

## THE ROLE OF PASRAMAN KILAT IN RAISING SRADHA AND BHAKTI OF TEENAGERS

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### Abstrak

*Pasraman kilat adalah sebuah lembaga sosial di masyarakat yang bertugas memberikan pembelajaran agama Hindu secara non formal. Hal ini bertujuan untuk menyempurnakan pengetahuan agama Hindu yang diperoleh dari sekolah formal. Jenis penelitian ini adalah penelitian kualitatif dengan pengumpulan data menggunakan teknik observasi, wawancara dan studi kepustakaan. Berdasarkan hasil penelitian peranan pasraman kilat sangat efektif. Hal ini dapat dilihat tidak hanya dari rangkaian kegiatan saja, tetapi juga hasil kegiatan yang telah dilakukan. Remaja yang mengikuti pasraman kilat mengaplikasikan dan mempraktekkan hasil pembelajaran tersebut dalam kehidupan sehari-hari, baik dalam kegiatan keagamaan maupun dalam kegiatan harian. Hal ini menunjukkan bahwa pembelajaran yang dilakukan efektif dapat diterima oleh remaja.*

**Kata Kunci :** *Pasraman Kilat, Sradha dan Bhakti, Remaja*

### Abstract

Pasraman kilat is a social institution in the community to provide non-formal Hindu religious learning. Pasraman kilat aims to improve the knowledge of Hindu religion from a formal school. This study used a qualitative method and data collection used observation, interviews, and literature studies. Based on the results, the role of pasraman kilat was very useful. It can be seen not only from the series of activities but also from the results. Teenagers who followed the pasraman kilat, apply and practice the learning outcomes in everyday life, both in religious activities and in daily activities. This suggests that learning is effective and acceptable to teenagers.

**Keywords:** *Pasraman Kilat, Sradha and Bhakti, Teenager*

### INTRODUCTION

The teenager is one of the essential components and a milestone in national development. To create intelligent teenagers, both spiritually and intellectually, it needs an education system that not only transforms science but also instills character and religious values. Religious and character education are very important so that the younger generation not only has intelligence quotient but also wiser in using intelligence in everyday life. Religion can provide enlightenment for adolescents in the face of turmoil that arises during their development. But to realize the optimal function of Religion for adolescents, religious values and teachings need to be instilled early on (Yogisvari, 2017).

Religious education is one of the processes of the national education system organized by the Indonesian government. Along with the development, Rakhmat (2005:142) explained that religious education is essential to instill belief, faith, and devotion of a person to live well, and useful for family, society, nation, and state. Religious education contains moral teachings. The moral teaching is a formula to form the personality of the child that has the needs of children practically and acceptably of the child, so that religion/belief teaching is practiced and not enough merely by memorizing. Juvenile delinquency is one of the social problems at present. Social issues are often associated with deviant behavioral problems and even law violations or crimes. Rehabilitation is considered to be more appropriate to address juvenile delinquency problems. This is because teenagers are the next generation who still possible to develop so that they will replace the previous generations to be leaders of the nation. According to Sutarti (2011:2), "The Hinduism teaching is still shallow, one of the indicators is the decrease of morality and ethics in the community." Hinduism teaching in school is still not in accordance with expectations. Hinduism teaching in schools always tends only to promote theory rather than practice, so it ever does not meet the real needs of the community. Life in the community uses more practice than just a theory. As for example, Hindu people in the indigenous village of Ulakan Karangasem.

Hindu people in the indigenous village of Ulakan Karangasem, especially teenagers, still lack religious development. This is because there is still a lack of human resources and other supporting facilities. With the willingness of the people to improve teaching, especially in anticipation of the current and future global developments, then one of the efforts made by Hindus in the Indigenous Village of Ulakan Karangasem was building a Pasraman Kilat as a place to foster the Hindus teenagers.

The pasraman kilat education is not merely to teach the knowledge of religion and to train so that the students are skilled and competent at worship. However, the objective of pasraman kilat is to form the personality and mental. This mental development is necessary for the generation in developing, maintaining, and raising the mental condition on religion to instill the *sradha* to the Almighty God. With the pasraman kilat that is aimed at teenagers in the Indigenous Village of Ulakan Karangasem, it is expected to create spiritual mental and improve the implementation of religious teachings from an early age. Besides, education that is given through an informal pathway can not only be followed by students who are still in school, but through informal education, even teenagers who have not to go to school can support the Hinduism teaching.

Hindu educational materials at school are considered to be less able to provide students with an active role in religious and instilling ethics. Students have an understanding of the teachings of Hinduism but not necessarily can be reflected in daily life. It needs to be given an informal education to overcome so that students do have not only intelligence quotient but also ethics, which following the guidance of religious teachings.

Sariani (2011:40) stated that "informal education has developed more cognitive, affection and psychomotor aspects". Informal education has developed the potential of students with an emphasis on mastering knowledge and functional skills, as well as professional attitudes and personality development. In the teaching method, there are essential things to be considered, namely the process of communication that will lead to the effectiveness of learning. A process of communication will determine the pasraman kilat learning so that achievement of pasraman kilat learning depends on the communication process performed by the teachers to the youth. Through these activities, teachers can shape the character of students because they see changes in the behavior of their students to learn to adapt directly so that there is knowledge and experience gained so that students can help their parents when carrying out religious holy holidays. Besides, to be able to shape the character of students, teachers instill the teachings of Hinduism as guidelines or rules for good behavior in their daily lives (Dewi, & Sudarsana, 2018).

## **METHOD**

This study used the qualitative method, which emphasized on the analysis of the inductive thought processes relating to the dynamic of the relationship between the observed phenomena. The study site was the indigenous village of Ulakan, Manggis Sub-District, Karangasem Regency. Data collection methods were: observation, interviews, and literature study. This study used the purposive sampling technique, which is the determination of the informant based on the consideration of researchers based on knowledge, experience, and association with this research. Data were analyzed descriptively by conducting a study on a phenomenon that following the library data and the field data, so this study was in the form of writing which related to the effort to describe in detail of the object discussed.

## **RESULTS AND DISCUSSION**

Knowledge is one part of the path (*marga*) for the Hindu to reach the objective, *moksartham jagaditha ya ca iti dharma*. Experience is also one of the essential aspects to build human resources because knowledge is the foundation to work following *swadharma*. Modern-day culture can be pursued through various means, both formal and non-formal. In Indonesia, formal education cannot be said to satisfy or fulfill expectations, especially in religious and cultural knowledge. Based on this consideration, the Hindu community of indigenous villages of Karangasem has the initiative to carry out the *pasraman kilat* for elementary and junior high school students. *Pasraman kilat* Learning Program in the indigenous village of Ulakan Karangasem was an integrated learning program between formal education (especially Elementary and Junior high school) and *pasraman kilat*.

The purpose of *pasraman kilat* in the indigenous village of Ulakan Karangasem was to provide learning or knowledge about the Hinduism teaching, both in theory and practice; Preserve the existence of Balinese culture because part of the *pasraman kilat* was cultural art including dance, gamelan, and others; Raising *Sradha* and *bhakti* of Hindu teenagers, and refining the knowledge of the Hindu religion obtained in formal schools. Internalization of the value of Hindu religious education is a process of incorporating the value of Hindu religious education, which is entirely related to how to transfer religion based on Hinduism. Internalization of the value of Hindu religious education is done through a thorough understanding and continued in the awareness of Hinduism and the discovery of the possibility to realize it in real life (Murtini, Wardhani, Sugita, Sudarsana, & Putri, 2019).

*Pasraman kilat* was established in the year 2010 in Pura Puseh, Ulakan indigenous village. Based on the profile, *Pasraman kilat* has four tutors or teachers. The learning system used in *Pasraman kilat* is the same as the formal education system, namely using the semester system. The study time is in the afternoon. Both the time and subjects taught have been included in *pasraman kilat* education calendar provided by the *pasraman kilat*.

*Pasraman kilat* curriculum refers to Three Principles of Hindu, namely *tattwa*, *susila*, and *upacara*. Besides, the curriculum also applies to the art of culture, such as traditional dance, sound art, and *Makidungan*. The learning activities in *Pasraman kilat* are more emphasized on skill and theory (cognitive and affection). In the *pasraman kilat*, students will learn Hinduism and cultural arts. The Hindu subject taught is the refinements of the Hindu teachings that students have obtained in formal schools. The education refers to Three Principles of Hindu, namely *Tattwa*, *Susila*, and *Upacara* as well as the cultural arts of Bali as the origin of Hindus in the indigenous village of Ulakan Karangasem.

The teaching or education of Hinduism in *Pasraman Kilat* in the indigenous village of Ulakan Karangasem is taught to participants every school holiday. The participants are elementary and junior high school students. High school teenagers join the coaching in Hindu Teenagers Association. Participants of elementary and junior high school students are expected to instill the values of Hindu religion and so that Hindu teenagers can adapt to different life along with other people.

## 1. Training of Hindu Teenagers in Pasraman Kilat

Pasraman kilat is one of the Hinduism non-formal educational institutions which is obliged to teach and instill the sublime values of Hindu religion to the Hindu teenagers. This is due to a lack of Hindu lecturers, especially Hindu people who are outside Bali. Pasraman kilat is needed to assist the teachings of Hindu religion and cultural arts in the life of Hindu society.

Sutarti (2011:75) stated that pasraman kilat has a function as a place of education for the Hindu teenagers, and as an educational institution. One of the things that must be owned by pasraman kilat is directed and organized training. This means one of the things that must be in a pasraman kilat is planned, directed, and systematically coordinated training to run and achieve the desired objectives.

Training can educate, direct, and guide a person (Sutarti, 2011:72). This shows that coaching has almost the same meaning as education, which is conscious, planned, directed, and systematically coordinated by providing knowledge to achieve the objective, which is to educate the learners. Based on the above explanation, Pasraman kilat in indigenous village Ulakan Karangasem had conducted a meeting to formulate the principle and the activities are undertaken. The training carried out in Pasraman kilat in the indigenous village of Ulakan Karangasem can be seen in the following table:

**Table 1**  
**Activity and Teaching of Pasraman Kilat**

No.	Activity	Teaching
1.	<i>Tattwa</i>	1. Prayer/Puja Hindu 2. Hindu Theology 3. Hindu Development History 4. Hindu Worship
2.	Susila/ Ethics	1. Ethics with a peer (family) 2. Ethics in the house of grief 3. Ethics in place of worship (pura)
3.	Ceremony/ <i>Upakara</i>	1. <i>Canang</i> 2. <i>Kewangen</i> 3. <i>Ketupat</i> 4. <i>Banten</i> 5. <i>Sanggah Cuk-cuk/ penyawang</i> 6. <i>Segehan</i> 7. <i>Kelatkat</i> 8. <i>Penjor</i>
4.	Dance Art	Dance Art <i>Yadnya</i> : 1. Rejang 2. Pendet 3. Topeng Sidakarya 4. Baris Performing Arts Dance: 1. Panyembrama Dance 2. Oleg 3. Margapati
5.	Percussion Art	1. Baleganjur 2. <i>Yadnya dance</i> 3. Dance show
6.	Vocal Art	1. Recitation of <i>sloka &amp; palawakya</i> 2. <i>Makidung yadnya</i>

(Source: Document of Pasraman kilat 2018)

Based on Table 1, it can be known that training was conducted through theory and practice, even for the art field, the theory is given with practice directly. The training in the pasraman kilat emphasizes the theory that is accompanied by practice. This means that religious teaching is not only emphasized cognitive aspects or increasing knowledge but also on the affection and behavior, namely raising sradha and bhakti. The raise of Sradha and bhakti is an emphasis on the affection aspect as the beginning of the student behavior in pasraman kilat.

The training of Hinduism and cultural arts is carried out not only to preserve the existence of Balinese Hindu in the indigenous village of Ulakan Karangasem, but also to form the behavior and spirit of Hindu for Hindu teenagers of the indigenous village of Ulakan Karangasem which will struggle into a heterogeneous life. Thus, the strengthening of religion and culture, including the motivation to the Hindu teenagers, is indispensable, even at an early age.

## **2. The Effectiveness of Pasraman Kilat in Raising Sradha and Bhakti**

Hindu teaching is one of the study areas that must be studied as a requirement in completing education at all levels that is designed and given to the Hindu students with the aim to develop their religious/spirituality. The purpose of Hindu teaching is not limited to knowledge transfer. Still, also to increase the devotion of the Almighty God, intelligence, skill, raise the ethics, strengthen the personality and reinforce the spirit of the nationality to develop human that can self-develop and jointly responsible for national development, so it is clear that the direction and strategy of the civic education is a person who devotes to the Lord but still taking into account the aspects of intelligence, skill, and expertise.

Religious education holds a big responsibility in achieving national educational objectives, in article 1 paragraph 1 of Law on National Education System number 20 of 2003 which explains that there are four components of educational purposes as the burdens of religious education, namely:

- a. Spiritual strength,
- b. Self-control,
- c. Personality and
- d. Moral.

The four components above show the influence and strategic position of religious education teachers to realize the objectives above. In other words. Religious teachers have a significant role in building the morality of the nation. The learning process will be useful if all components in the process are functioning properly, regardless of formal or non-formal educational institutions. The ingredients are tutors, participants, teaching materials, and other supporting facilities. All these components can be said to be interconnected and cannot be removed to achieve the desired outcome. Training or learning will not run without a tutor.

Similarly, training cannot also be called by training if there is no participant. Training or learning also needs teaching materials to be delivered and supporting facilities to facilitate the understanding 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, Haimah, Satria, Saddhono, Daengs GS, Putut, Helda, Mursalin, 2019)

The pasraman kilat prepared all these things in the implementation of training, starting from the number of participants, tutors, learning materials, schedule of activities, and location. This had been organized and planned at the pasraman kilat management meeting of the indigenous village of Ulakan Karangasem. Planning becomes a very important thing to support the success of an activity. Pasraman kilat activities have been arranged in a planned manner to run smoothly and can raise the sradha and bhakti of Hindu teenagers in the indigenous village of Ulakan Karangasem.

In addition to planning, the learning method of Pasraman kilat in indigenous village of Ulakan Karangasem is also an important factor in supporting the success of the learning. The learning method used in Pasraman kilat in the indigenous village of Karangasem was by limiting the number of participants per class or divide by a group of participants.

Division per group and limit the number of participants per group was performed so that participants can understand learning well. The number of participants may influence student understanding. Therefore the restriction on the number of participants was one way that students can understand the lessons delivered by the tutors. The second method used by tutors to optimize learning was to form the U Shape Learning Group.

Group study in the form of U Shape was performed because it is located in Wantilan Pura Puseh with participants from Elementary and Junior high schools. This method did not only facilitates the tutor to provide explanations and demonstrations but also offered an easy way for participants to hear and see the presentation performed by the tutor.

In addition to using these learning methods, Pasraman kilat tutors of the indigenous village of Ulakan Karangasem also delivered interesting materials by creating powerpoint slides. It shows that Pasraman kilat in the indigenous villages of Ulakan Karangasem had progressed in the learning technique because pasraman kilat rarely use slides. Powerpoint slide is undoubtedly exciting, especially for children at elementary school. Through powerpoint slide, the tutor can illustrate and provide good examples to students.

The descriptions above show that the Pasraman kilat in the indigenous village of Ulakan Karangasem provided best service to the participants. The method used was expected to give good results, namely raise the *sradha* and *bhakti* of Hindu teenagers in the indigenous village of Ulakan Karangasem. Based on the results of interviews and documentation of Pasraman kilat in the village of Ulakan Karangasem, the training activity carried was effective. This relationship illustrates the establishment of good communication between the participants and the facilitator and between trainees. Fourth is the pressure of learning activities on the role of multimedia training participants who are more active in learning activities, not on the facilitators who prefer the teaching activities (Sudarsana, Renawati, Nerta, Widana, Saddhono & Napitupulu, 2018).

Pasraman Kilat students in the indigenous village of Ulakan Karangasem have applied or practiced knowledge obtained through the pasraman kilat. The students practiced with the Ngayah Rejang and Pendet Dances in Pura Desa as gratitude to Ida Sang Hyang Widhi Wasa. Thus, it can be concluded that the students of Pasraman kilat in the indigenous village of Ulakan Karangasem practiced the knowledge obtained in the pasraman kilat as an effective form of learning Hinduism in Pasraman kilat in the indigenous village of Ulakan Karangasem.

## CONCLUSION

Based on the results of the study, it can be concluded that Pasraman kilat in the indigenous village of Ulakan Karangasem used unified learning system. This aimed to improve the religious learning obtained in formal schools. The pasraman kilat in the indigenous village of Karangasem was effective. It can be seen from the results of cultural art and religious learning that was applied and practiced in some religious activities in the indigenous village of Ulakan Karangasem.

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