

## **Internalization Model of Hindu Teaching Values in Informal Education**

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### **Abstract**

The Hindu community is one of the rural communities with a high commitment to maintaining its diversity intact as it is inherited. It can be seen from the implementation of worship that used several facilities such as flowers, incense sticks, water, bija (grain of rice), and others. However, the meaning of its facilities sometimes is not clearly understood. Therefore, examining the Internalization of Hindu Teaching Values in Informal Education is necessary to increase the religious value of the younger generation of Hindus. This study entitled Internalization Model of Hindu Teaching Values in Informal Education raises three issues, including how the internalization process of Hindu teaching values in informal education is, how the form of internalization of Hindu teaching values is, and the implication of the internalization of Hindu teaching values in formal education on children's behavior. The general objective of this research is to enhance thinking in developing science. In addition, it aimed to examine the related processes with the internalization model of Hindu teaching values in informal education. This research is qualitative research using descriptive data analysis. Informants were determined purposively. The data were collected using the observation, interviews, and documentation methods. It was analyzed in several stages: data reduction, data presentation, and conclusion. The results of this study obtained 1) The internalization process of Hindu teaching values was divided into two, namely: (a) Children imitated their parents' behavior in performing religious rituals; (b) The children observed religious procedures following the religious ceremonies. 2) Forms of internalized Hindu values were: (a) Parents taught the implementation of the ceremony in accordance with what has been passed down; (b) Parents familiarized their children to differentiate how to speak and dress nicely; (c) Parents accustomed their children to pray every day. 3) Implications of the internalization of Hindu teaching values were: (a) making children afraid to violate cultural heritage; (b) making children have the ethics of speaking and dressing nicely; (c) making the child perform a steady religious ceremony.

**Keywords: Internalization Model of Hindu Teaching Values; Informal Education**

### **Introduction**

Education in Indonesia consists of three pathways which are formal, non-formal, and informal. In general, this educational path aims to build the character of children or students, to improve and help them interact with various environments around them. Informal education occurs in the family and community environment, where the family is the first place for a child to receive education and direct guidance from family members, especially parents and the local community. In Indonesian society, religion is one of the most essential needs for the nation's civilization. Religion is seen as a provision that can regulate the way of life of individuals and collectively in order to have noble human values. Indonesian society is known as a religious society. Belief is the basic principle or foundation of spiritual life in Indonesia. Belief or trust will result in a value system sustaining life and culture. The implementation of these beliefs is transformed into religious attitudes and practices, which are called religious rituals.

The Hindu community is one of the rural communities. However, something interesting can be seen regarding the societies' commitment to maintaining diversity. Thus, children's *sraddha* and *bhakti* level looks intact, following the value of local wisdom inherited from the ancestors to their children. Children are the next generation of family, nation, religion, and state. Thus, children need a good education to develop their potential. Parents have a significant role in educating their children, particularly in providing religious guidance so children have good ethics and morals for the family and community. Whether we realize it or not, parents are busier working cause they have limited time to educate their children. However, their busyness does not reduce the value of religious harmony, which is passed on to the younger generation. It can be seen through the implementation of worship, which is carried out by using complete praying facilities such as flowers, incense sticks, *bija* (grain of rice), water, *canang* (offering made of bamboo leaf in various shapes decorated using colorful flowers), and so on, though sometimes the meaning of these media are not understood completely. People can observe this phenomenon in their daily lives. When Children would pray, but one of the praying mediums was unavailable, they did not want to pray. It cannot be separated from the model of internalization by parents towards the next generation as a process of inheriting the teachings of Hinduism they have believed. The model of internalization by parents in providing Hindu religious education is the primary key to passing on and internalizing Hindu spiritual teachings. Thus, their children can maintain the quality of religion in the younger generation in the whole faith. Besides, most people here are farmers, ranchers, and fishermen. Some of them even work in private companies and lack of religious teaching they get at school. In contrast, it does not cause the practice carried out in praying by the next generation is less. It is still solid even though they do not understand the meaning of these praying mediums. Based on the observed phenomena, the researcher is interested in conducting further investigations to understand the Internalization Model of Hindu Teaching Values in Informal Education.

The concept is the main element of the research. Determining and detailing this concept is very important so that the main problems in research are apparent. The selected concept needs to be emphasized to make sure the concept is understood. It should be noted that a concept is an abstract thing. It requires translating it into words to be measured empirically (Narbuko & Achmadi, 2013; Asis & Sukarlinawati, 2023). Based on this, the concept in this study is significant regarding what is meant by the Internalization Model of Hindu Teaching Values in Informal Education.

## **1. Internalization Model of Hindu Teaching Values**

A model represents an object, thing, or idea simplified from a condition or natural phenomenon. It contains information about a phenomenon made to learn the actual system phenomena. The model can be an imitation of a thing, a natural system, or an occurrence. It only contains the information considered necessary to be reviewed. The environmental references divided model two types: (a) Open Models, which are the models that interact with the environment in exchanging information, material, and energy. The examples are the input-output mode and the social model. (b) The closing Model is a model that has no nature of interaction with the environment (Martini, & Asli, 2023). It can be interpreted that the model is a combination of reality and interpretation. In other words, a good model is a model that can depict an existing reality and can be detailed quite simply at the same time. As a result, the depiction can be analyzed, and conclusions are drawn.

According to Muhadjir (2000), internalization is interactions that impact acceptance or rejection (values), give more influence on personality, and evaluative

function becomes more dominant. The internalization process is carried out through five levels, including receiving, responding, providing value, organizing values, and characterizing values. Meanwhile, *Kamus Besar Bahasa Indonesia (KBBI)* defines internalization as an appreciation of teaching, doctrine, or value. Thus, it is a belief and awareness of the truth of a principle or matters embodied in attitudes and behavior (kbbi.web.id).

Lusiana (1992) offered the same idea, which was later conveyed by Budiningsih (2005), to explain how information (teaching messages) is received, encoded, stored, and reproduced generally stand on three assumptions, namely (1) The stimulus and response are a series of information processing stages where each stage takes a certain amount of time. (2) The stimulus processed through these stages will experience a change in form or content. (3) One of the stages has a limited capacity. The cybernetic theory describes information processing. Meanwhile, the information referred to in this study is the process and form of Hindu religious values internalized in informal education. The research used this theory to discuss problems related to Hindu values internalized through informal education and forms of Hindu values internalized in informal education.

## **2. Socialization Theory**

According to Borgatta (1995), there is a point of similarity that is *socialization refers to the process of interaction through which an individual acquires the norms, values, beliefs, attitudes, and language characteristics of his or her group*. In general, socialization is related to the interaction process where an individual acquires norms, values, beliefs, attitudes, and language characteristics of their group. Socialization in simple terms includes content, process, method, and agents as elements that work in a social system. Parson (1995) stated that socialization is used in a broader sense and refers to a process of orientations that have functional meaning for the functioning of a system of complementary roles. Parson clearly views the social analysis level at each level of his action system. The levels of analysis are hierarchical and integrative in two ways: first, the lower level provides the necessary conditions for the higher level. The two higher levels control the level below them (Ritzer, 2005).

Socialization is the process of instilling or transferring habits, values, and rules from one generation to another in a group or community. Several sociologists refer to socialization as a theory of roles (role theory). It is because the socialization process teaches the roles that individuals must carry out. Based on its type, socialization is divided into two; primary socialization (in the family) and secondary socialization (in the community). According to Goffman, both processes go on in total institutions, namely the residence, and workplaces. In both institutions, some individuals are in the same situation, separated from the broader community for a certain period and formally regulated. Socialization can be divided into two patterns which are repressive socialization and participatory socialization (Sudarsana, et al., 2020). Repressive socialization emphasizes the use of punishment for mistakes. Other features of repressive socialization are the emphasis on the material used in punishments and rewards, child and parents' obedience, one-way communication, both verbal and contain orders, socialization lies on parents and parents' wishes, and the family roles as significant order. Participatory socialization is a pattern in which children are rewarded when they behave well. In addition, punishments and rewards are symbolic. In this socialization process, children are given freedom. The emphasis is on verbal interaction and communication. The center of socialization is the child and their needs.

Socialization agents are parties who carry out socialization. There are four main agents of socialization. Those are the family, playgroups, mass media, and educational

institutions. Apart from families, schools, playgroups, and the mass media, socialization is also carried out by religious institutions, neighbors, recreational organizations, the community, and the work environment. The theory will be used to discuss the problem formulation related to the implication of Hindu values internalized in informal education.

## **Method**

Based on the problem occur in this study, the study used a qualitative method. It was a descriptive method that aimed to explain the content of the study in the form of words, pictures, and not numbers. Even if there are numbers, they are to support imperfect or incomplete things in this study (Danim, 2002). The study location is in Indonesia. The selection was based on some considerations. 1) Young generation of Hindus have a high motivation to carry out Hinduism teaches. It was proven from the religious behavior starting from making and delivering *canang* (offering), doing *Tri Sandhya*, and praying. 2) Children get minimum Hindu religious teaching in schools. 3) Most parents are farmers, fishermen, and laborers who spend more time outside the home in their daily lives. The study used qualitative data in the form of words and pictures. After that, it was analyzed to conclude. According to Azwar (1998), the data source is divided into two types that are primary and secondary data. The informant was chosen using the purposive sampling method. Researchers deliberately selected it because the sample was considered to have specific characteristics that could enrich research data (Irawan, 2006). The data obtained in this study were analyzed in a qualitative and interpretive descriptive way by systematically organizing the results of observations, interviews, and documentation data. Further, it was formulated descriptively, Sugiyono, (2010). In this study, data credibility was used to examine the data's validity by triangulation. Data triangulation is defined as checking data from various sources in various ways and at times. Triangulation is a data validity checking technique that utilizes something else. The data analysis results were presented using informal and formal techniques.

## **Results and Discussions**

Based on the data collected by the researcher through observation, interview, and documentation, then analysis data was carried out. This process included data reduction, data presentation, and drawing the conclusion. The data can be analyzed as follows:

### **1. The Internalization Process Hindu Teachings Values in Informal Education**

The research results obtained through observation, interviews, and documentation showed that the process of internalizing the values of Hindu teachings in informal education was children imitating their parents' behavior and observing the implementation of religious procedures by directly participating in these sacred events. The attitudes of children who imitate their parents' behavior can be seen from the interviews that researchers conducted with several parents. According to the answers given by parents, the parents gave freedom to children without coercion in learning, so children felt comfortable. Children can imitate parents' behavior in carrying out religious values exemplified by parents, such as how to do *yadnya sesa*, *nanding canang* (making offerings), and making other offerings, *ngunggungan canang* (do offering by putting offerings in the temple). The children also learned to talk ethically to parents, peers, and others without asking why people should do that from their parents. Here, children only imitate the excellent deeds exemplified by their parents.

In addition, children also observed the implementation of religious ordinances by directly participating in religious events or ceremonies. For this reason, children showed that they always imitated good deeds done by their parents so that it can be their good

habit, such as doing *yadnya sesa*, *metanding canang* (making offering), and other kinds of offerings, *ngunggahan canang* (do offering by putting offerings in the temple), and praying. Children not only carry out religious activities in the family environment but also in the community environment. Parents taught them to pray using complete praying mediums such as incense, flowers, water, and *bija* (grain of rice). Then, children imitate what was conveyed by parents without asking about the meaning contained in these mediums. Once one of these mediums is incomplete, the child does not want to pray because parents instill these beliefs from childhood and are followed by children.

In accordance with cybernetic theory regarding the internalization process of Hindu teaching values in informal education, it describes the cybernetic theory as an information processing. The learning process is essential in cybernetic theory, but the information system provided by parents that are processed to be learned by children is more important. This information will determine the process. Information processing in children's memory started from encoding information, where children would encode or select it from their parents regarding instilling religious values in children. Therefore, parents must provide good information to children, followed by storing information (storage) given by their parents. It was followed by re-disclosing the information stored in his memory in the form of religious practices within the family and in the community environment. In addition to cybernetic theory, the social learning theory put forward by Albert Bandura also supported it. It stated that generally, people learn to behave through the behavior or by observing other people's behavior, known as models. Social learning theory is also called learning through observation (observational learning), known as imitation or modeling. It is a learning process that occurs when a person observes and imitates the behavior of others (Bandura 1997).

## **2. Forms of the Internalization of Hindu Teaching Values in Informal Education**

Based on the observations, interviews, and documentation, the Internalization of Hindu teaching values in informal education are as follows. *First*, in terms of *Tattwa* with the *gugon tuwon* system aimed to instill Hindu teachings as a whole from ancestral heritage so that the younger generation has the same understanding of the culture that has existed since ancient times. *Second, Ethics*: a form of internalizing Hindu teachings values in terms of ethics applied with the aim of teaching the younger generation the habits of practicing Hindu teachings, such as the habit of respecting parents, speaking well and politely, and dressing aspects. *Third, Events or Ceremony*: by getting used to giving skills as early as possible to children in order to be a habit as a child's *swadharma* towards Hindu teachings. The habits were getting used to doing *yadnya sesa* (*ngejot*), making *canang* or certain offerings, and praying using complete mediums such as flowers, incense, water, and *bija*. In accordance with cybernetic theory, the form of internalizing the Hindu teaching values in informal education are in terms of *tattwa*, ethics, and event or ceremonies, where cybernetic theory is learning to process information. The information processing results in children's memories provided by parents started from encoding the information, then expressed in the form of religious practices.

## **3. Implications of The Internalization of Hindu Teaching Values in Informal Education on Children's Behavior**

Based on the data collected through observation, interviews, and documentation during the research regarding the implication of internalizing Hindu teaching values in informal education on Children's behavior it showed the implications are as follows: *First, Tattwa*; Implication of *gugon tuwon* teachings applied by parents to children was to embody trust or beliefs and firmness in Hindu teachings (*sraddha*) by



obeying what their ancestors had passed down. *Second, Ethics:* The younger generations of Hindus in Indonesia have excellent ethics through the support provided by their parents both in the family and the surrounding community. The ethics of the younger generations of Hindus can set a good example, where they respected their parents very much, could distinguish between the ethics of talking to parents, peers, and other people, obeying the advice of their parents, dressing neatly and following the rules in implementing Hindu teachings both in terms of preparation of praying mediums and dressing correctly. Parents always provide support and never restrain children. Therefore, children do not fight their parents and can serve them. *Third, the Events or Ceremonies:* The younger generation of Hindus have the self-awareness to carry out Hindu teachings following the local cultural heritage, both from the preparation of ceremonial facilities and the implementation of the ceremony without leaving any of the ceremonial means, starting from *canang*, incense stick, water, and *bija*. It is because they had been given an understanding related to ceremonial standards so that children could apply it not only to the family environment but also to the community environment (Sudarsana, et al., 2019).

In accordance with the socialization theory, the implications of internalizing Hindu teaching values in informal education on children's behavior in terms of *tattwa*, *ethics*, and *events or ceremonies* showed that socialization could be divided into two patterns. The first is Repressive socialization. It emphasizes the use of punishment for the mistake made by children. Second, is Participatory socialization, where children are rewarded when they behave well. Parents educate their children by threatening them. If their children do not want to dress neatly when they go to pray, they do not allow to pray. In addition, parents also give rewards to the children by giving them the freedom to play with friends if they can go home on time and remember to do household chores such as sweeping, making *canang* or other offerings, and *ngunggungahan canang* (do offering) as well as praying.

## Conclusion

1. The internalization processes of Hindu teaching values in informal Education in Indonesia are; a) the children imitating the parents to carry out religious rituals and, b) Children observing religious procedures by participating directly in religious activities.
2. The form of the internalization of Hindu teachings values in informal education are as follows:
  - a. Parents taught the implementation of the ceremony in accordance with what had been passed down.
  - b. They provided examples and familiarized children with different ways of talking to parents, peers, and others. Parents also made it a habit to dress appropriately when praying and educate children from childhood to practice ethics in taking jobs.
  - c. Parents accustomed their children to doing *yadnya sesa* daily, preparing praying mediums from making *canang* and specific offerings by giving examples first and *ngunggungahan canang* (do offering), and praying on certain days and holidays.
3. The implication of the internalization of Hindu teaching values in informal education on children's behavior are as follows:
  - a. The younger generation of Hindus was afraid of violating the cultural heritage that had been passed down, so they became obedient to the local culture.
  - b. Had good ethics starts from the ethics of speaking, dressing, and doing their job (Hindu teachings).
  - c. Made children steady to carry out ceremonies using complete praying mediums, starting from *canang*, incense sticks, water, and *bija*. It not only applied in the family environment but also in the community environment.

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