

BUILDING HINDUISM EDUCATIONAL VALUES-BASED SCHOOL CULTURE

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Abstrak

Tulisan ini bertujuan untuk mendeskripsikan upaya membangun budaya sekolah berbasis nilai pendidikan agama Hindu. Sekolah adalah tempat terselenggaranya kegiatan belajar mengajar yang tidak hanya di maknai sebagai kegiatan transfer ilmu pengetahuan dari guru ke siswa, namun juga merupakan kegiatan untuk membiasakan seluruh warga sekolah pada disiplin dan kepatuhan terhadap peraturan, saling menghormati, membiasakan hidup bersih dan sehat serta. Kebiasaan-kebiasaan yang terbentuk dalam perjalanan panjang sekolah inilah yang disebut budaya sekolah, dimana dalam perkembangannya belum mampu membentuk warga sekolah yang berkarakter. Oleh karena itu, sudah saatnya budaya sekolah di bangun dengan tidak hanya terbatas pada nilai-nilai keilmuan saja, melainkan semua nilai-nilai kehidupan termasuk nilai pendidikan agama Hindu.

Kata Kunci : Budaya Sekolah, Nilai Pendidikan Agama Hindu

Abstract

The purpose of this study was to describe the effort to build Hinduism Educational Values-based school culture. A school is a place of learning activities that are not only meant as an activity of transfer of knowledge from teacher to student but also an activity to familiarize the entire school community for discipline and compliance with regulations, mutual respect, clean and healthy life. The habits formed in the long journey of the school are called school culture, which in its development has not been able to form a character school community. Therefore, it is time for school culture to be built with not only limited to scientific values but all values of life including Hinduism Educational Values.

Keywords : School Culture, Hinduism Educational Values

INTRODUCTION

Education as in Law Number 20 of 2003 is one of the elements that can create the progress of civilization and improve the quality of life of a nation. Education is carried out in families, schools, and communities that must be mutually supportive and sustainable. School as a place for the implementation of education requires a good culture to form a character of school community, but the reality shows the school culture is not yet maximal in forming characters, which can be seen as follows: 1) low student honesty due to cheating; 2) the occurrence of physical violence committed by the teacher to students; 3) the number of cases

of sexual harassment committed by teachers or education personnel to students and between students themselves; 4) lack of ethics and the use of language that is not polite to parents and teachers; 5) increased fights and crimes committed by students at the level of elementary, secondary and even tertiary education units; 6) increased juvenile delinquency which leads to negative activities. However, by the entry of technology into the world of education as it is today the role of teachers or even parents is very important, to support the character education of students. The role of the teacher to sort out and choose which is best for students is very important so as not to deviate from the positive things of this educational technology for the learning process (Sudarsana, Nakayanti, Sapta, Satria, Saddhono, Daengs, Putut, Helda & Mursalin, 2019).

The above problems are some of the problems found and can provide information about the low character of school community. Building a school culture based on Hinduism Educational Values is important to be carried out in order to realize the noble character as the ultimate goal of an educational process. Similar to the theologies of the other religions, the Hindu theology believes in the existence of the Almighty God (Ida Sang Hyang Widhi) who cannot be thought of or imagined (Linggih, & Sudarsana, 2020). The school culture is oriented to the noble values of religion that will encourage active, creative, effective, fun and meaningful learning processes, which emphasize learning to know, learning to do, learning to be, and learning to live together. In the context of teaching profession, teachers are encouraged to attend graduate school for a number of reasons. It is imperative that pursuing higher education entails increases one's calibre as a professional, strengthening specs which eventually lead to promotion and higher leverage at work (Zulieta, Sudarsana, Arrieta, & Ancho, 2020).

METHOD

This study used qualitative methods. Data collection used library method to collect primary data. In addition, this study used the field method to collect secondary data through interviews. Library data and field data were processed by reducing and displaying data in organizing the data according to their consideration, then the data were analyzed by using descriptive qualitative analysis methods.

RESULTS AND DISCUSSION

1. Concept of School Culture

One of the school strengths is a directed school culture towards challenging, fun, fair, creative, integrated, and creative learning to achieve educational objectives. According to Zamroni (2003: 149), school culture is habits, values, norms, rituals, myths formed in the long journey of the school held by principals, teachers, administrative staff, and students as the basis for understanding and solving a various problem at school. Peterson (Suparlan, 2008) explained that "school culture is the behind-the-scenes context that reflects the values, beliefs, norms, traditions, and rituals that build up over time as people in school work together" Peterson also added that " school culture influences not only the actions of the school population but also its motivations and spirit ". Culture emerges as a unique and interesting phenomenon because the views, attitudes, and behaviors that live and develop in schools reflect the deep and distinctive beliefs of school community.

According to Sudrajat (2010), school culture is the dominant values supported by schools or philosophies that guide school policies towards all elements and components of schools including educational stakeholders, such as how to carry out work in schools and basic assumptions or beliefs held by school community. School culture refers to values, beliefs, and norms that are collectively accepted, and are carried out with full awareness as natural behavior, formed by an environment that creates a common understanding among all school community whether principal, teachers, staff, students.

2. Hinduism Educational Values

According to Fraenkel (1977: 7) "A value is an idea a concept of what someone thinks is important for life". Sumantri (1993: 24) agreed to a statement by Kluckhohn that "value refers to a concept that is affirmed by individuals or members of a group collectively on something that is expected and influences the choice of ways and actions of several alternatives". Based on these definitions, it can be concluded that value is an important, useful, valuable, and affective domain that is used as self-guidance or normative reference for individuals or group members collectively to determine attitudes and behavior. Thus, value is a set of beliefs concerning human attitudes towards the truth of something believed and becomes a pattern of attitudes and behavior. One source of value that is used as a guide for human life is religion.

The close relationship between values and Hindu teaching in Hindu religious education is indisputable. Likewise in all aspects of school culture, the role of religion is very dominant. Religious teaching-based values should be present in every educational process, including building school culture. Hindu religious education is actually the application of sacred teachings revealed by God that contain instructions on good deeds that should be carried out by Hindus, namely by avoiding despicable acts and abstaining from actions that violate religious norms, so as to achieve perfection of life both physically and spiritually. If it is related to the values of Hindu religious education, then it can be concluded as an educational activity to instill the values of character which is based on Hinduism Educational Values, so that the school community is able to actualize in ethics, behavior, and spirituality.

3. Character of School Community

Character is a way of thinking and behaving that characterizes each individual to live and cooperate, both within the scope of the family, community, and state. Good character individuals can make decisions and are ready to be responsible for decisions made (Suyatno, 2009). Character education is value education that involves aspects of knowledge, feelings, and actions (Kirschenbaum, 2000; Goleman, 2001).

Lickona (1991) explained that the educational values or moral education that produce characters have three components of good character, namely: moral knowing, moral feeling, and moral action. According to Lickona (1991: 187-189; 220-221), there are eleven principles so that character education can be carried out effectively: (1) developing universal values as a foundation; (2) defining characters comprehensively which includes aspects of thoughts, feelings, and behavior; (3) using a comprehensive and proactive approach; (4) creating a caring school community; (5) providing opportunities for students to take moral actions; (6) creating a meaningful academic curriculum; (7) encouraging the motivation of students; (8) involving all components of the school as a moral learning community; (9) fostering togetherness in moral leadership; (10) involving the family and community as partners; and (11) evaluating the character of the school both for school staff as educators and students in manifesting good character.

The noble character is the result of religious teachings which include belief systems and rules systems. The formation of the school community character is the main mission in building Hindu education values-based school culture.

4. School Culture Model

According to Spahier & King (Suparlan, 2008), in practice, there are three models of school culture, where one can be distinguished from one another, although they often overlap. The three models of school culture and their characteristics are as follows:

First, bureaucratic school culture. The school culture model is shown by a culture that emphasizes the guidance from superiors. School policies follow directions from superiors, therefore, teachers follow directions. Educators are also less able to interact with parents and the community because all must follow the rules and regulations of superiors.

Second, toxic school culture. In this model, students are seen as a problem rather than as a party that must be served. Teacher violence against students is the result of this school culture. Similar to the bureaucratic school culture model, toxic school culture also provides an opportunity for educators to provide input on problem-solving efforts that occur in schools.

Third, collegial school culture. Different from the two previous school cultures, the school gives appreciation and recognition to the role and support of all parties. Honesty and communication between school communities can take place effectively. That is why the involvement of all school communities is highly valued in the decision-making process and school policies. In short, all school operations are planned and carried out democratically in a collegial atmosphere. The development of school culture plays an important role in the implementation of special inclusive behavior planning between students of different religions. Therefore, care, development of learning facilities and infrastructure and the environment are needed in order to create and build a shopping attitude (Windati, & Sudarsana, 2020).

5. Build Hinduism Educational Values-based School Culture

Based on the above explanation, Hinduism Educational Values are expected to be the basis for building a school culture based on the Three Principles of Education, namely *tattwa*, *susila*, and *upacara*. The three principles are as follows:

Tattwa. The school community has knowledge and belief in accordance with the teachings of Hinduism Educational Values and is able to carry out in everyday life that is reflected by honesty. Honesty is a good character and the right attitude, both actions and words, which are in accordance with true conscience. Honest is the attitude and deeds in accordance with the provisions of religion, such as telling the truth, delivering the mandate, keeping promises, and so forth. (Nurdin, 2008: 81). One of the characteristics of an honest person is to say right where the words are true to reality, nothing more and nothing less and not lying. Therefore, honesty is a value associated with concepts that are believed by individuals or the school community collectively, as well as being a guide in acting based on good moral character. Honesty can be characterized by revealing the real situation, being straightforward, not lying, not cheating or plagiarizing, not stealing, etc..

Susila. This value forms a whole, moral, and wise human being where the school community can carry out life while maintaining cleanliness and behaving politely. Etymologically, cleanliness comes from the word "clean", which in the Indonesian Dictionary (p. 188), means a 1. Free of impurities; 2. Clear not muddy (about water); cloudless (about the sky); 3. Not polluted (exposed to dirt); 4. Sincere; 5 not stained; holy; 6 does not mix with other elements or substances; original; 7 clear and neat; 8 net (income, weight, contents, etc. after fees, wrappers, and so on are taken); 9 run-outs. Cleanliness is expected to be a reflection of the attitudes and behavior of the school community in carrying out teaching and learning activities. According to Taryati, et al. (1995: 71), politeness is "a procedure or rule that is hereditary and develops in a culture of society, which is beneficial in association with others, so that close relationships are established, mutual understanding, mutual respect according to custom determined". This is in line with a statement by Suwadi (1985: 12) that "politeness includes two things, namely the behavior or attitude of language and form of speech, in which the two cannot be separated".

Through appreciation and practice the teachings of Hinduism Educational Values, the school community is expected to have the awareness to work together in forming character. Every school community is expected to be a person who cares and respects others not underestimating each other. The school environment is full of commendable activities and behavior such as being accustomed to worship, greeting, respecting, loving. The school environment can be free from all despicable behavior such as curses, verbal abuse, dirty words, rude, jealous, envious, selfish, and prolonged conflict. Systematic and effective

collaboration must also be developed between teachers and parents in developing and enriching educational activities in various programs. Teachers and parents work together in advancing the quality of schools. Besides educators only give lectures, but also must be balanced with the existence of real activities that directly learners can find out exactly how the Hindu religion and students not only still imagine and expand their views on the teachings of Hinduism (Sudarsana, Pertiwi, Selasih, & Yuliani, 2019). Parents can participate actively giving encouragement and assistance individually to their children and involved in the school in a series of systematic programs. The involvement of parents gives a very significant influence on improving school performance. Collaborative programs with parents that can be developed include curriculum development, classroom program enrichment, increased funding resources, joint monitoring of student performance, exhibition projects, celebrations, teacher welfare improvement, organizational and managerial development.

CONCLUSION

The process of education and culture is a series of humanization processes, so the two cannot and cannot be separated. The education process is a cultural process and the cultural process is an educational process. Restricting the process of education and culture keeps education away from the embodiment of values and character in human life. Therefore, efforts to maintain and build the dignity and identity of the nation need to be built through Hinduism Educational Values-based School Culture to form the character of a religious and moral school community. In the implementation, the school culture is implemented through four things, namely: 1) routine activities, 2) spontaneous activities, 3) exemplary, and 4) conditioning.

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