

The Importance of Hinduism And Cultural Education Role Through Customary Village-Based Non-Formal Education to Maintain the Integrity of Bali

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Abstract

This study refers to the problem background, namely (1) Hindu religious and cultural education in a formal school is very minimal, (2) the quality of young Hindu human resources is low, (3) there is no market-based Hindu religious and cultural education in traditional villages (4) the lack of government attention in the implementation of Hindu religious and cultural education. This study aimed (1) to find solutions to the limitations of obtaining Hindu religious and cultural education in a formal school, (2) to find out how important the role of Hindu religious and cultural education based on *pasraman* in Customary villages is to improve the quality of young Balinese Hindu human resources, (3) to find out how the implementation of *pasraman*-based Hindu religious and cultural education in Customary villages, (4) to find out the role of the Balinese government in organizing Hindu religious and cultural education based on *pasraman* in Customary villages. This study used qualitative research. Data collection used observation and interview methods. The analysis results showed that Hindu religious and cultural education based on *pasraman* in customary villages had a crucial role in improving the quality of young Hindu human resources to maintain Bali's constancy. The study concluded that implementing Hindu religious and cultural education based on *pasraman* in customary villages could embody the character of young Hindu human resources who were virtuous and loved their culture. Therefore, Bali would be maintained its sustainable culture.

Keywords: Customary Village; Non-Formal Education; Character Building

Introduction

Bali is a well-known island for its diverse culture, customs, and traditions. It has its attraction in terms of natural beauty, hospitality, and culture that cannot be separated from the life of a society characterized by social religion. Balinese culture is part of Indonesian culture, known for its uniqueness in almost all parts of the world. The uniqueness is based on a strong religious belief, namely Hinduism (Antari, et al., 2023). Balinese culture's soul is the basis of Hinduism and traditional institutions as a scope. In Bali, the uniqueness which becomes a unique attraction for tourists is that the society still holds on to the ancient traditions scattered in various villages in Bali. Related to culture and religion, Balinese people have various traditions.

Understanding that Bali is one of the well-known islands and demanded by many tourists, both domestic and foreign, in addition to its natural beauty, it also because of its culture that is so unique and closely related to the Balinese belief system, it is crucial to continue to strive for the culture to be maintained and preserved. Bali does not have natural resources like other regions, so its natural beauty and cultural uniqueness must

always be maintained as a source of wealth the Balinese people must maintain. Bali has local wisdom full of noble values according to the conception of Hinduism, including *Tri Hita Karana*, *Tri Kaya Parisudha*, and *Tat Twam Asi*. These three conceptions are one of the local wisdom that forms the basis of the culture of the behavior of the Balinese people. The life activities of this society are oriented towards the philosophy of *Tri Hita Karana*. The conception is that humans live according to nature, always trying to achieve happiness. In fulfilling the demands of life, humans are always dependent on other humans. They live above this world or nature, not in the clouds. The relationship between humans and nature, where he stands, gives rise to a sense of love for his homeland. Nature contains the potential for life and livelihood for every human being. If the emergence of humans and nature is returned to its first source, it will reach *the supernatural power*, namely God Almighty. Likewise, Balinese people always want a harmonious relationship between thoughts, words, actions, or behavior. However, Balinese people who are only good at thinking and talking need to be more innovative in doing and behaving will be left behind. This realm of thought is based on the value of the *Tri Kaya Parisudha*; *Tri* means three, *Kaya* means the basis of human behavior, and *Parisudha* means something which must be sanctified. *Tri Kaya Parisudha* is three behaviors that must be sanctified, thinking right, saying right, and behaving right. With good thoughts will arise good words so that it realizes good deeds.

The nature conception of Balinese society views the universe as a subject and object of life, personified like humans. The view is that nature and its contents are an awareness and belief of the Balinese people in which the essence of human are the same as with all other creations of God Almighty. Those are based on the philosophy of *Tat Twam Asi*. The conception of *Tat Twam Asi* in Balinese society is derived from Hinduism ideology, namely *Brahman atman aikyam*. *Brahman* is God Almighty, the source of all that exists. It is the origin of the soul and body of all creatures. *Atman* is the holy spark of God that exists in every human being and other creatures as a living substance. Therefore, human beings are the same (*aku adalah engkau*); the difference only appears on the outside of the soul because the quality of each body inhabited by *atman* is different. The essential value of *Tat Twam Asi* conception is the value of social solidarity because the function reflected both in the past, present, and future is as a guide, organizer, and supervisor of humankind to act and behave, to appreciate and respect each other. *Tat Twam Asi* can be actualized in the social life of the Balinese people. In addition, Bali also has much culture-based local wisdom, which is also rich in philosophical values that are useful for the lives of Balinese people, such as Balinese dances, religious songs, *siat yeh* tradition in Jimbaran, *maped* tradition, *masuryak* tradition and furthermore. All Balinese people must preserve these local wisdom values.

However, the development of life nowadays will give a big problem to the existence of Bali and the entire Balinese society. Balinese society, especially the Hinduism youth generation, begins to show concerning behavior patterns. Many behaviors deviate from the rules in behavior ethics, such as courteous manner, courtesy, smiles, respect, appreciation, and tolerance, are fading. Their love for culture is very minimal; only some of them want to learn about their culture and have the enthusiasm to continue preserving culture through themselves. Now they tend to be more interested in foreign cultures; indeed, this would be very harmful to Bali since Bali has respected value by all people and is also a strong island because of its customary village and local wisdom; if this condition is left ignored without any redemption efforts, then Bali will be destroyed.

This condition also reflects the quality of Balinese Hinduism human resources, which has decreased drastically, especially in self-character quality. One of the factors that caused this condition is the low level of Hinduism, and cultural education gained.

Hinduism education is the basis for shaping the character of the youth generation of Hindus with noble character and education about culture (Mandra, 2023; Gangga, & Binawati, 2023). So far, it has only been given in formal schools such as elementary school, junior high school, high school, and college, and it is very limited time to be studied. Therefore, conducting research to find solutions to these problems is indispensable. This research would be outlined as an article and published to be read by many people. This research will describe how the organization of non-formal education or *pasraman* in customary village provides more specialized education to the next generation of children in terms of strengthening character based on Hinduism ideology and culture as Balinese local wisdom, which is one of the efforts to maintain sustainability. Many articles have been published; however, different objectives and goals must be explicitly achieved. For example, one of the articles, The Existence of Non-formal *pasaraman* as a Hinduism education institution in west Lombok Regency, related to this article had a similar discussion topic that is almost similar about Hindu-based non-formal education or what is commonly called *pasraman*. This article was only about the existence of the *pasraman*, which was located in west Lombok. How, then, *pasraman* could provide a positive impact on the development of Hindu human resources and how tips to improve the quality of learning in *pasraman*, so that *pasraman* or Hindu-based non-formal education in west Lombok was able to build human resources, especially the youth generation of Hindus who are more qualified.

There was a correlation between the article that would write, in which this article will review the improvement of human resources, especially the youth generation of Hindus, to maintain Bali's sustainability. As it is known that Bali is strong because of the excellent character favored by visitors, such as courteous manner, courtesy, mutual respect, and mutual appreciation already became habits in the behavior patterns of Balinese people according to the three conceptions of local wisdom values (*Tri Hita Karana*, *Tri Kaya Parisudha* and *Tat Twam Asi*) (Sudarsana, 2020; Yasa, 2023). However, in globalization, the character is fading. Balinese culture is very diverse and unique; no less important is how the unique culture is infiltrated with the noble values of Hinduism. It makes Balinese Hindu culture fascinating because it is not only beautiful and unique but also contains very noble values that can be used as guidelines or guidance in society. Bali is also vital because of the existence of a traditional village, where the roots keep Bali from the winds of foreign cultures. Therefore, in this traditional village, the behavior patterns mentioned above are rolled out, as well as the culture, all contained in Traditional Village. Each has its characteristics to create a diverse culture full of noble values. This is what must be maintained; one of them is by building Hinduism youth human resources as the next generation through implementing customary village-based non-formal education as a strengthening of each customary village in particular and strengthening of Bali in general.

Method

Data collection method in this study was qualitative by observing and interviewing relevant parties, such as academics, traditional leaders, and young Hindu activists. In the process, this study observed in several customary villages to find out how the customary village activities regarding empowering their human resources, especially children as the next generation. Furthermore, it continued by interviewing several figures, such as academics, Hindu religious instructors, and young Hindu activists, to obtain their opinions regarding organizing non-formal education based on customary villages and whether it can be implemented or not. If possible, how to do it and where to source the budget. After obtaining the data, it was analyzed to determine the general conclusion as the study results.

Result and Discussion

Education is one of the most basic human needs; with education, humans gain knowledge and achieve goals. In line with (Law No. 20 of 2003 concerning the National Education System) article 2 paragraph (1) reads, Quality education is entitled to be gained by all citizens. The education world. is divided into three major groups according to where the education takes place, namely formal education, non-formal education, and informal education (Each type of education also has different levels according to their respective functions).

The progress of nowadays causes education is easy to be gained, in ancient times, it was never imagined that a teacher and learner could conduct teaching and learning activities online, so with this convenience, education could be reached by all parties and all locations. *Pasraman*, according to government regulations, is one of Hinduism education in formal and non-formal channels (Suda, 2017). *Pasraman* provides religious knowledge, both theoretically and practically, to society at the level of children (*bala*), adolescents (*yowana*), adults (*praudha*), and the elderly one (*wrdha*). So, *pasraman* should be one of the alternatives to overcome the education problem in Karangasem Regency, which needs to be higher in providing proper education in terms of strengthening character and cultural values to maintain Bali's sustainability.

Local wisdom is the values that are very important to be internalized in non-formal education; it is the wisdom values used by Balinese people as a basis for behavior, as a good and right habit that is inherited from generation to generation can be used as a guided life. This local wisdom is fundamental to understand as a means to build a harmonious relationship with God, fellow humans, and the natural environment according to the conception of the *Tri hita karana* ideology. We must encourage this ideology together so that it can be well understood and implemented in society life as one of the forces to protect Bali.

1. Customary Village

Bali Island has become a tourist destination, as seen by the number of tourists from various countries who vacation to Bali or the number of immigrants who are looking for work in Bali Island. With its cultural diversity and customs, this island also has a traditional law alliance, usually called a customary village. In general, Balinese people recognize the existence of 2 forms of villages, namely official villages and *pakraman* villages (customary villages). The concept of the customary village started from a study conducted by L.A. Liefrinck in North Bali in 1886-1887, who stated that villages in Bali were small republics that had their own laws or customary rules (Parimatha, 2013). In contrast, customary villages are in Bali have autonomous characteristic and take care of themselves. From this research comes the definition of a customary village, which has customs or regulations or customary laws that guide the public.

Customary regulations are also called *awig-awig pakraman* village. Article 1 paragraph (8) of the Regional Regulation of Bali Province Number 4 of 2019 concerning customary villages in Bali states that a customary village is a unit of customary law communities in Bali Province which has a unity of traditions and customs of living like a Hinduism society for generations concerning *Kahyangan Tiga* or *Kahyangan Desa* which has its leader, has regulations (*awig-awig*) that exist in the village to regulate its public (Parimatha, 2013). Through this Regional Regulation, for the first time, customary villages are officially and explicitly recognized as legal subjects with a clear and firm legal position. The regional regulation of Bali Province No. 4 of 2019 about customary villages outlines fundamentally and comprehensively the various aspects related to customary villages in Bali to strengthen the position, authority, and role of customary

villages. It can be stated that it is an organization of Balinese Hindu society based on the unity of the area of common residence and religious spirituality that is most fundamental to Balinese society's relationships and social interaction pattern. A customary village consists of three elements, namely: (a) *parahyangan* elements (Hindu religious shrines); (b) *pawongan* elements (Hinduism villagers); (c) *palemahan* elements (in the form of *ayahan* village and place of *guna kaya*). Customary villages in government administration can establish their rules called *awig-awig* in customary law. The forming of regulations or *awig-awig* of this village is starting from the term *Tri Hita Karana*, which regulates the harmony of relations between humans and God Almighty, humans with fellow humans, and humans with nature. Society members in the scope of customary village have strong potential to play a role in the implementation of Regional Autonomy, to realize peace and order, and to achieve prosperity and happiness, especially those related to implementing Hindu customs and religion (Sutriyanti, 2020).

2. Customary Village Activities in Karangasem in the Development of Youth Hindu Human Resources

In Karangasem Regency, there are 189 customary villages spread across eight sub-districts, each of these villages has a diverse culture, but in general, the activities they carry out in each customary village have in common, namely how to carry out customs and traditions of society, carry out religious life practices in the order of ceremonies and furthermore. In recent years, customary villages had received considerable attention from the government when governor I Wayan Koster reigned. This form of attention can be seen in how the government provides a large enough budget to each customary village; in 2022, based on the information we obtained, each customary village received a budget of Rp in Karangasem. 300.000.000 (three hundred million rupiahs) from the provincial government of Bali (technical guide utilization of customary village funds in 2022), then Rp. 50.000.000 (fifty million rupiahs) from the district government of Karangasem (official website of the district government of Karangasem). Funds with such an amount of money are not small funds for the size of a customary village, then what has been done by a customary village with such a large budget? Until now, it seems to have focused more on *niskala* activity programs and less on traditional and religious infrastructure. But the connection with *pawongan* or human resources itself still needs to improve, especially efforts to empower children as the youth generation of Hindus.

In this case, the researcher would like to talk about the improvement of Hinduism human resources, especially the youth generation; how much of the budget has been used to improve human resources, and what activities have been carried out for that? So far, we have observed that no customary village cares about the human resources of the Hindu society. In terms of the implementation of activities that we have seen, which are said to be based on the technical guidelines for the use 10% of the total budget given every year, only in the form of fostering the priests, *serati* (a group of societies who can make an offering), *sekaa truna* (a group of youth in a community organization) and Balinese language month event which is only done once a year and even it is not sure that it will be carried out. The question is whether such a model of activity will impact improving human resources? In our opinion, it is very lacking, the activity is memorable only as a formality. Then what about the sustainability of Bali if its human resources are apprehensive, and customary villages are the strong root of Bali if those are weak, then Bali will be easily destroyed. It is time for us to realize this problem; attention to improving human resources, the youth generation of Hindus is needed, especially those closely related to an education character and cultural preservation efforts to maintain Balinese local wisdom.

According to one of the sources I interviewed on February 20th, 2023 at the office of the Ministry of Religion of Karangasem Regency on behalf of Mr. I Putu Ananta Wijaya (36 years old) as a Hindu civil servant counselor, he expressed a similar view based on the conditions that he saw that is in the customary village in its activities to manage the budget provided by the government, both the provincial government of Bali and the local government of Karangasem; it still focuses more on *niskala* activity programs, but less in terms of improving human resources, whereas according to the background of the study that has been described, the customary village should now pay more attention to human resources for the sustainability of the customary village and its local wisdom. Especially for next generation, this is important considering that the next generation is the pillar that will continue Balinese culture with its various elements. If regeneration efforts are made through proper education, especially those related to character and cultural education, it is hoped that the culture we have been protecting will be recovered because no next generation understands it well.

According to him, implementing customary villages-based non-formal education can be an alternative or solution to these problems where the children get very little education in formal schools related to character education based on Hinduism theory teachings and education about culture. This can be accommodated in implementing non-formal education based on traditional villages; in this education children will be able to get maximum learning opportunities and focus more on character and cultural education. So that the implementation of this non-formal education consistently and continuously is expected to provide understanding to children in theory and practice with more depth to become an excellent next generation.

3. Teacher Condition in Karangasem Regency

Teachers also have a crucial role in implementing education in realizing educational goals. In Karangasem itself, the number of teachers still needs to be increased compared to the number of schools and students at the elementary and high school levels. Reporting to Balipost.com media in Karangasem Regency, as of 2022, there was still a shortage of teachers at the elementary school level of around 475 people; at the junior high level, around 575 people, while teachers who will retire in 2023 are 234 people and 46 school principals. With this shortage of educators, it will undoubtedly have a significant impact on the implementation of education in Karangasem Regency; on the other hand, the appointment of teachers is very minimal; in 2022, there were almost no teacher appointments at all, even though the data is very feasible to seek additional educators. This, of course, will also put more burden on existing teachers; they have to work harder to fill the vacancies due to the shortage of teachers; as a result, students cannot receive lessons optimally, and there are often empty hours because the teachers are not able to fill in optimally due to lack of teacher and time.

The government needs help in overcoming this problem, so large is the number quota of teachers that must be required, but on the other hand, it is also tricky in terms of budget. Hence, this problem needs to find an alternative. Even with such problems, education can still run and have a sufficient impact on the next generation's children, especially in strengthening their character and culture.

Based on the information that I obtained from an interview with one of the academics person by the name of Ni Kadek Juliantari (40 years old) on February 22nd, 2023, at STKIP Hindu Religion Amlapura Campus, she said that it would be very ineffective in implementing education if there were a shortage of teachers. How, then can students get a proper education when there is a shortage of teachers, what is likely to happen is students' abandonment, where there are often empty hours so the teacher needs

to pay students attention. In addition, nowadays, teachers are also busy with many administrative tasks that make them not focus on teaching. Certainly, this phenomenon will greatly impact the development of child, this is one of the factors in the degradation of the student's character, where schools also play a significant role in the development of student character both in theory and practice besides family and social factors. Surely this problem needs to get more attention by all stakeholders as an effort to save the next generation in its task of continuing customs, culture and as the strength of Bali. She also had the same view if it can organize customary village-based non-formal education by focusing on character and cultural education which is held consistently and continuously then this will be able to help the problems being faced.

4. Education Graduates Condition of Higher Education in Karangasem

In Karangasem Regency, there is one private Hindu-oriented education university established approximately 37 years ago; the society of Karangasem now knows enough about this institution's existence. This educational institution is STKIP Hindu Religion Amlapura located at Ngurah Rai street number 35 Amlapura. This is under the auspices of the Director General of Hinduism and the Ministry of Education and Culture. Until now, it has produced many education graduates, approximately thousands to hundreds of graduates yearly. With such many teacher graduates, it is sufficient when talking about human resources to be empowered in education. However, the conditions that occur are very far from expectations. These graduates need help getting the opportunity to work in line with their competence in education; in 2022, changes of regulations made it more difficult for those who graduate from education colleges or university. They find it difficult to get opportunities even to devote themselves to schools for whatever reason. Many colleges or universities of education are currently only able to play a role in producing graduates but they have yet to be able to bridge the graduates to get a job according to their competence and education. It was very apprehensive situation. On the other hand, the availability of teachers is lacking, but besides, many graduates which are from education major are not absorbed due to budget and regulatory issues, then what will happen to these graduates, will they be left alone? This condition will also affect the quality of young educational human resources, if they do not get the space to develop their abilities, certainly, their abilities will disappear and the knowledge they learn during college or university for approximately four years will be in vain and this will also affect the availability of quality human resources related to the world of education.

As we know, education is the most powerful influence in changing a civilization. If their educational background is good, there will undoubtedly be progress because the main focus is human resources itself. Based on the results of an interview that I have conducted with one of the young Hindu figures as an activist and also an alumnus of the STKIP Hindu Religion Amlapura by the name of I Gede Wijaya (30 years old), February 24th, 2023, he said that it was unfortunate conditions that happened, extraordinary imbalances are being experienced in education in Karangasem Regency. Surely, this will greatly impact on the development of human resources and Karangasem region itself. As we know, Karangasem is one of the districts with the lowest level of education compared to several city districts in Bali. If it is counted, the society of Karangasem can only get an education just in the junior high school level. Most of them are unable to continue their education due to financial reasons. Then related to the condition of college or university in major of education graduates, including he himself experienced how difficult it is to get into formal education, even he does not know what the basic problem is, but it seems that it is still going on until now. On the one hand, there is a shortage of teachers, while, many graduates of education majors need to be utilized due to budgetary and regulatory issues.

Looking at these conditions, he explained his agreement to the implementation of Customary village-based non-formal education; according to him the implementation of it will provide space for graduates of education major to devote themselves, and surely based on mutual agreement related to the budget since every implementation of an activity program cannot be separated from the budget. In addition, they can devote themselves by obtaining results. However, only a little, at least they can implement the knowledge they have gained during their education in college or university for approximately four years. By often performing tasks as teaching staff in customary village-based non-formal education, their abilities will increase, thus unconsciously increasing human resources in education, which then when needed to teach in formal schools, surely, they already have good competencies to be called worthy of being an educator.

5. Organizing Non-Formal Education as an Alternative to the Problems Faced

From some of the problems described above, we can conclude the solution to address these problems, this solution is more specifically related to customary village-based non-formal education. Following the existing reality where it is very rare to organize non-formal education in customary villages, how then the education stake holder can help strengthen Hinduism human resources, especially for the young generation in terms of character education and local wisdom or cultural values. With this non-formal education, we think it will be able to have a positive impact towards many aspects and other parties, including the following:

- a. In terms of the young generation of Hindus, in this case students or children in customary village will be able to get more education, especially in terms of Hinduism education as character and cultural education for regeneration as an effort to preserve culture and tradition. As it is known that the education gained by students in formal school is very limited, besides the limited time, other subjects further reduce the opportunity for students to learn about religious and cultural education, let alone the problem of teacher shortages adds it, surely this will further reduce the opportunity for students to gain sufficient knowledge. By organizing non-formal education in each customary village, it will provide more learning opportunities for students, besides that the scope of the material provided can also be more specific, only specifically discussing Hindu religion education as a strengthening of character and culture as a preservation effort. Implementing this education consistently and continuously will have a positive impact on children, especially in terms of character and love towards the culture.
- b. In terms of customary village, it does not have a direct or physical impact in this case. But with the presence of quality human resources formed through the education process, it will be able to help customary village, which are primarily related to the preservation of culture and the better attitudes or character of their next generation. Unconsciously by non-formal education implementation, it has regenerated successor candidates in customary villages. On the other hand, customary village through its leader will appear to be active in activities and will certainly increase the productivity of the customary village so that it provides an opportunity for the *penglingsir* to contribute as a good karma investment for the sustainability of the customary village in particular and for Bali in general.

- c. From the absorption side of college or university graduates in an education major, indirectly, when non-formal education is organized, it will provide opportunities for the graduates who are not absorbed in formal education units. They will be able to devote themselves in each of their customary villages. In addition to devote their villages, they can also get the results from their teaching services in the form of honorariums, although only a few, but it is better than not earning at all. Not only in the form of dedication or results obtained for these graduates, but it can also form more qualified teaching human resources because the massive teaching and learning activities that they carry out indirectly will deepen the knowledge and experience of the graduates themselves and when there is an opportunity to get a job in a formal education unit, they are ready with unquestionable quality abilities. Not only for college or university graduates who have the opportunity to take part in this activity but also for society who have competencies following the activities organized in each customary village also have the opportunity to devote themselves to jointly building young Hindu human resources in their respective customary villages.

6. Implementation Scheme of Customary Village-Based Non-Formal Education in Karangasem

The scheme in this case provides an overview of the implementation of non-formal education which includes the following:

- a. Manager or board, in organizing this activity, a board functions explicitly to plan, prepare, implement, and evaluate the activity. In organizing non-formal education in customary villages, we suggest that a board be formed consisting of a chairperson, secretary, and treasurer. Each of them plays a role according to their position, where the chairman is in charge of physically managing activities, the secretary is in charge of taking care of administration related to correspondence, procurement of infrastructure, and others, the treasurer is in charge of managing the budget for the implementation of these activities so that the implementation of activities can run in a structured and orderly manner.
- b. Place, organizing this activity requires a place; if you look at customary village itself, it must have a community hall; well in our opinion, it is a very strategic place to be used to carry out non-formal education activities in customary villages.
- c. Infrastructure, several facilities are needed to organize this activity, such as stationery, table, blackboard, mat/seat, and textbook according to the priorities taught and others.
- d. Teaching staff, related teaching staff, in this case, can cooperate with higher education institutions in Karangasem based on their scientific fields or competencies, especially for students who have graduated and have not found a job yet and have the willingness to serve; it can also maximize traditional leaders or the community in the customary local village. With the ideal number of teaching staff, two people where one of them focuses on character education through Hindu religious values, and the other focuses more on cultural values and prioritizes practice in learning.
- e. Learners, for learners, there are limitations to the effectiveness of the activity at the beginning of the implementation; in our opinion is that the

ideal learners are elementary students in grades fifth and sixth with a total of approximately 30 students, but again it can be adjusted to the situation and conditions of each, for those who have a high willingness and motivation to learn, maybe that needs to be prioritized.

- f. Activity schedule, the schedule of learning activities that can be adjusted to the situation and conditions can ideally be done every week by taking time in the afternoon. Either twice a week or just once, it can be held on Saturday or Sunday, as well as both.
- g. The concept of teaching and learning, learning in non-formal education can be adjusted to the conditions, and also paying attention to the comfort of students and how to make learning to be fun, if possible in the implementation of this activity, prioritizes practice in learning so that students do not only understand the theory but are also able to practice it.
- h. Material / Subjects, related to the material provided, in our opinion can be given material in a more specific form; for instance, more character education is given that is Hindu religion subjects such as *Susila* (a subject that tells us about suitable manner). Regarding cultural material, more specific material can also be given, such as *dharma gita*, traditional dances, or practice making ceremonial things *such as canang, kuangen, ancak, sengkui* or others, but again adjusting to the existing situation.

7. Budget Scheme for the Implementation of Customary village-Based Non-Formal Education in Karangasem

Implementing customary village-based non-formal education requires a budget; with a budget, it is easier to realize these activities; for that we submit the following budget scheme which can be used as an illustration in its realization. As far as we know, each customary village in Karangasem a year 2022 got a budget from the provincial government of Bali of IDR 300.000.000 (three hundred million rupiahs) and a budget from the Karangasem regional government of IDR 50.000.000 (fifty million rupiahs) if only 10% is allocated for the implementation of non-formal education, this means that there are already funds of IDR 35.000.000 (thirty-five million rupiahs). The vast funds can be used to organize these activities as long as they are appropriately managed. As an illustration, here is an overview of the use of the budget.

In organizing non-formal education in customary villages, several components need to be prepared, including managers or administrators who will be responsible for organizing the education, starting from designing, implementing, evaluating, and reporting on the results of activities related to the use of the budget. These managers or administrators also need to be rewarded for helping organize non-formal education, which can be in the form of an honorarium taken from 10% of the existing budget. For example, of the three existing administrators, each is given an honorarium of IDR 200.000 (two hundred rupiahs) a month, which means that if multiplied by three, it means that the money spent on the administrator's honorarium is IDR 600.000 (six hundred rupiahs) a month and then multiplied by 12 months in one year so that the total amount is IDR 7.200.000 (seven million two hundred rupiahs), this amount is approximately 21% of the existing budget.

Furthermore, regarding infrastructure facilities, if, for instance, there are 30 students, the number of facilities that need to be prepared is also according to the number of students. What are the facilities needed to start this activity? among them are as follows: (1) table, perhaps related to this study table can be provided in the form of a small table that can be folded and easily moved, approximately the price of one table is

around IDR 100.000 (One hundred rupiahs) if multiplied by 30 students means it requires funds amount of IDR 3.000.000 (Three million rupiahs). (2) The stationery needed by students to study, which is provided once every three months, costs approximately IDR 20.000 (twenty thousand rupiahs) then multiplied by the number of participants 30 students, which means that the amount is approximately IDR 600.000 (six hundred rupiahs) then this amount is multiplied by four to reach a one-year count because one year has 12 months. So that IDR 2.400.000 (two million four hundred rupiahs) well this is more or less the budget for stationery issued for one year. (3) Other facilities, such as a medium-sized blackboard is enough, which cost approximately IDR 250.000 (two hundred fifty rupiahs), and teaching tools for teachers, such as board markers and textbooks, may be budgeted at IDR 300.000 (three hundred rupiahs) for one year. (4) furthermore, in teaching and learning activities, it is also necessary to provide snacks for students every meeting, for example, the price of snacks is IDR 3.000 (Three thousand rupiahs) for a student, if it multiplied by a number of 30 students, so the budget spent on student snacks is IDR 90.000 (nine thousand rupiahs) if the meeting is held twice a week, it means that the meeting that takes place for one year is 96 times, so the calculation is $\text{IDR } 90.000 \times 96 = \text{IDR } 8.640.000$ (eight million six hundred forty rupiahs) but this option can be adjusted again based on each situation and condition.

Furthermore, in the implementation of non-formal education, surely, it requires teaching staff who are following the fields taught to students, these teaching staff can be obtained by cooperating with educational institutions of the STKIP Hindu Amlapura, Balinese language instructors, Hindu religion instructors, or traditional leaders who have competence in the fields taught. Concerning the existing budget, these teachers must also be given an award, appreciation, or just thank for their services in educating the students in customary villages. For instance one meeting is filled with one material and one teacher, which is approximately the duration of the study for two hours. If it is held twice a week, then the honorarium given is IDR 50.000 (fifty thousand rupiahs) for each teacher who teaches the students, it means in one month there are eight meetings and the budget for the teacher's honorarium is IDR 400.000 (four hundred rupiahs) now if it is carried out for one year with each month requiring a budget of IDR 400.000 (four hundred rupiahs) just multiplied by twelve. The total budget for the teacher's honorarium is IDR 4.800.000 (four million eight hundred rupiahs).

So, the total budget required for organizing non-formal education in the customary village, which includes administrators, infrastructure, students, and teachers, is approximately IDR 26.590.000 (twenty-six million five hundred ninety rupiahs); this amount is already in the calculation of all components needed to organize non-formal education in Customary villages for one year. If referring to the 10% budget of IDR 35.000.000 (thirty-five million rupiahs), which is from the provincial and local governments, it means that there is still IDR 8.410.000 (eight million four hundred ten rupiahs), it is can be used for other coachings such as *pemangku* (a hindus priest), *serati* (a group of society who have responsibility to make an offering) or others.

8. Activity Output

In carrying out this activity, there are goals that we achieve, in this initial design, the output or benefits that are expected to be achieved are as follows:

- a. The formation of young Hindu human resources with higher quality, especially in terms of life behavior patterns or the character of the next generation.
- b. The process of regeneration in order to preserve culture in the customary village.

- c. The strengthening of customary villages by preparing the next generation with character, understanding of religious ideology and culture, and having the spirit of preserving the culture for the sustainability of customary villages is one of the pillars of Bali's strength.
- d. The absorption of college or university for education major graduates who are very difficult to find space in formal education currently, providing an opportunity to devote themselves to the advancement of their respective customary villages as well as a forum for improving the quality of human resources for prospective educators.

Conclusion

Bali cannot be separated from customary villages and their culture. Bali was strong because of the existence of customary villages with unique and full-of-life values culture. Thus, maintaining its sustainability and culture was an essential thing to do currently; primarily was known that Bali was being intensively attacked by foreign cultures that greatly affected the next generation. To deal with these problems, people need to pay more attention to the existing human resource. The human resources need to be formed and continuously improved. One way to create and enhance them was by implementing customary village-based non-formal education. Education specifically provided learning related to strengthening character through the Hindu religion theory and culture that could be practiced directly with sufficient time and carried out continuously. It would maintain customary village's sustainability in particular and Bali's general sustainability. In addition, implementing this activity also provided opportunities for prospective educators to develop their abilities to be considered competent and professional educators in their fields. This study expected that this activity could be implemented in customary village to maintain Bali and customary village and preserve Balinese culture.

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