PURNA JATI PASRAMAN POSITION IN IMPROVING HINDU RELIGIOUS EDUCATION ON YOUNG HINDU GENERATION IN NORTH JAKARTA

Putri Anggreni
University of Mahendradatta <Email: gekcay@gmail.com>

Abstract

Pasraman as a hindu education institution has an important role in improving the quality of education, especially Hindu religious education. In this era of globalization Hindu religious education institutions, especially Pasraman has shifted from the real function because the development of science and technology of the generation of easy to choose science in formal education that is general. This type of research uses qualitative research which is a type of research that results in discoveries that can not be achieved by using statistical procedures or other quantification methods. Through Pasraman Purna Jati is expected to become a communication media for Hindu children in North Jakarta region in the learning process in this pasraman, with the guidance given in the field of lessons about Hinduism, Balinese script, dance, dharma gita, english, dharma wacana, yoga, basics of computer, metabuh beleganjur and japanese language. Thus, pesraman becomes a medium for fostering Hindu children to become a generation that has better character morals.

Keywords: pasraman, Hindu religious education, young generation Hindu.

Background

Man is the most perfect being. It is said that because humans are born with the potential of nature in the form of creativity, taste and intention. Cipta is the spiritual that specifically question the value of truth, the sense is the spiritual ability that specifically question about the value of beauty, and the intention is the spiritual ability that specifically question about the value of goodness. With the right knowledge ability of man try to maintain and develop its survival.

UU Sisdiknas Number 20 of 2013 describes that Education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual, self-control, intelligence, noble character, and skills needed him, society, nation and state. Education has a function in developing capabilities and shaping the character and civilization of a dignified nation in order to educate the life of the nation that aims for the development of potential learners to become human beings who believe and piety to God Almighty, Mighty noble, healthy, knowledgeable, skilled, creative, independent, and become a democratic and responsible citizen.

In improving education in Hindu religion PP. NO. 55 Article 38 paragraph 1 year 2007 explains that Hindu religious education is a community-based education organized in...
the form of pasraman, pesantian, and other similar forms.

Pasraman as a Hindu education institution has an important role in improving the quality of education, especially Hindu religious education.

The word pasraman comes from the word “dormitory” (often written and read ashram) which means the place where the learning process or education. Pasraman education emphasizes self-discipline, develops noble character and diligent, hard-working, lust-prohibitive and avid attributes to help others.

In this era of globalization Hindu religious education institutions, especially pasraman has shifted from the real function because the development of science and technology of the generation of easy to choose science in formal education formal education that is general.

The number of Hindus who belong to the minority makes the number of pasraman in Indonesia is very minimal, not only in terms of numbers but also the desire of young people to follow. Actually education in pasraman has a pretty positive value. Besides we can make our Hindu society more loving towards Hinduism and all the teachings and customs it has.

This study aims to see how much interest of Hindu adolescents to follow pasraman, not only to see the interest of adolescents but also to see how our Hindu society teens against fellow Hindus. We know the number of our people belonging to the minority sometimes makes us feel self-deprecated, the lack of religious lessons given in the schools also make our consciousness especially as Hindu people slightly reduced. There may be only a handful of people who still care about our circumstances but sometimes others think that the act is merely to look for a good name.

This research is done by observation to Pasraman Purna Jati, Tanjung Priok, North Jakarta which include: activity schedule, what materials are given, what facilities the children get on the pasraman activity and from where the source of funds obtained to run pasraman.

Based on the above background, the problems in this research are: How did Pasraman Purna Jati position in improving Hindu Religion education to the young generation of Hindu in North Jakarta?

The objectives of the research are: (1) To find out the position of Pasraman Purna Jati in North Jakarta, (2) To know how Pasraman Purna Jati position in improving Hindu Religion education to young generation of Hindu in North Jakarta.

Education System Hindu

Government Regulation no. 55 year 2007 article 1 states that Hindu religious education is education that provides knowledge and shape the attitude, personality and skills of learners in implementing the teachings of religion carried out at least through the subjects or courses on all pathways and types of education.

Hindu religious education referred to in government regulation no. 55 Year 2007 Article 38 is a community-based education organized in the form of pasraman, pesantian, and other similar forms.

Based on the notion of Hindu religious education above can be said that Hindu religious education has an important role in shaping the character of learners in learning,
explore, live and practice the teachings of religion. So it can grow a good attitude and personality, virtuous noble character and always devoted to God Almighty.

**Definition of Pasraman**

The word pasraman comes from the word “dormitory” (often written and read ashram) which means the place where the learning process or education. Pasraman education emphasizes self-discipline, develops noble character and diligent, hard-working, lust-prohibitive and avid attributes to help others. The growing concept of pasraman is now adopted from the ancient Hindu educational system in India, as it is inscribed in the Vedic scriptures and still preserved today. The ashram system describes the close relationship between teachers (acarya) with their students, as in a family. Therefore, this system is also known by the name of the education system gurukula. Some students live in pasraman with teachers as family members and teachers act as students' own parents. The process of education in pasraman from the past is still ongoing until now known also with other terms namely pasraman, in Java and in Bali known as padepokan or aguron-guron.

Now in Indonesia has emerged and developed many pasraman to anticipate the various problems faced by Hindus, primarily is a matter of religious education of Hinduism and outside Bali. Due to the limitations of Hindu religious teachers, those that are not obtained in the schools in general, the students concerned can follow the Hindu religious education through this pasraman institution. Outside Bali pasraman education generally takes place in the temple environment. (http://id.wikipedia.org/wiki/Pasraman).

**Pasraman Strategy and Learning Model**

Learning process is a system. In this process there are several interrelated components in order to achieve the goal. These components are students, teachers, materials / learning materials, strategies / learning models. Learning strategy can be interpreted as a general pattern of teacher and student activity in realizing the activities of teaching and learning activities. From the general pattern of activities it can be seen the kind and sequence of activities displayed by teachers and students. In this case there is a strategy that emphasizes more on teacher activity, but there is also emphasize activity on student. Future orientation and approach should be emphasized on student activities. (Djamarah & Syaiful, 2010: 37- 41).

Hindu religious education is one of the areas of study that must be studied as a requirement in completing education at all levels of education designed and provided to Hindu learners in order to develop their religiously. The purpose of Hindu religious education is not limited to the transfer of knowledge alone, in fact the purpose of Hindu religious education in line with national education objectives, as mentioned in the Law of National Education System Number 20 Year 2003 which aims to increase the devotion to God Almighty, intelligence, skills, enhancing character, strengthening personality and strengthening the spirit of nationalism in order to build human development that can build itself and together responsible for the nation’s development, so it is clear that the direction and strategy of national education is built human Indonesia devoted to God Almighty, with attention to aspects of intelligence, skill and expertise.

Religious education holds a small share in order to achieve national education objectives, in Article 1 paragraph 1 of the Law of National Education System Number
20 Year 2003 explained that there are four components of educational objectives that attainment becomes the burden of religious education, namely (1) religious; (2) Self-control; (3) Personality and (4) Moral noble.

The four components above show how great the influence of religious education and how strategic the position of religious teachers in an effort to realize the expected educational goals mentioned above. In other words religious teachers have a big role in fostering the nation’s morality (http://id.wikipedia.org/wiki/Pasraman).

Therefore, manifesting intelligent and good behavior should be a vision or ideals of education and learning so that national education can achieve its objectives, it needs a steady strategy that is planned step by step and systematically by using approach, method and technique certain. As a pattern of thinking and educational behavior that can help learners to achieve educational goals.

The term learning model is very close to understanding learning strategies and is distinguished from the terms strategy, approaches and methods of learning. The term learning model has a broader meaning than a strategy, method, and technique. Learning Model is a design that describes the process of details and the creation of an environmental situation that allows students to interact so that changes occur or developments in students.

In the learning process there are several components that are interrelated in order to achieve the goal. Some models of learning that can be used by teachers in Pasraman, among others, by using methods of fostering the Hindu religion known as Sad Dharma, namely: (1) Dharma Tula, which is balanced wirasa or discussion. The purpose of dharma tula method is as one of the methods that can be used by the means to carry out the learning process so that the students are more active, in the hope that the students will be able and have the courage to express their opinions and in order to train the students to argue and talk about the existence of Hindu; (2) Dharma Discourse, is a method of Hindu teaching that can be used to describe the study material of Hindu religion to students; (3) Dharma Gita, is a song about dharma or as dharma, meaning the teachings of Hinduism are packed in the form of spiritual songs that are worth the rite so that who sang and who listened to it together can learn to live and deepen the teachings of dharma; (4) Dharma Yatra, which is an effort to increase the understanding and experience of Hindu teaching through direct devotion to the holy places; (5) Dharma Sadhana, is the realization of dharma teaching that must be instilled to the students in order to improve the quality of self to always obey and steady in practicing the teachings of Hindu religion; (6) Dharma Santi, the habit of forgiving each other among the faithful, even among religious people (http://id.wikipedia.org/wiki/Pasraman).

Types of research

This type of research uses qualitative research which is a type of research that results in discoveries that can not be achieved by using statistical procedures or other quantification methods.

Qualitative research is used to research, community life, history, behavior, functional organization, certain events, social movements, kinship relationships in the family.

Qualitative research aims to gain general understanding of social reality from the
perspective of participants. Understanding is not predetermined, but obtained after analyzing the social reality that became the focus of research, and then drawn a conclusion of a general understanding of the facts (Rosady, 2008: 213).

**Method of collecting data**

In carrying out Pasraman Purna Jati research using several data collection techniques are: (1) Observation in the context of data collection is the action or process of taking information or data through observation media. In carrying out this observation, researchers used the main means of the sense of sight; (2) The interview is a planned live meeting between the interviewer and the interviewee to exchange ideas to provide or receive certain information required in the research. In this study, we use a combination interview that is a combination of structure interviews and free interviews. Structural interviews are interviews where the researcher when conducting face-to-face with the respondents using the interview guides that have been prepared in advance while the free interview is an interview where researchers in asking questions to respondents do not use questions; (3) Documentation comes from the word document which means written goods. In carrying out the method of documentation, researchers investigate written objects such as books, magazines, documents of regulations, meeting minutes, diaries and so on (Arikunto, 2010: 26).

**Profile of Pasraman “Purna Jati”**

Pasraman Purna Jati is located in Tanjung Priok, North Jakarta. Pasraman is organized by Mandira Widhayaka Foundation established in 1974. Pasraman was established to improve the quality of Hindu religious education and see the existing gap in the community that the declining interest of children learn about religion, especially Hinduism. To anticipate this matter, the board of Mandira Widhayaka Foundation along with headmasters in the area of North Jakarta and Hindu religious figures in North Jakarta initiated the establishment of pasraman.

Pasraman is located in Pura Dalem Purna Jati. Pasraman was formed with the aim to foster a sense of love of love towards fellow Hindus and as a forum for students in order to increase interest and talent in the field of religion

While the learning materials given in Pasraman Purna Jati are as follows: pengulasan lesson material about Hinduism, Balinese script, dance, dharma gita, English, dharma discourse, yoga, computer basics, metabuh, beleganjur.

Through Pasraman Purna Jati is expected to be a communication media for Hindu children in North Jakarta in the process of learning in this pasraman, given the guidance in the field of learning about Hinduism, Balinese script, dance, dharma gita, English, dharma discourse, yoga, basics computer, metabuh beleganjur. Thus, pasraman becomes a medium for fostering Hindu children to become a generation that has better character morals.

As a co-ordinating institution for the formation of Hindu children from elementary, junior and senior high school level, it is expected that pasraman will have the following functions: (1) The organizers of Hindu religious education learning procession; (2) Developers of the basic skills of Hindu religious education; (3) Institutions that can meet the needs of the community for Hindu religious education for the people who need it; (4) Institutions capable of providing guidance in the execution of experience
of moral values of Hindu teachings; (5) Being a mediator establishing cooperation relationship between citizens pasraman with Hindu society.

Students in pasraman coaching as communication media in North Jakarta are obliged to: (1) Implement the obligation as brahmacari; (2) Respect and obedience to Master Chess; (3) Obligation to maintain facilities and infrastructure and maintain pasraman image.

Conclusion

From the discussion and the results of observations made, can be drawn some conclusions are: (1) Pasraman “Purna Jati” has a vision, mission, and organizational stewardship clear and structured in its operational activities; (2) Facilities and teaching materials to participants of pasraman activities are sufficient and can support the addition of the ability of participants.

Suggestion

From the above conclusions can be given some suggestions: (1) The growth of similar pasraman activities can be further encouraged again in various places in order to create human resources hindu who have noble character and competitiveness; (2) For the existence of pasraman “Purna Jati” maintained and even improved from time to time either in terms of facilities, teachers, and teaching materials owned; (3) Yayasan Mandira Widhayaka hopes for the intervention of DKI Jakarta government in teaching and learning process by providing teacher assistance and education operational support, in accordance with the mandate of minister of religion regulation.

Bibliography


