowerment positively correlated with TCB when POS was high but not when

POS was low. This empirical conclusion supports the notion that employee empowerment, heightened by perceptions of inadequate organizational support, has a positive effect on the development of aggressive conduct. Additionally, organizational support works as a crucial moderator. Consequently, organizational support can function as a moderator. Thus, the following hypotheses are drawn from the preceding discussion:

H4: Institutional support significantly mediators the relationship between teacher ability character and moral education in Indonesia.

Research Methodology

The article analyzes the moderating effect of institutional support on the relationship between positive character-building capacity in Balinese songs, teachers' skills, and moral education in Indonesian educational institutions. The questions have been selected to collect primary data from respondents. Using objects, the researchers measured the variables. The positive character-building ability in Balinese songs is measured by ten items extracted from [Parmini \(2021\)](#), teachers' ability and character are measured by eight items extracted from [Bavarian et al. \(2013\)](#), institutional support is measured by eight items extracted from [Abdullah and Primus \(2021\)](#), and moral education is measured by six items extracted from [Temli, Sen, and Akar \(2011\)](#).

The respondents of the survey are the educators of educational institutions. The top fifty educational institutions were chosen using purposive sampling, while the teachers were chosen using a simple random sample. The questionnaires were distributed via mail and in-person visits by the researchers. 527 questionnaires were sent out. However, only 289 were returned for a response rate of around 54.84 percent. The smart-PLS method examined the validity, dependability, and connection between variables. It is an efficient instrument for analyzing small and big primary data sets. It works effectively with intricate models ([Hair, Gabriel, & Patel, 2014](#)). Positive character-building ability in Balinese songs (PCBABS) and teachers' skill and character were employed as independent factors in the study (TAC). In addition, the article employs one moderating variable, institutional support (IS), and one dependent construct, moral education (MED). Figure 1 depicts these variables inside its framework.

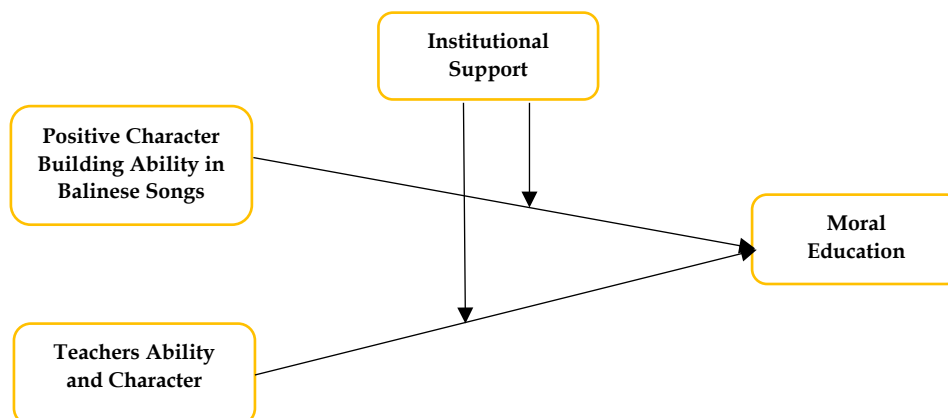


Figure 1: Theoretical framework

Research Findings

The study's findings demonstrate the link between items referred to as convergent validity using Alpha, factor loadings, composite reliability (CR), and extracted average variance (AVE). Results revealed that CR, Alpha, factor loadings, and AVE values are greater than 0.50. These outcomes demonstrated that convergent validity is valid. These results are shown in Table 1.

Table 1

Convergent validity

Constructs	Items	Loadings	Alpha	CR	AVE
Institutional Support	IS1	0.829	0.923	0.93	0.65
	IS2	0.859			
	IS3	0.846			
	IS4	0.810			
	IS5	0.582			
	IS6	0.782			
	IS7	0.868			
	IS8	0.862			
Moral Education	MED1	0.781	0.882	0.91	0.63
	MED2	0.826			
	MED3	0.666			
	MED4	0.814			
	MED5	0.831			
	MED6	0.836			
Positive Character-Building Ability in Balinese Songs	PCBABS1	0.855	0.944	0.95	0.66
	PCBABS10	0.803			
	PCBABS2	0.836			
	PCBABS3	0.837			
	PCBABS4	0.837			
	PCBABS5	0.800			
	PCBABS6	0.839			
	PCBABS7	0.781			
	PCBABS8	0.750			
	PCBABS9	0.810			
Teachers' Ability and Character	TAC1	0.932	0.974	0.97	0.86
	TAC2	0.914			
	TAC3	0.941			
	TAC4	0.931			
	TAC5	0.939			
	TAC7	0.925			
	TAC8	0.930			

Using cross-loadings and Fornell Larcker, the study's findings demonstrate the link between variables known as discriminant validity. The results demonstrated that the figures that revealed the nexus between the variable and itself were larger than those that showed the nexus between the variable and other constructs. These results demonstrated the validity of discriminant validity. These results are presented in Tables 2 and 3.

Table 2

Fornell Larcker

	IS	MED	PCBABS	TAC
IS	0.809			
MED	0.430	0.794		
PCBABS	0.449	0.498	0.816	
TAC	0.425	0.435	0.494	0.930

Table 3

Cross-loadings

	IS	MED	PCBABS	TAC
IS1	0.829	0.345	0.330	0.352
IS2	0.859	0.349	0.388	0.349
IS3	0.846	0.336	0.363	0.342
IS4	0.810	0.306	0.390	0.376
IS5	0.582	0.250	0.255	0.184
IS6	0.782	0.354	0.341	0.351
IS7	0.868	0.387	0.408	0.374
IS8	0.862	0.421	0.407	0.389
MED1	0.368	0.781	0.457	0.429
MED2	0.373	0.826	0.433	0.345
MED3	0.242	0.666	0.254	0.336
MED4	0.321	0.814	0.388	0.306
MED5	0.360	0.831	0.387	0.318
MED6	0.361	0.836	0.414	0.331
PCBABS1	0.371	0.454	0.855	0.407
PCBABS10	0.350	0.306	0.803	0.326
PCBABS2	0.352	0.459	0.836	0.451
PCBABS3	0.380	0.458	0.837	0.434
PCBABS4	0.368	0.434	0.837	0.450
PCBABS5	0.354	0.301	0.800	0.328
PCBABS6	0.376	0.429	0.839	0.455
PCBABS7	0.360	0.374	0.781	0.391
PCBABS8	0.355	0.395	0.750	0.386
PCBABS9	0.393	0.383	0.810	0.353
TAC1	0.403	0.384	0.459	0.932
TAC2	0.428	0.388	0.463	0.914
TAC3	0.396	0.391	0.467	0.941
TAC4	0.369	0.433	0.454	0.931
TAC5	0.394	0.389	0.463	0.939
TAC7	0.415	0.412	0.462	0.925
TAC8	0.368	0.431	0.452	0.930

The study results show the correlation between variables called discriminant validity using Heterotrait Monotrait (HTMT) ratio. The results exposed that the figures are lower than 0.85. These results revealed that the discriminant validity is valid. These outcomes are given in Table 4.

Table 4

Heterotrait Monotrait ratio

	IS	MED	PCBABS	TAC
IS				
MED	0.468			
PCBABS	0.479	0.528		
TAC	0.446	0.467	0.509	

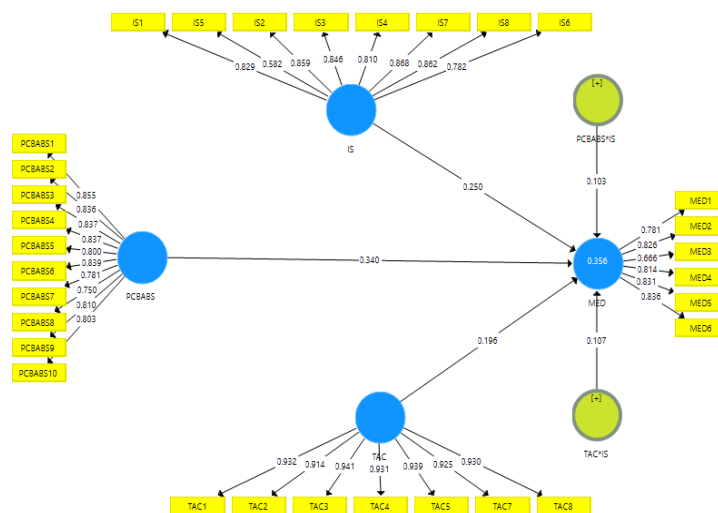


Figure 2: Measurement model assessment

The results suggested that the positive character-building capacity of Balinese songs and the competence and character of teachers have a favorable relationship with moral education and support hypotheses H1 and H2. In addition, the data indicate that institutional support considerably moderates the relationship between good character-building capacity in Balinese songs, teachers' skill and character, and moral education and accepts Hypotheses H3 and H4. These results are shown in Table 5.

Table 5

A path analysis

Relationships	Beta	S.D.	T Statistics	P Values
IS -> MED	0.250	0.067	3.729	0.000
PCBABS -> MED	0.340	0.077	4.400	0.000
PCBABS*IS -> MED	0.103	0.059	1.752	0.041
TAC -> MED	0.196	0.075	2.622	0.005
TAC*IS -> MED	0.107	0.058	1.859	0.033

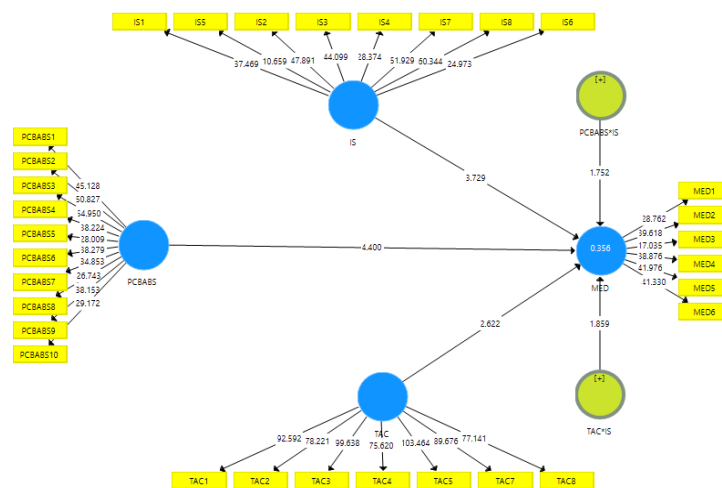


Figure 3: Structural model assessment

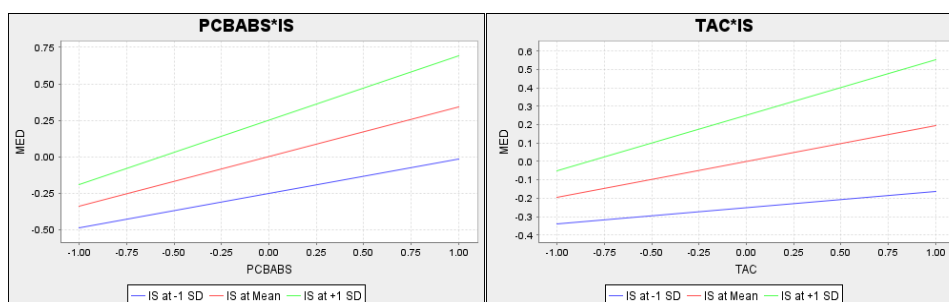


Figure 4: Moderation analysis

Discussions

The findings indicated that the character-building capacity of Balinese music had a favorable relationship with moral education. These outcomes are backed by prior research by [Parmini \(2021\)](#). The previous study reveals that Balinese song has the power to transform the personalities of those who listen to them due to their captivating lyrics, dynamic music, volume, and speed. When Balinese music is utilized in periodic programs, it aids in reducing character flaws and imparting moral education. These findings are consistent with a previous study by [Adhi, Parmini, and Wulandari \(2020\)](#) examining the relationship between Balinese songs and moral instruction. The Balinese song has a favorable influence on character development. It stimulates students' thoughts, motivates them to eliminate character flaws, and cultivates their ability to adhere to moral ideals. Therefore, the ability to form a positive character benefits moral education. The results indicated a positive relationship between teacher competence, character, and moral education. These findings are backed by [Narinasamy and Mamat \(2013\)](#). This study hypothesizes that if teachers can communicate effectively, they can affect students' thoughts and behaviors. These instructors can inspire pupils to learn and adhere to moral ideals. According to a previous study by [Gui et al. \(2020\)](#),

instructors serve as role models for most students. When teachers have high moral standards, they are better able to teach morality.

Results indicated that institutional support is a key mediator between the positive character-building potential of Balinese songs and moral instruction. Following the findings of [Wati et al. \(2022\)](#), institutional support is beneficial to the management and teaching faculty in their efforts to develop the morality-teaching capacity of Balinese songs. These findings are reinforced by the prior research of [Ida Bagus Nyoman and Ida Ayu Made Sri \(2018\)](#), demonstrating that institutional support facilitates using Balinese songs to develop positive character traits and enhance moral education. The results indicated that institutional support is a key mediator of the relationship between teacher skill, character, and moral education. These findings are consistent with a previous study by [Birhan et al. \(2021\)](#), indicating that institutional support is useful for improving teacher skills and character and motivating students to engage in moral learning. These findings are supported by a previous study by [Thoyyibah, Hartono, and Bharati \(2019\)](#), which demonstrates that if educational institutions support teachers and students, teachers will have superior ability and character and thus will be able to perform more effectively in moral education.

Theoretical Implication

After reading this paper, scholars can learn much about future moral education research. The study investigates the effects of the positive character-building capacity of Balinese music, as well as the competence and character of teachers, on moral education. In contrast to prior research, the current study combines the positive character-building potential of Balinese music with teacher ability and consistency in moral education with greater clarity. In addition, the study contributes to the body of knowledge by investigating the role of institutional support as a moderator between the positive character-building potential of Balinese songs, teacher skills, and character and moral education. This is the first study in Indonesia to examine the effects of the positive character-building potential of Balinese music and teacher competence and character on moral education.

Empirical Implication

Students are instilled with righteousness through moral education, which also aids in constructing economies and civilizations on the proper foundation. Therefore, it ensures economic and social development. Because it tackles how to enhance moral education, this study has numerous empirical consequences. The report provides principles for the administration of educational institutions and moral education. To give students moral instruction, the study recommends that administrators of educational institutions develop policies mandating the periodic organization of character-building Balinese music programs. For moral education to be offered to pupils, the study suggests that teachers' skills and character must be enhanced by implementing appropriate policies and educational strategies. The paper instructs politicians on constructing moral education policies utilizing inspiring Balinese songs and effective instructors' competence and character. In addition, the students recommend that behavior education management be helpful to use the positive character-building power of Balinese songs and develop teacher competence and character. Therefore, Balinese music's positive character-building capacity and teachers' competence and integrity can contribute more effectively to moral instruction.

Conclusion

The study aimed to evaluate the role of Balinese songs and teacher competence and character in moral teaching. In addition, the role of institutional support as a mediator between the positive character-building potential of Balinese music, teacher skill & character, and moral education was to be investigated. The authors have collected data from the Indonesian educational system about the character-building potential of Balinese music, teacher competence and character, institutional support, and moral education. According to the findings, the strong character-building power of Balinese song and instructor skill and character has a favorable correlation with moral education. The results suggested that if the Balinese song has a favorable capacity for character development, it will assist teachers in evaluating and shaping the students' personalities. Therefore, moral education can be efficiently offered. According to the findings, an institution that preserves the services of teachers with effective skills and good character can better instill moral values in its students. In addition, the study suggested that institutions that assist teachers and students could benefit from the character-building capacity of Balinese songs, enhancing teacher competence and character and moral education.

Limitations

Despite its significant ramifications, this study has some drawbacks. It is anticipated that these restrictions will be eliminated in future writing on moral education. First, the current research addresses only two criteria as predictors of moral education: the positive character-building potential of Balinese music and instructor competence and character. A survey of the Indonesian school system has been conducted to evaluate the progress of moral education using the positive character-building capacity of Balinese music and teacher competence and character as predictors. The data collected from a single economy may not be valid and generalizable. Therefore, future research needs to collect evidence from many economies to test hypotheses, including these variables.

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