

IMPLEMENTATION OF TRI PURUSA ARTHA TEACHINGS IN COACHING HINDU YOUNG GENERATION

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implikasi ajaran tri purusa artha dalam pembinaan generasi muda Hindu. Hasil menunjukkan bahwa: (1) pemahaman generasi muda Hindu di Desa Adat Ulakan tentang Tri Purusa Artha sudah baik karena seluruh informan mampu menjelaskan makna atau arti dari Tri Purusa Artha dan dapat menyebutkan, menjelaskan unsur-unsur yang merupakan bagian dari Tri Purusa Artha secara teoritis. Namun dalam hal penerapan ketiga unsur Tri Purusa Artha, generasi muda Hindu di Desa Adat Ulakan belum mampu menerapkannya secara maksimal. (2) Manfaat Tri Purusa Artha bagi generasi muda Hindu di Desa Adat Ulakan adalah sebagai sarana pengendalian diri dan sebagai jalan untuk mencapai tujuan hidup berupa jagadhita. (3) Kendala yang dihadapi dalam pembinaan generasi muda Hindu di Desa Adat Ulakan adalah kekurangan sarana, generasi muda Hindu banyak yang bersikap cuek, Pembina atau penyuluh yang ditunjuk masih kurang paham dengan apa yang diminati generasi muda, banyak generasi muda yang tinggal di luar desa. Upaya dalam pembinaan generasi muda Hindu di Desa Adat Ulakan adalah memberikan penyuluhan kepada sekeha teruna ke masing-masing banjar, membuat keterampilan, berkoordinasi dengan aparat desa dan pengurus desa, melaksanakan Pasraman Hindu remaja, membentuk sekeha gong dan bina tarinya, membentuk kelompok pesantian remaja, menyediakan lapangan olah raga.

Kata Kunci : Tri Purusa Artha, Generasi Muda Hindu

Abstract

This study aims to describe the implications of teachings *tri purusa artha* in coaching Hindu Young generation. The results showed that: (1) the understanding of the Hindu young generation in Desa Adat Ulakan about *Tri Purusa Artha* is already good because all informants can explain the meaning of *Tri Purusa Artha* and also explain the elements of *Tri Purusa Artha* theoretically. However, in implementing the three elements of *Tri Purusa Artha*, the Hindu young generation in the Desa Adat Ulakan could not implement it optimally. (2) The benefits of *Tri Purusa Artha* for young Hindu generation in the Ulakan Traditonal Village were a means of self-control and a way to achieve life goals in the form of *jagadhita*. (3) The obstacles faced in fostering Hindu young generation in Desa Adat Ulakan were the lack of facilities. Many young generations of Hindu was being indifferent. The appointed coaches or instructors still did not understand the interest of the young generation, they lived outside the village. Efforts in fostering the young generation of Hindus in Desa Adat Ulakan was done by providing counseling to the *sekeha teruna* to each *banjar*, forming skills, cooperating with village officers and village administrators, implementing *Pasraman* Hindu youths, forming *sekeha gong* and dance groups, *pesantian* teenagers groups, and providing sports fields.

Keywords: Tri Purusa Artha, Hindu Young Generation

INTRODUCTION

The young generation is the successor of the nation. As a young successor especially as Hindu people, they will be a substitute for the older generation. For them, it is necessary to be given education and problems regarding religion, in this case Hinduism. Religion is one tool of moral education that will educate young people to be noble and spiritual human beings. Knowing about moral discipline will lead them to be a religious person and full of dedication and competence in religion.

Considering this era, many young generations still do not have a clear and steady knowledge about religion so that they deviate from religious norms. Moral decline and the mental crisis of the next generation become a new problem. It requires the attention of all parties because this problem is certainly our shared responsibility. Unfortunately, what we can observe and feel so far, theoretically the younger generation of Hindus can memorized and understand the teachings of religion but the reflection in daily behavior still needs to be proved by religious practices. We can do religious practices through non-formal education. Providing religious education through non-formal needs to be implemented and developed. Finally, the Hindu young generation is not only academically intelligent but also perform spiritually in line to religious teachings.

The phenomenon that occurs among the young generation (teenagers) of Hinduism is in relation to *Tri Purusa Artha*. They have diverged from religion teachings. A phenomenon that occurs is about teenagers in *brahmacari* level committing into negative deeds such as drinking, promiscuity and racing on the street. In fact, they already get knowledge about *Tri Purusa Artha* but only understand it theoretically without well-applied in life. This tendency has been seen in the Ulakan Traditional Village. This condition needs to be addressed wisely because *Tri Purusa Artha* is a basic foundation or principal for personal and social life. In particular, the young Hindu generation needs to be equipped spiritually so that it leads them to have a religious awareness. To produce moral endurance and spiritual readiness, they need to have a fight spirit and not being influenced by negative things. Regarding to the problem, it is an urgent to give religious knowledge for them so later it can be understood, practiced and form them to be a constructive spiritual generation.

METHOD

The approach used in this study was a qualitative approach. This was conducted in the Ulakan Karangasem cultural village. The instrument used in this study was the researcher (human instrument) who directly conducted research by collecting data needed. This research techniques using tools such as cameras for documentation, interview guidelines and stationery in the form of notebooks and pens used in interviewing. Data collection techniques used include: observation, interview, and literature study.

The techniques used to draw a conclusion were induction and argumentation techniques. Induction technique was a technique for getting conclusions in advance to state the facts that apply specifically. Meanwhile, the argumentation technique was a technique for obtaining conclusions by giving arguments or comments. It was a technique in the descriptive method.

RESULTS AND DISCUSSION

1. The Understanding of Hindu Young Generation towards Tri Purusa Artha

According to the observations, the young generation of Hindu in the Desa Adat Ulakan already understood the *Tri Warga* theoretically. The implementation of *Tri Purusa Artha* on Hindu young generation in Desa Adat Ulakan can be categorized good, but we have not maximized it. As an example of its implementation, the existence of the *Sekaha Teruna* has carried out obligations in the village, such as conducting prayers in the Village Temple every day and work together to clean the village environment on a predetermined day. *Sekaha Teruna* used a cooperation system in every activity. Coaching activities in the form of

Pasraman had been carried out by traditional parties to the young generation in the Desa Adat Ulakan since 2010. In addition, *Sekeha Gong* teenagers and its dance group.

Although there were many positive activities that had been carried out by the young generation in Ulakan Traditional Village, there were still several of them were affected by negative things such as drinking and racing on the road. All of that was caused by the influence of globalization, which has a bad impact on Hindu young people in particular. One aspect of Hindu spirituality is *Tri Purusa Artha* (three life goals) namely *dharma*, *artha* and *kama* suggesting that each human can live by referring to *dharma* and using *dharma* as a controller for *artha* and *kama* as a controller and achieve the highest goal of life, called *moksa* (Punyatmadja, 1976: 15).

Based on the results of researcher's observations, it drew the conclusion that the application of *Tri Purusa Artha* had not been implemented optimally by the young generation of Hindus in Ulakan Traditional Village. Therefore, they were easily influenced by the negative deeds such as drinking alcohol, enjoy wandering and racing on the road.

Tri Purusa Artha are the three foundations, guidelines, purpose in life. *Tri Purusa Artha* comprises *dharma* (truth, virtue), *artha* (property to meet the needs of life), *kama* (lust or desire) (Puniatmaja, 1976). It must carry these three elements of *Tri Purusa Artha* in a balanced manner. It gets *artha* and *kama* based on *dharma*. If *artha* is not controlled by *dharma*, then it can cause arrogance. Likewise *kama* which is not controlled by *dharma* will cause evil lust that is not under religious norms. Therefore, *dharma* plays an important role in human life to achieve an expected goal. In the Sacred Library of *Sarasamuscaya* Sloka 12, described:

*Kamarthau lipsamanastu dharmamevaditascaret. nahi
Dharmaniadeptyarthah kamo vapi kadacana (Sarasamuscaya, Sloka 12)*

Translation:

If *artha* and *kama* are prosecuted, then *dharma* should be done first, no doubt again, surely *artha* and *kama* will be obtained later, there will be no meaning if *artha* and *kama* are obtained in defiance of *dharma* (Kadjeng, 2005: 15) .

Based of observations and experiences of daily life, it can be concluded that all people want to find happiness, moreover seen from the philosophy of Hindu religion, namely *Moksartam Jagadhita*. We cannot separate *artha* from human life in guaranteeing the happy life. In the form of physical needs. Likewise *artha* in the sense of law has a very important role in fostering the young generation of Hindu in ensuring stability and spirituality in life. In seeking *artha* they should base it on *dharma* which later *artha* can be useful for life. To get *artha* can only be achieved by practicing *dharma* in advance for not to being useless.

Dharma, *artha* and *kama* which is a unity that cannot be separated from the *Tri Purusa Artha*. It must carry the three parts out in a complementary sequence, meaning that it cannot be carried out in one. Even if one is implemented is still not perfect and it is impossible to get everlasting happiness. Actually *Tri Purusa Artha* is part of *Catur Purusa Artha* namely *dharma*, *artha*, *kama*, and *moksa*. Considering *moksa* is the highest and very abstract goal, it is difficult to achieve for ordinary people, the discussion in this study only covers three things namely *dharma*, *artha* and *kama* called *Tri Purusa Artha*. Based on myths and folklore, only a few adherents and wise men can reach the level of *moksa*. Based on the description above, *moksa* is the final or highest goal that will be achieved after implementing *Tri Purusa Artha* properly. Therefore, *moksa* is separated or not included in *Tri Purusa Artha*. Here, *moksa* was not ignored, but to be the first implemented is *Tri Purusa Artha* which aims to reach *Moksa* (Punyatmadja. 1976: 15).

Tri Purusa Artha teaches that all forms of human deeds must always under *dharma*. It means that the work carried out for God and welfare which is always based on truth will lead man to freedom (*moksa*). Good deeds will bring someone closer to his spiritual goals, and

evil deeds will bring him further and further from his spiritual goals. Good deeds are all actions done for the prosperity of others. Evil deeds are all acts done selfishly, without looking at or paying attention to others.

Tri Purusa Artha gives confidence to the society, especially for young generation that the happiness of life will be achieved if it is based on harmony, balance in human life as individuals and as God's creatures. To achieve harmony and balance in this life, man must always behave under *dharma*.

The human need for legal certainty and obedience rules of religion is the most essential part. Without *dharma*, human life will always get conflict with each other and *dharma* can protect all human. *Dharma* means rules for good and noble conduct which must be a guideline for human life. *Dharma* is a religious ethic dogmatic, because *dharma* describes the object of *Sradha* in Hinduism. The purpose of Hindu ethics is to foster harmonious relations between a person (soul) with the surrounding living things (Pendit, 2005: 135). It has become a reality that harmonious relationships or harmony between creatures will all lead to peaceful living. The way to achieve what it intends as the norms taken is to practice *dharma* as a human being. Bhagawad Gita sloka 8 Adiyaya III, explained that:

*Niyatam kuru karma Iwam
Karmajyayo hy rootmanah
Sarirayatra pi cale Na
prasadhyed akarmanah*

Translation:

Work as determined because it wells

Than not doing, and not even the body will succeed.

maintained without work (Pudja, 2004: 122).

The above sloka emphasizes that humans are directed to work according to the teachings of *dharma*. Working is better than do nothing to achieve the perfection of life. Life as a human being strives to act under the teachings of *dharma* to get prosperity, both personal, family, and society so that it will form prosperity to achieve physical and spiritual happiness.

In the *Silakrama* Book, it is explained that: *dharma* (obligation, charity, etc.), *artha* (property as a tool to meet the needs of life and desire satisfaction), *kama* (lust or instinctual desire for enjoyment and satisfaction of life or desire) are three parts called *Tri Purusa Artha* (*tiga warga* life goals) which have a profound effect on the soul and life of humans (Punyatmadja, 1976: 15).

So the goal of humankind, especially the young generation of Hindus is expected to achieve *Tri Purusa Artha*, which is always based on *dharma* in doing, both to look for *artha* or *kama* so that peace of life both mentally and physically will soon be realized.

2. Implementation of *Tri Purusa Artha* Teachings in Coaching Hindu Young Generation

Understanding *Tri Purusa Artha* is expected not only to be known, memorized and understood theoretically, but more important is how it is applied in daily life. That is important for the young generation of Hindus who are easily affected by negative things such as promiscuity, drinking and others that have a negative impact on himself. This phenomenon is happening a lot among our young generation, especially the young generation of Hindus. In obtaining *artha*, it carries *dharma* first, and also to fulfill satisfaction for *kama*. Moreover, *dharma* is the driver of life to achieve happiness. That way, it will reflect all the positive characteristics towards the progress of the young Hindu generation in particular and the Hindu society. We get *artha* and *kama* based on *dharma*. *Dharma* really brings happiness with no disappointment.

The application of the three elements of *Tri Purusa Artha* (*dharma*, *artha*, *kama*) could not be carried out maximally by looking at the facts. Statements from all the informants said that the *dharma* has been implemented by routinely conducting prayers at the Village Temple by *Sekeha Teruna* and work together to clean the village environment. All forms of activities that involve *Sekeha Teruna* are carried out and completed together because the awareness of those who cannot live alone without others help. *Sekeha Teruna* in the Desa Adat Ulakan is trying to establish harmonious relations between fellow members so that cooperation between one another can be true.

The application of *artha* is carried out in the form of entertainment or bizarre activities and the profits are used for religious and social activities. But in the application of *kama*, Hindu young generation still do deviant behavior such as being indifferent or unwilling to know, easily influenced by negative things and have a negative impact on themselves, such as the tendency to be influenced by alcoholism and promiscuity .

Considering the above description, it shows that the Hindu teenagers still need to be given guidance. The main roles to provide guidance are parents, teachers at the school, *kelian pakraman* village and village heads. Their awareness must also accompany the success of coaching to support the coaching activities by the village. They need the provision of mental and spiritual formation to lead religious awareness and moral endurance from negative deeds. With good moral, the young generation of Hindus has motivation, and useful for Indonesian people and Hindus in particular.

In this life, humans experience the stages of life in achieving its goals. The level of life in Hindu religious teaching is called *Catur Asrama Dharma*. *Catur Asrama Dharma* is a very closely related to *Tri Purusa Artha*, which means four stages of life based on spiritual guidance comprising *Brahmacari*, the life stage of diligently seeking knowledge, *Grhastha*, is the life stage consisting of householder, *Wanaprastha* is the life stage of retiring form a busy life of society and *Bhisuka* is life stage of detachment from material life.

In *Brahmacari asrama*, position of *dharma* means the science of truth to become very important. *Dharma* is a main life level of *Brahmacari*. In this case, *artha* and *kama* have not yet received such an important place. As only *dharma* becomes the basis for achievement of *artha* and *kama*. *Brahmacari* is another *asrama*, namely *Grhastha*, *Wanaprasta*, and *Bhiksuka*. Life level of *Brahmacari asrama* is often also called as the life of *aguron-guron* or *asewaka guru*. It is a stage of life that requires perseverance and sincerity. Because in this period a *Brahmacari* will receive a teaching from the teacher, and means facing knowledge that requires serious thought. In *Brahmacari*, a student will form his character so that he has a main personality based on *Dharma*. By applying *dharma*, then what will be included in the Hindu religious goals will be realized. Besides, youth is a moment to learn more knowledges let alone learning *dharma*. Whatever the things happened should not turn your mind towards the bad ones and do not despair in carrying out the *dharma*, despite the many obstacles encountered (Punyatmadja, 1976: 17).

The division of the four stages of life is only informal, which later has a close relationship with *Tri Purusa Artha*. The close relationship is the relation of *Tri Purusa Artha* with *Brahmacari asrama*. *Tri Purusa Artha* is a living philosophy of *Catur Asrama Dharma* Boarding. Hinduism teaches that humans seek *dharma*, *artha* and *kama* in a balanced and gradual manner under the life span or *catur asrama*, which can later achieve peace of life or *moksa*.

Considering the issue above, it defines the necessecity of young people to learn all knowledge as much as possible and behave under *dharma* because the reward for doing *dharma* is heaven. Thus the role of *dharma* in the formation of Hindu young generation is a basic guidance towards eternal peace. Under the theory used in this study, namely the theory of attitudes and behavior, we expect all forms of young generation activities to be based on *dharma* which can be seen through daily attitudes and behavior in the society. *Dharma* itself should be able to controlled *artha* and *kama*.

3. The Function of Tri Purusa Artha for Hindu Young Generation

The young generation of Hindus has a very important role in development, because the young generation will foster cultural heritage derived from Hindu religious teachings. With a rich cultural diversity, Indonesia can compete and even become a center of culture and tradition in the international world (Saddhono, Sulaksono, & Rahim, 2019). It can enhance the good image of the entire archipelago through the role of young Hindu generation. Therefore, the young generation of Hindus is expected to have a foundation of life called *Tri Purusa Artha* (*dharma, artha and kama*). Thus the mental strength in the form of character can realize happiness and eternal prosperity.

Dharma must be used as a guideline or basis for behaving to respond the effects of globalization so that the young generation directs themselves to positive things. If in this life humans always reflect morality in achieving life goals, they will be able to foster good relations, and live in harmony with family or others. Then, avoiding the law of jungle, where the strong oppress the weak, always well-behave including doing good deeds to anyone and be a noble person. Teaching *Tri Purusa Artha* is not only important to understand, but it is more important to practice and carry out in everyday relationships. It is conducted according to religious instructions, so that a virtuous and noble young generation can be formed and achieve human life goals.

As what it describes in the Book Saracamuscaya sloka 44:

*Cruyatam dharma sawaswam
crutwa coiwo padharyatam
Atmanah prati kulani na
paresam the same cara*

Translation:

Therefore, listen to all efforts, the meaning that is considered dharma, after you hear it carefully in the heart, as I have said before everything that is not pleasing to your heart, that you should not do to others (Pudja, 1977: 31) .

Many people are chasing *artha* and *kama*, but what are the benefits for this life. Without knowing the basis and purpose, it will bring misery. If it seeks the three goals with full awareness, then it will give meaning to this life. Many people have gone astray in their lives, looking for *artha* as much as possible but do not know the meaning. In the end, the *artha* they got make them miserable. Likewise, those who seek *dharma* underestimate those who seek *artha* and *kama* then the *dharma* they are looking for will not be found without *artha* and *kama*. Even such a life is meaningless.

According to Hindu teachings, *Tri guna* has a relationship with *Tri Purusa Artha*. These three characteristics have different meanings, but three of them are dependent so that cannot be separated from one another. *Tri Guna* plays an important role in the community life, it will implement the character of *Tri Guna* in the form of *Tri Kaya Parisudha*. The essence of the deeds is the truth from God. This truth with an easy way to attain realization is submission in the form of Bhakti namely the realization of *Yadnya* and spiritual practice. Everyone wants and strives to find the happiness of living in this world. Try as hard as possible so as not to experience sorrow and disappointment, but should know how to regulate the physical body which is often the center of disappointment. Therefore *Tri Purusa Artha* is very important to be applied in fostering Hindu young generation, so that the young generation can control *Tri Guna* through religious teachings (Astawa, 2003: 58).

4. Efforts in Fostering Hindu Young Generation in the Desa Adat Ulakan

The Hindu young generation in the Desa Adat Ulakan needs a guidance to become an useful young generation, especially moral guidance, and we can expect the noble young generation to emerge the development with a good moral character. Here, the development of

a healthy soul is also very important so that a person can maintain the balance of his soul and have mental resilience to the instinctive impulses and environmental stimuli that negatively affect the implementation of a harmonious and prosperous lifestyle.

Coaching is basically an educational effort in both formal and informal which is carried out consciously, planned, directed, organized and responsibly to introduce, grow, weigh and develop a personality foundation that is balanced with talents, tendencies, desires and abilities as provision to further improve and develop himself, his fellow human beings and their relationships towards the achievement of dignity, quality and optimal human abilities and one's own self (Hidayat, 1978: 26).

a. Providing Counseling to *Sekuna Teruna-Teruni*

This is the role of village official and the related institutions such as the Religion Department which runs religion affair. They are expected to provide counseling in the form of lectures to the young generation in each region or *banjar*. The young generation really needs encouragement in the form of material, motivation and other debriefing to make them aware and responsible for religious teachings, especially *Tri Purusa Artha*. Hindu young generation is expected to become a next generation that have a strong mental and spiritual to support their lives in the world. The activity of *teruna teruni* is shown attached. This activity was carried out on certain days such as on the celebration of the birthday of the *sekeha teruna* and on holidays such as Galungan, Kuningan, Saraswati and Siwaratri.

b Gives Activities to Create Skills or Courses to Hindu Young Generations

The young generation of Hindus who have prominent skills in *mejejahitan* (sewing the coconut leaf), making statues and so on are given special training to develop their skills. And those who are more talented need to teach their friends. It aims to make them more skillful. It will impact on the growing number of a noble and spiritual young person. Besides directing the young generation of Hindus on positive things, it can also develop their talents. The activity of *mejejahitan* (sewing the coconut leaf) skills is shown in Figure 3 attached. This coaching activity was carried out on holidays such as on Sundays to fill the teenagers' free time in Ulakan Traditional Village. This activity is usually conducted at *Banjar* hall, or at the local *Bale Gong* temple. If there is *piodalan* in one of the local temples, the participant of the coaching join *ngaturang ayah* to make ceremonial facilities and infrastructure.

c. Coordinating with Village Officer, *Perbekel* and Cultural *Bendesa*

In conducting a coaching to a young generation, it needs donations from both the government and the village itself. Good coordination between the parties concerned is very important. It also affects the implementation of coaching. Help from the government is expected to be directed sufficiently to foster Hindu young generation in particular. With the coordination, all related parties will fully support the development activities that have been previously arranged and have been mutually agreed upon by community leaders.

In essence, all human behavior and actions, especially psychological youth, need to be directed and monitored. The provision of a proper education or coaching needs to be increased with well-planned coordination of Hindu community figures and intellectuals.

d. Conducting Hindu Youth *Pasraman* during Long Holidays

Pasraman for teenage level in Desa Adat Ulakan is held every time during a long holiday. In this activity, it provides the young generation of Hindu with material and practice. The theory is applied by giving materials related to religious teachings, such as explaining the teachings of *Tri Purusa Artha*, *Tri Hita Karana* and other religious teachings. It teaches the practice in *matembang* or *makidung* and *reading sloka*. Not only that, the young generation in the activities of *pasraman* were also taught to make all the facilities and infrastructure during the ceremony. It is for women and men, teenagers. It will carry knowledge that has been obtained when there are religious ceremonial activities such as *piodalan* and others. At least, this will be an exercise for young Hindus to engage directly in the society and practice what it has acquired from the training.

e. Formed Youth *Sekeha Gong* and Dance Group

It gives the young generation who have hobbies or talents in percussion and dance a guidance by forming *sekeha gong* and youth dance groups in special training under the schedule determined by the coach. Guidance of percussion coaches and dances are competent people who live around the Desa Adat Ulakan. Every time a religious ceremony was held such as in the *piodalan*, the percussion and the dance would perform as an entertainer for the local people. This activity will indirectly preserve Balinese culture. Usually this activity has a lot of participants. The enthusiasm of the young generation to take part in this coaching activity was very high. Likewise, parents' support is important.

f. Forming Hindu Youth *Pesantian* Groups

Pesantian was attended by young Hindus who had talents in *metembang* or *mekidung*. The material given in this formation is about the *kekidungan* which is often sung in religious activities, especially for the ceremony the god of Yadnya such as *kidung Warga Sari* and others. *Sekaha Santi* is held in Banjar hall once a week, this *sekeha santi* does not specifically bring a trainer because anyone can become a trainer as long as they are considered as experts in *pesantian* or master in song or *gending* related to *pesantian*.

g. Provides Sports Fields, and Other Sports Facilities

The young generation of Hindus especially in Desa Adat Ulakan has not only talents and hobbies in the arts, dancing, percussion, and so on, but also talents and hobbies in sports or both. This can be seen from their enthusiasm to take part in sports activities such as soccer and futsal. Moving on from that fact, the guidance of the young generation is done by providing sports and other sports facilities so that the young generation who enjoy sports can develop their talents by doing exercises on certain days.

As Hindus, it is better to understand and live based on the life purpose that has been declared in religious teachings. Therefore, we can feel that religion gives direction and meaning to this life. What we must aim for and what we must do is determined by religion. We have to look for *artha* and *kama*, and they are all based on *dharma*.

The aim of Hinduism is to bring people to achieve prosperity or *jagadhita* and achieve eternal spiritual freedom or *moksa*. To realize these religious goals, it requires every Hindu to apply the teachings of *Dharma*, *Artha*, *Kama*. If the three goals of life (*Tri Purusa Artha*) can be achieved and carried out by everyone in a balanced and harmonious manner, the *jagadhita* and *moksa* will be realized.

The theory used to elaborate the statements above is the theory of education because to guide the young generation of Hindu must face obstacles. In addressing these obstacles, it needs positive activities such as training skills in the form of *nenari*, *menabuh*, *mejejahitan*, and others. Talent development is not only carried out in the arts and religious, but also in sport that many teenagers interested in. Organizing these activities will invite young Hindu generations to open up their full personality and share the talents of each individual. Striving for all forms of coaching has a goal so that the young generation of Hindus has the skills and provisions to directly involved in the community when they get married (*Grhasta*).

CONCLUSION

The results showed that: (1) the understanding of the Hindu young generation in Desa Adat Ulakan about *Tri Purusa Artha* is already good because all informants can explain the meaning of *Tri Purusa Artha* and explain the elements of *Tri Purusa Artha* theoretically. All informants' explanations stated that *Tri Purusa Artha* are the three foundations or guidelines for achieving life goals. However, with application of three elements in *Tri Purusa Artha*, the Hindu young generation in the Desa Adat Ulakan could not implement it optimally. For example, the implementation of *Dharma* by young Hindus in the Desa Adat Ulakan was done by conducting regular prayers at the Village Temple, attending *pasraman* routinely held in Pakraman village, and take an active role in religious activity. (2) The benefits of *Tri Purusa Artha* for young Hindu generation in Desa Adat Ulakan was done as a means of self-control

and to achieve life goals in the form of *Jagadhita*. Besides that, with the guidance of *Dharma*, young generation of Hindus in Desa Adat Ulakan can strengthen the kinship and foster a sense of togetherness.

Coaching efforts were done in the form of briefing to the *Teruna-Teruni Sekeha* in each region or *Banjar*, providing activities to form skills, cooperate with a village officer for financial issues, conducting *Hindu Pasraman* Youth on long holidays, form a Youth *Sekeha Gong* in long holiday and its dance group, formed a Youth *Pesantian* group and provided sports fields and other sports facilities.

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