

Strategies for Strengthening Religious Culture at Students in Hindu Pasramans, Praya City, Central Lombok

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Abstract

This study aims to conduct a study the strategies applied in the context of strengthening religious culture that are focused on students through the non-formal education in the pasramans which were built by the Hindu community in Praya City, Central Lombok Regency. This phenomenon is closely related to efforts to strengthen Balinese cultural identity and Hindu religious practices starting from the younger generation at an early age and adolescents through education given to pasraman. The focus of the problem that is sought for answers is what is the background for the construction of the pasramans, how is the process of empowering the pasraman, and how is the strategy for internalizing religious culture for students of Hindu pasraman in Praya City. This research is designed in an interpretive qualitative type by using a case study model that occurs at the research site. This study resulted in three findings in response to the formulation of the problems posed. First, the background of the construction of the Hindu pasraman in Praya city is related to the provision of religious culture learning that has not been touched in student learning in formal school education. Second, the process of empowering the Hindu pasraman through the acceleration of learning tools along with the dynamics of the times, prioritizing the competence of human resources, and empowering the facilities and infrastructure used in the administration of pasraman education. Third, the strategy of internalizing religious cultural values in Hindu pasraman students through adapting the implementation of learning to the needs of mastering religious culture, human resource support, and weighting learning on aspects of increasing expertise through Hindu cultural practices.

Keywords: Strengthening strategy, religious culture, religious practice, pasraman students.

1. Introduction

Instilling Hindu cultural values is very important in order to build the quality of people's lives. The cultivating of religious cultural values is very important because in the cultural practice inherited by the ancestors it has a number of benefits that can be used to realize human traits in a person. The embodiment the aspects of religious culture in everyday life in order to be able to become a virtuous human being and reflect commendable behavior in the midst of social life. The application of religious culture should start from an early age so that after adulthood they

will become people who have noble character. This can be realized from cultivating cultural values imbued with religious teachings starting from the family environment and also the school environment. The importance of building a religious culture at the school level, as revealed by Silkyanti (2019) that the existence of a religious culture in schools has the opportunity to develop characters, such as religious characters, disciplined attitudes, applying tolerance, being able to make friends, having a hard working nature, and being able to be responsible.

In line with the above conditions, the religious characteristics that are implemented by students in carrying out daily interactions are indicated by an attitude that reflects the teachings of the religion they adhere to. Siswanto (2019) reveals that the attitude of religiosity that is implemented does not only occur when a religious person carries out ritual activities in accordance with the teachings of his religion, but carries out activities that are driven by supernatural powers. Relating to behavior that displays Supernatural powers, namely powers that are not visible to the eye, but activities that occur in a person's heart.

Discipline as the implementation of religious culture is related to adherence to the teachings of the religion he adheres to. This obedience comes from the awareness that grows in him so that in the behavior of daily life he is able to show moral values in accordance with what is taught by religious teachings. Discipline can also be applied in schools, as revealed by Utami (2016) that through punishment given to students who make mistakes is the application of discipline to students, namely the punishment is educational in nature to instill student discipline.

The attitude of tolerance implemented by students as a reflection of religious culture in the form of an attitude of accepting and respecting the differences that exist in a society. One of these differences is the difference in religion. Religious differences that are accepted as part of people's lives when they receive acceptance and are invited to live side by side are the implementation of an attitude of tolerance. In this regard, the Tim Penyusun (2019) revealed that tolerance is shown by an attitude that is able to provide space and does not interfere with the property rights of others in carrying out their beliefs and also expressing opinions, even though these opinions are different from what they believe. Tolerance in this regard is an open, airy, voluntary, and gentle attitude in accepting a difference. Tolerance always goes hand in hand with respect, accepting different people as part of life together, and positive thinking. In line with that, according to Badriah, et al. (2019) if the attitude of tolerance cannot be demonstrated, namely the attitude of differences acceptance cannot be realized, it will inevitably lead to conflict. In this regard,

tolerance between human beings cannot be applied, so harmony and peace in life are difficult to realize.

The friendly attitude that is implemented by someone who applies a religious culture is shown by cooperative behavior with other people who encourage each other. This attitude is also taught in Hindu religious teachings that humans should be able to create a life that helps each other. The attitude of being able to be friendly in the teachings of Hinduism is clearly expressed in the *Sārasamuçcaya* Hindu holy book, as in the following verse:

Asantyāgāt pāpakṛtamapāpān tulyo dosah
sprṣate miṣrabhāvāt,

Ṣuṣkeṇārdram dahyate micrabhāvāt tasmād
pāpāḥ saha sandhīṇ na kuryāt.

Apan ikang wwang yang pasangsarga lawan wwang pāpakarma, kahawā juga ya dening dosa nikang pāpakarma, akadyangganing tahên ahurip, milu gêsêng yan pamiṣra lawan tahên aking, matangnyan tan pasāhaya, tan pamitrā lawan wwang pāpakarma juga ngwang.

Sārasamuçcaya 326

It means :

For that person, if he associates with someone who is evil in his actions, cannot help but be infected with the stain of evil deeds, for example, a living tree will also burn, if it mixes with dry wood, therefore never make friends, especially if it is mixed with dry wood. Friends with people who do evil deeds (Kadjeng, 2005).

The verse above according to Suari (2021) states that the characters in the environment where humans are can have an influence on the humans around them. People who are in an environment of good character and virtuous character builds up in people according to the character of the environment.

Having the nature of hard work for someone who is able to apply a religious culture can be interpreted as having a high work spirit supported by a willingness to read and supported by adequate abilities in order to achieve results, as targeted. Hard work in a number of contexts is often referred to as a high work ethic. In this regard, Jati (2008) reveals that work ethic can basically be found in many

religions. However, the work ethic is adjusted to the social and cultural context that is upheld by the community.

The attitude of being able to be responsible in relation to religious culture is an attitude in carrying out an activity that is based on sincerity and is willingly willing to accept the consequences. Regarding the relationship between responsibility and work ethic, it was found in the results of Rozikan's research (2019) which found a positive influence between responsibility and work ethic. This research was conducted on the Islamic work ethic of philanthropic employees. Research results Wira, et al. (2021) in Wata Banua Village found that work ethic motivation among Hindus is always shown by the spirit of self-sacrifice called *yadnya* and also that work is seen as an obligation that must be carried out.

A number of religious cultural attitudes described above are an indication that the next generation, especially students who are in the process of education, need to inculcate these attitudes. Based on the results of observations in the field, religious culture has not been fully imparted through formal education in schools, as happened in Praya City, Central Lombok Regency, Indonesia. Data in the field shows that students in some formal schools do not get teachers who teach religious culture lessons as they should because of the shortage of Hindu religious teachers in a number of formal schools. These constraints have an impact on the low level in mastery of religious culture due to the limited number of teachers who teach. Hindu students in Praya city are a minority group in terms of quantity, so the distribution of religious teachers has not reached the ideal target.

Based on the description above, there are important problems that must be overcome in order to improve the quality of human resources, especially among Hindus. An important action to take is to help Hindu students to obtain religious cultural education which is not sufficient in formal schools. The Hindu community initiated the formation of *pasraman* as a vehicle to complete the educational needs of students, especially in the field of religious cultural education. The *Pasraman* that was built has been able to assist students in providing learning related to

religious culture and also a number of subjects that can be used to improve the quality of themselves that they have not received in formal schools. In this regard, this research focuses on three problems that are sought for solutions. First, what is the background for the construction of the Hindu *pasraman* in the community in Praya City? Second, how is the process of empowering the Hindu *pasraman* built by the community? Third, what is the strategy for revitalizing religious culture among students who take part in education at the Hindu *pasraman*? The results of this study are expected to be used as an alternative solution in providing religious culture education among Hindu students in order to improve the quality of human resources.

II. Methods

The design of this research is interpretative qualitative with a case study model. The data collected in accordance with the data collection techniques were then analyzed using predetermined analytical techniques. The results of data analysis are then presented in descriptive form through text, words, expressions, opinions, and ideas from data sources in accordance with the urgency of this study. This research uncovers a case study that emerged at the research location which was then identified, classified, and sought a solution based on the relevant theory. The data sources of this study consisted of two, namely primary data sources and secondary sources. Primary data sources are obtained directly from informants and learning activities in *pasraman*. Secondary data sources are obtained indirectly from the main sources, but are obtained through document studies which include archives from various agencies, statistical data, and monographs. The secondary data is data that escapes the observations of researchers and also cannot be obtained from informants.

The sources of data in the form of resource persons in this study on the grounds that the informant as a source is able to provide data that is not observed by the researcher. Sources of event data are very much needed related to the implementation of learning in *pasraman*. The research location used as a place for data collection was determined in Praya city in connection with the information provided

regarding the condition of the location of the event or activity being carried out. Another reason is that from understanding the location and its environment, researchers can carefully try to study and critically draw conclusions. Document sources as written materials or objects related to certain events or activities in the past are used because they are related to the needs of research data.

Data was collected through direct observation in the field, interviews with a number of informants, and document studies to support the main data. Observations focused on activities in the implementation of learning in pasraman. Interviews in data collection were carried out with a number of informants determined by purposive techniques. Document study was conducted by analyzing a number of documents used in the learning process at pasraman.

This study uses an interpretive qualitative analysis technique which is carried out through a process of data grouping, data reduction, and followed by data interpretation. The grouping of data aims to make it easier to identify the types of data obtained in the field. The grouping of data includes those obtained through three data collection techniques, namely data from observations, data from interviews, and data from document studies. Data reduction is the process of selecting important data needed to answer the research problem formulation. The data collected in the field are diverse in nature so it needs to be selected according to the research needs. The process of data interpretation is the interpretation of data to obtain the meaning and intent contained in it.

III. Discussion

The Background for the Establishment of the Hindu Pasraman as Non-Formal Educational Institution

The Balinese-Hindu community, namely the Balinese ethnic population who embraces Hinduism in Praya City, has a smaller population than the Sasak community who embraces Islam. The arrival of Balinese-Hindu people to Praya city was mostly after the independence of the Republic of Indonesia in order to find a livelihood. Based on observation

data in the field, it was found that the Balinese-Hindu people who live in Praya city mostly work as civil servants, traders, businesses, and a small part of them as laborers. The Balinese-Hindu community in Praya City, even though they are a minority population, is still strong in maintaining cultural traditions and also carrying out religious teachings inherited from their ancestors.

The social relations that occur between Balinese-Hindu people and Sasak-Islam people in Praya city are categorized as very good. This can be seen from the interactions that occur between the two ethnic groups which are very intense in an activity, both carried out by Balinese-Hindu people and activities carried out by the Sasak-Islam community. They invite each other if one ethnic group has a celebration. Based on observations in the field, it was found that when Balinese-Hindu people carry out religious culture activities, such as a wedding ceremony, they invite a number of Sasak-Islam people to attend the traditional ceremony. Analogously, if the Sasak-Islam people carry out the wedding ceremony, a number of Balinese-Hindu people are also invited to attend to witness the ceremony being carried out. Nevertheless, the relationship that occurs between the Balinese-Hindu and the Sasak-Islam people on the island of Lombok is dynamic. The Balinese-Hindu people and the Sasak-Islam people in a number of traditional and cultural practices create harmony, as quoted from Wirawan (2018) that through the implementation of traditional traditions, two ethnic groups of different religions perform rituals together in Bebekek, North Lombok which creates social harmony. Synergize with it, Widana, et al. (2020) stated that the relationship between Balinese-Hindu people and Sasak-Islam in Bayan, North Lombok can build communication relationships that have the opportunity to create harmony. In another part, according to Saloom (2009) reveals that the relationship between the Balinese and the Sasak people in Lombok is dynamic, which is indicated by tidal events that occur from one time to the next. In this regard, Komang Jaya (an informant) revealed that the tangled threads of Balinese Hindu dynamics in Central Lombok experienced ups and downs, both in terms of quantity (amount) and in terms of quality. The number of Balinese Hindus in Central Lombok has decreased slightly due to

several things, namely resettlement because the majority of Balinese Hindus in Central Lombok are civil servants, policemen, soldiers or office employees, when there is a mutation or entering retirement, many of them choose to return to their homeland, namely Bali.

The ups and downs of the relationship that occurs between the Balinese-Hindu and the Sasak-Islam people greatly affect people's lives, both among the Balinese and among the Sasak people. The influence that occurs among the Balinese people, especially those related to social conditions, culture, and the implementation of religion. The dynamics of the unfavorable relationship between the two ethnic groups resulted in not getting serious attention related to the social system, cultural system, and the quality of the implementation of Hinduism. These events require action to reaffirm identity related to culture and also related to the implementation of Hinduism in everyday life. The Hindu community leaders in Praya city initiated the establishment of a forum that can support the improvement of the quality of human resources in a number of ways. This is also very closely related to the preservation of noble values related to culture and the implementation of Hinduism among the next generation. The next generation should receive a strong education related to the noble character contained in the culture and teachings of Hinduism.

Based on the results of Widana's research (2013) that the younger generation of Hindus, especially students who should receive Hindu cultural and religious education in formal school education, but in a number of schools they do not get as expected. This is because the number of teachers who are supposed to teach cultural and religious education is still relatively lacking. This condition requires a strategy to provide equivalent learning materials outside of formal education. The lack of teachers who teach Hindu culture and religion in formal education was also stated by Komang Astuti (an informant) who in general stated that at the Senior High School there is still a need for additional Hindu religious teachers because so far those who teach Hinduism are teachers who have other areas of expertise, such as physics teachers, art teachers, or teachers in other fields of study who are not Hindu.

The same condition related to the shortage of teachers teaching Hindu religious subjects also occurred at the First High School in Praya city. This incident was revealed by Ketut Kansas (an informant) who in essence revealed that at the State Junior High School I Praya there was a shortage of teachers who taught Hindu religious studies. Overcoming the shortage of teachers must bring in "honorary" teachers to teach the field of Hindu religious studies. Whereas in terms of school status, teachers should have the status of civil servants. The government should pay attention to this to help educate Hindu students who want to get Hindu religious education in accordance with the curriculum.

The existence of a shortage of teachers who teach the field of Hindu religious studies as well as the field of Balinese culture requires a pilot to help provide Hindu religious and cultural education outside of formal education. In this regard, the Hindu community in Praya City builds non-formal educational institutions, one of which is pasraman. This non-formal educational institution that was formed accommodates the learning of Hindu students in the field of study, such as Hindu religion lessons, Balinese language lessons, lessons on making upakara (ritual facilities), dharma gita lessons, yoga lessons, as well as a number of materials related to strengthening cultural knowledge and the implementation of Hinduism.

Based on observational data obtained in the field, there are six pasramans built by the community in Central Lombok Regency. Of the six pasramans, two are located in Praya city and four are located outside Praya city. The pasramans in Central Lombok Regency complete with their names, which are presented in Table 1 below.

Table 1. Data Pasramans in Central Lombok Regency

No.	The Names of <i>Pasraman</i>	Location	Status
1	Padma Sari	Praya City	Active
2	Pradnya Paramita	Praya City	Active
3	Swasti Wacana	Kraning	Active
4	Dharma Amertha Sari	Ubung	Active
5	Satya Prabhawa	Taman Bali	Active
6	Gita Satya Prasadha	Mantang	Active

Source: Processed from the observations of researchers, 2022

Based on the data above, all pasramans in Central Lombok Regency are still active. The Pasraman Padma Sari and Pradnya Paramita are located in Praya city with services tailored to the needs of students. The Pasraman Padma Sari students who study are those who are categorized as early childhood. The learning provided in fostering students is adjusted to the age level of the child which is more focused on the aspect of learning through playings. There are two teachers who guide the students in this pasraman. The Pradnya Paramita Pasraman provides services in educating students at the elementary, junior high, and high school levels. The number of students who receive education at this pasraman is greater because it accommodates learning from elementary to high school levels. The number of teachers who teach at the Pradnya Paramita pasraman is ten teachers.

The existence of a pasramans in Central Lombok Regency is very important for the education of students in order to complete the subjects they have not received in formal school. This was acknowledged by the Head of Parisada Hindu Dharma Indonesia (PHDI) Central Lombok Regency, I Komang Restu Sosiawan (an informant) who stated that the establishment of the pasraman was very helpful in nurturing children to develop knowledge in the fields of Hindu culture and religion. Students who are in formal schools have not been able to get Hindu religious lessons and cultural lessons as needed, so they can learn these knowledge and sciences at pasraman. The people of Central Lombok have been grateful that the existence of this hostel is very helpful in improving the quality of students in the field of Hinduism and culture which will later be used as provisions for their future. In line with this, referring to Wirawan (2021) that culture is practiced by the supporting community as a vehicle to improve the quality of life. This is indicated by the practice of Balinese culture which is imbued with Hindu religious teachings in the form of rituals containing educational values to build awareness in order to improve the quality of humanity.

The Process of Empowering the non-Formal Educational Institutions in Hindu Pasraman

The implementation of religious culture education and learning for students at non-formal educational institutions of pasramans certainly implements an empowerment process that is in line with modern educational organizations with a number of adaptations that are very tailored to the purpose. This empowerment process involves aspects of learning content, prioritizing human resource competencies, physical facilities and infrastructure to support learning. First, the acceleration of learning devices along with the dynamics of the times. Although Pasraman uses learning tools in accordance with the learning model in formal education, the learning content must accelerate itself with the dynamics of the needs of the times to realize the learning outcomes that will be targeted. Based on the results of observations in the field, it was found that the learning tools used to strengthen aspects of religious culture were more focused on the practical aspects than the theory. In relation to this, students who attend education at Pasraman are prioritized to be able to apply aspects that are used as teaching materials. This is based on the consideration that the practical aspect will be more targeted in internalizing the values contained in the culture and implementation of Hindu teaching.

The emphasis on the practical aspect of learning at the pasraman was acknowledged by the teacher who taught at the Pasraman Pradnya Paramita I Gusti Putu Wirantari (an informant) who in general stated that the students who were educated at the pasraman in the context of the learning content emphasized more on the practical aspect than the theory. Although the practical aspect is emphasized, the theory is still given because theory and practice must be in line. This can be stated for example, such as making upakara (facilities), namely the facilities used as media in performing Hindu ceremonies, of course, the praritual ctical value of the ability to make ritual facilities will be emphasized. This is very important because today's children tend to know the names of the upakara, but cannot make even simple upakara tools. Referring to Suarnaya, (2020) that in pasraman students are taught to make ceremonial facilities. They are taught to make offerings that are used as a means of ceremony.

Second, it relates to prioritizing the competence of human resources, which is important in the process of providing education in pasraman regarding the availability of teachers who teach. A number of pasramans in Central Lombok Regency have collaborated with a number of teachers who have competence in the fields needed in the learning process. This was acknowledged by a Hindu figure I Gusti Lanang Madia (an informant) who stated that the teachers involved in the learning process at the pasraman, especially in Praya city, were those who had expertise in the fields required for learning at the pasraman. They have the status of civil servants and there are also "honorary" teachers, namely those who are not civil servants and are willing to devote themselves to teaching at the pasraman. The most important thing is that they have competencies according to the required fields and are also willing to dedicate themselves to developing students who take part in studying at the pasraman. This is in synergy with the results of Sumiasih's research (2019) that pasraman is very very important in providing Hindu religious learning to students who cannot be achieved in formal school education institutions.

Third, related to facilities as well as the need for physical infrastructure used in the learning process at the pasraman is highly conditioned by the ability of the community. In this regard, based on the results of observations in the field, it was found that in the learning process the students at the pasraman used the facilities and infrastructure owned by Hindus who were around the implementation of education. These facilities and infrastructure such as the banjar Hindu halls, school rooms, temple areas, or foundation buildings owned by Hindus. The students who are taking lessons do not seem to be affected by the facilities and infrastructure, but what is more important for them is that they are able to follow the lessons given by the teacher.

The condition of the facilities and the need for infrastructure in the form of physical objects used in the learning process to support the learning process using places belonging to Hindus was recognized by a Hindu community leader in the city of Praya I Nyoman Miasa (an informant) who revealed that in the learning process at the pasraman the community used

facilities owned by Hindus. In Praya city there are many facilities owned by Hindus, such as temples, school rooms, banjar halls, foundations, and others that can be used as a place to study by students. Although studying in places that have not become pasraman assets, the most important thing is that there are facilities and infrastructure that can be used for learning. After all, the most important thing is to be able to carry out learning well and not be disturbed by the surrounding environment. This is in line with the expression of Purwita, et al. (2020) that the implementation at the Swasta Pranawa Pasraman, uses the environmental facilities and infrastructure of the Dalem Temple in Abian Tubuh.

Strategies for Planting Religious Culture at Students in Hindu Pasraman

There are at least three strategies that can be applied in order to optimize the internalization of religious cultural values in students who are studying at the pasraman according to the results of this study. First, adapting the implementation of learning to the needs of mastering religious culture. Second, the development of pasraman through the carrying capacity of human resources. Third, the weighting on the aspect of increasing expertise through practice. These three aspects are broadly described below.

First, adapting the implementation of learning to the needs of mastering religious culture can be done by adapting the needs of users to the content of learning in the pasraman. Adaptation of implementation also involves adjusting learning tools according to the need to internalize the religious culture of students in the learning process. Based on the expression of the teacher who teaches at the Pradnya Paramita Pasraman Praya city I Gusti Putu Wirantini (an informant) that in adapting learning in the pasraman more emphasis is placed on the practical aspect than theory, the learning content also emphasizes the affective and psychomotor aspects. These two aspects are more important because they involve emotional intelligence and skills in making a work that is used in relation to the implementation of Hinduism. Regarding the weighting on affective and psychomotor aspects, Siryadana (2020) revealed that in the

process of implementing education, especially character education, the implementation of character education through the use of pasraman institutions, the affective and psychomotor domains are more touched than the cognitive domain. In connection with the form of learning that is applied, it takes place, both classically, group learning, and individual learning.

Second, the development of pasraman through the carrying capacity of human resources, both as managers and as teaching staff. In this regard, the Head of the Padma Sari boarding school, Ni Made Suastiti (an informant) revealed that improving the quality of the boarding school requires management skills so that it can support the continuity of the learning process in the boarding school. Regarding the quality of the teachers who teach in pasraman, Ketut Mayoni (an informant) revealed that in providing learning materials that are more emphasized on the practical aspect, the teachers who teach at the pasraman are chosen so that they are really able to assist students in learning, both in providing theory and in doing practice, such as in making ceremonial facilities, dancing practices, practicing Bali traditional musical arts, and also others. Referring to Sariani (2020) that in relation to improving learning outcomes at the pasraman, the quality of teachers is improved so that they are able to attract attention and build student motivation. Synergizing with that, because pasraman is more oriented to Hindu religious learning, Siryadana (2020) revealed that pasraman as a non-formal educational institution needs to adjust its learning according to needs because it is based on religious teachings.

Third, the weighting on the aspect of increasing expertise through practice is carried out by prioritizing the practical aspect compared to the theory. This is very closely related to the process of understanding religious culture learning materials so that it is not only necessary to have a theory or memorization related to Hindu religious teachings, but what is very important is how to produce something related to the practice of Hinduism. The emphasis on the aspect of mastering skills through practice was conveyed by a dance teacher, Nyoman Sudarmini (an informant) that the emphasis on practice in learning is very

important because in the implementation of Hinduism there are complements in the form of dances, one of which is learned by practicing. If not, the practice of the students will not be able to perform dance movements so that in relation to dance learning there must be a higher emphasis on practice. In this regard, Sariani (2020) suggests that the improvement of students' mental and moral attitudes is carried out through learning activities in the pasraman. The learning strategy in pasraman is carried out by emphasizing skills. This is done on learning materials related to practical aspects that can be done by students.

IV. Conclusion

This study resulted in three findings in response to the formulation of the problems posed. First, the background of the construction of the pasraman in Praya city is related to the provision of religious culture learning that has not been touched in student learning in formal school education. Data in the field shows that there are a number of formal educational institutions in schools that have Hindu students who have not received lessons related to religious culture according to the target of learning Hinduism, so it is deemed necessary to build non-formal educational institutions in the form of pasraman which are used to provide additional religious culture material for students, especially in Hindu students those in formal schools do not receive religious lessons. Second, the process of empowering the Hindu pasraman through the acceleration of learning tools along with the dynamics of the times, prioritizing the competence of human resources, and empowering the facilities and infrastructure used in the administration of pasraman education. This is closely related to the basis for planting religious culture in Hindu pasraman students. This is important for the relationship between the preservation of Hindu culture and the development of civilization. Third, the strategy of internalizing religious cultural values in Hindu pasraman students through adapting the implementation of learning to the needs of mastering religious culture, human resource support, and weighting learning on aspects of increasing expertise through Hindu cultural practices. This strategy is expected to be used as an alternative in

developing pasraman as a non-formal Hindu educational institution.

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