



Social Organization Educational Through Forum Komunikasi Siswa Hindu (FOKUSH) In Mataram

I Gusti Komang Kembarawan

Sekolah Tinggi Agama Hindu Negeri Gde Pudja Mataram

gustikembarawan@gmail.com

DOI : 10.37329/cetta.v3i2.449

Kata Kunci:	Abstrak
Pendidikan Berorganisasi; Forum Komunikasi; Siswa Hindu; Praktik Beragama	Penelitian ini bertujuan untuk melakukan kajian terhadap pendidikan organisasi sosial melalui Forum Komunikasi Siswa Hindu (FOKUSH) di Kota Mataram. Para siswa yang bergabung dalam forum tersebut dididik untuk menumbuhkan sikap mental berorganisasi dan sekaligus sebagai media peningkatan kualitas beragama pada remaja Hindu. Penelitian ini dirancang dalam penelitian deskriptif kualitatif. Berdasarkan hasil penelitian ditemukan bahwa eksistensi FOKUSH di Kota Mataram sampai saat ini masih dapat dipertahankan keberadaannya sebagai wahana untuk melakukan komunikasi dan interaksi di kalangan siswa Hindu. Bersamaan dengan itu, para siswa yang ikut aktif dalam FOKUSH memperoleh pendidikan berorganisasi sosial sehingga memiliki pengalaman yang digunakan sebagai bekal menapaki masa depan. Organisasi yang beranggotakan siswa Hindu ini memiliki peran yang sangat penting dalam membantu meningkatkan kesadaran berorganisasi dan meningkatkan kualitas beragama di kalangan para siswa Hindu. Aktivitas yang dilaksanakan oleh FOKUSH dalam rangka untuk aktif berorganisasi dan meningkatkan kualitas pelaksanaan agama Hindu ada beberapa jenis, seperti diskusi-diskusi keagamaan, melaksanakan bakti sosial, melaksanakan kegiatan yang berhubungan dengan <i>sraddha</i> dan <i>bhakti</i> , melaksanakan kegiatan <i>manusa yadnya</i> , melaksanakan kegiatan <i>rsi yadnya</i> , dan sejumlah kegiatan lainnya yang bernuansa peningkatan kesadaran beragama Hindu. Dampak yang ditimbulkan dalam kegiatan-kegiatan yang dilaksanakan oleh FOKUSH Kota Mataram ada dua, yaitu dampak positif dan dampak negatif.

Keywords:	Abstract
Analisis Organizational Education; Communication Forum; Hindu Students; Religious Practice	<p>This study aims to conduct a study of social organization education through “Forum Komunikasi Siswa Hindu (FOKUSH)” in Mataram city. Students who join the forum are educated to foster a mental attitude of organization and at the same time as a medium to improve the quality of religion in Hindu youth. This research was designed in a qualitative descriptive study. Based on the results of the study it was found that the existence of FOKUSH in Mataram city can still be maintained as a vehicle for communication and interaction among Hindu students. At the same time, students who actively participate in FOKUSH receive social organization education so that they have experience that is used as a preparation for the future. This organization consisting of Hindu students has a very important role in helping to increase organizational awareness and improve the quality of religion among Hindu students. Activities carried out by FOKUSH in order to actively organize and improve the quality of the implementation of Hinduism are of several types, such as religious discussions, carrying out social services, carrying out activities related to <i>sraddha</i> and <i>bhakti</i>, carrying out <i>manusa yadnya</i>, carrying out <i>rsi yadnya</i> activities, and a number of other activities nuanced to increase awareness of the Hindu religion. The impact caused by the activities carried out by FOKUSH Mataram city is twofold, namely positive impacts and negative impacts.</p>

Introduction

This study has a specification, namely in the form of social organization education among students who actively participate in the activities of social organizations on the sidelines of the learning process at school. The organizational activities carried out by the students in this study were more focused on increasing Hindu religious awareness. In this connection, the preservation of the practice of religion in Hindu communities in the city of Mataram is highly dependent on the next generation who are the backbone in continuing the continuity of religious teachings. The next generation has a very important role in order to become an agent who will continue the continuity of Hinduism in the future. Based on this understanding of the younger generation of Hindus towards the teachings of the religion they profess to be something very important to do so that they can transform that understanding to Hindus in the next generation. This is a very important task to be carried out by all parties in order to provide understanding to the younger generation of Hindus to be able to internalize the teachings of their religion.

Giving an understanding of the teachings of Hinduism to the younger generation has been carried out by many related parties who have the authority in fostering activities related to the implementation of Hinduism. In the midst of Hindu life in Mataram there are three institutions that have the most authority in conducting training of Hindus, namely Parisadha Hindu Dharma Indonesia (PHDI), the Bimas Hindu Division Ministry of Religion Affair, Province of West Nusa Tenggara and the Sekolah Tinggi Agama Hindu Negeri (STAHN) Gde Pudja Mataram. The three institutions have so far carried out activities related to the implementation of Hinduism, particularly in relation to providing guidance to Hindus.

Parisadha Hindu Dharma Indonesia (PHDI) which can provide guidance to Hindus starting from the level of West Nusa Tenggara Province, Mataram City level to the District level has launched programs and at the same time has realized them in order to help in providing guidance to the Hindu community in city of Mataram. The services provided by the Hindu institutions are well organized so that providing guidance to the people related to the implementation of Hinduism also has significant results. Coaching is carried out coordinatively so that it touches the needs needed by Hindus in order to carry out the teachings of their religion in accordance with the instructions given by the scriptures.

The Bimas Hindu Division Ministry of Religion Affair, Province of West Nusa Tenggara also has ranks up to the district / city level in order to provide guidance to Hindus regarding the implementation of religion carried out by the community. This institution is a government agency under the ministry of religion that has the duty to serve Hindus in the West Nusa Tenggara region in providing guidance and guidance in accordance with the work program outlined. The role of this institution is very beneficial in order to help provide guidance to Hindus in carrying out their religious teachings in accordance with what is believed.

The "Sekolah Tinggi Agama Hindu Negeri (STAHN) Gde Pudja Mataram" is also a government agency whose duty is to provide services to Hindus, especially those related to the "Tri Dharma Perguruan Tinggi". The elements of Tri Dharma Higher Education that are the scope of service of this institution are education, research, and community service. This education has the authority in educating Hindus to have professionalism in relation to the implementation of Hinduism. The field of research is the scope of research carried out by academicians in overcoming

problems and at the same time in providing understanding of the teachings of Hinduism. The field of community service is related to the activities that basically strive to help overcome the problems faced by the community by jumping directly into the field and mingling with the community.

In addition to the institutions mentioned above among the Hindu young generation there are also a number of institutions that are able to help in enhancing religious understanding among the next generation. These institutions, such as the "Perhimpunan Pemuda Hindu (Peradah)", the "Forum komunikasi Siswa Hindu (FOKUSH)", the "Kesatuan Mahasiswa HinduDharma Indonesia (KMHDI)", and a number of other youth organizations. These institutions have a very important role in order to provide an understanding of the teachings of Hinduism among the next generation. These institutions also do their activities directly in the place of practicing religion so that they can find out the problems faced by Hindus and at the same time try to find a solution. Moreover, as stated by Wirawan (2000b: 22) that Hindu practices undergo adaptation in line with the times.

With regard to the existence of institutions owned by the Hindu young generation there is one organization that is very important in order to encompass the younger generation, especially teenagers at the Junior High School and Senior High School to carry out activities related to understanding Hinduism, namely the "Forum Komunikasi Siswa Hindu" abbreviated as FOKUSH. FOKUSH, which consists of Hindu students, is also very effective in developing social organization education for its members. This is evident from the activities carried out by FOKUSH well organized so that in carrying out the program very systematically. The role of FOKUSH in helping to provide an understanding of the teachings of Hinduism among Hindu teenagers is very meaningful because seen from its activities this institution has a relatively high level of creativity. The importance of this institution compared to other institutions owned by the Hindu young generation because in carrying out its program directly involves teenagers so that they have indirectly implanted religious values starting from an earlier age.

Starting from the background above, in this study three problems can be formulated. *First*, how is the description of social organization educational through the FOKUSH in Mataram? *Second*, how is the realization of the FOKUSH as strengthening social organized educational in Hindu Youth? *Third*, what is the impact of the

FOKUSH activities on social organization educational and religious quality improvement in Hindu youth?

Methods

1. Research design

This study was designed in this research is descriptive qualitative. In this regard, this research focuses on the aspects of the sociology of education which are more concentrated on the empowerment of Hindu young people, especially among Hindu youth in Mataram. This research was designed in a case study research that was analyzed descriptively qualitative. The data presented in this study are qualitative data which are then analyzed and interpreted. This research is more directed at efforts to increase understanding of religious teachings and at the same time in the implementation of Hinduism among Hindu teenagers who are still educated at the secondary school level. In this regard the empowerment of Hindu youth through the Hindu next generation organization FOKUSH is assumed to have a relatively high effectiveness in improving the religious quality of its members.

2. Data Types and Sources

This research requires qualitative data types in order to find answers to problems. Qualitative data is collected in the field in accordance with established data collection techniques. To complement the qualitative data obtained in the field, this study also includes data in the form of numbers as supporting data that strengthen the validity of research data. Qualitative data needed in this research is in the form of expressions, words, ideas or ideas, opinions, and notes relating to the problem under study.

Related to the data sources in this study, there are two primary data sources and secondary sources. Primary data sources are informants who know about the existence, activities and impacts arising from the existence of the FOKUSH in Mataram. The informant as the primary data source is positioned to provide information in accordance with the data needed in the study that was extracted through interviews. Secondary data obtained indirectly from the main source, but obtained through documentation data from a number of relevant agencies.

3. Data Collection Technique

This research seeks to dig and collect data through several stages such as observation, interviews, and documentation. In observing the activities that support the empowerment of Hindu youth gathered in the FOKUSH in Mataram researchers went directly to the field. In conducting observations also accompanied by recording observations, especially those related to aspects related to the empowerment of Hindu youth in the FOKUSH organization. Researchers try to control the observation, so that the diversity of objects that must be observed can be avoided.

In connection with research that will examine issues related to activities that support the empowerment of Hindu youth gathered in the FOKUSH in Mataram with a number of informants determined by purposive techniques. Interviews will be conducted with the aim of obtaining data that cannot be directly observed by researchers. Interviews to be conducted with informants are free interviews in accordance with the interview guidelines prepared. Free interviews in relation to this research are conducting interviews by giving the widest possible freedom to the informants to convey information as research data. In this regard the interview guidelines are not rigid in finding data but are adjusted to the conditions when conducting interviews

Study documentation used as a data collection technique in this study in principle to find secondary data. Referring to Nawawi (1983: 139) the study of documentation is a way of collecting data through written relics mainly in the form of archives and including books on opinions, theories, propositions / laws and others related to research problems. In this study documentary studies are useful as secondary data collection tools. Documentary sources include archival documents from both government and non-government institutions, literature, journals, statistics and other references relevant to this study. Very important documentation relating to the script of activities that support the empowerment of Hindu youth gathered in the FOKUSH in Mataram.

4. Data Analysis Technique

In this study, using three technical data analysis, namely classification, reduction, and interpretation. The data classification in this study is done by grouping data consisting of: (1) data obtained from observations, (2) data obtained from

interviews, (3) data obtained from the results of documentation studies. This treatment is very important to facilitate the subsequent checking and analysis. The use of data reduction techniques in this study is related to the selection of important data in accordance with the objectives of this study. This research conducts data reduction at the same time during data mining in the field. Data reduction in this study through the process of selecting, focusing and simplifying rough data taken from the author's notes during data collection in the field. Actually the reduction is not only carried out after all data is obtained, but continues throughout the study. The next process is to interpret data.

Results and Discussion

1. Social Organization Educational through Activities of FOKUSH in Mataram

Social organization education among Hindu students who are members of the FOKUSH in Mataram has close links with activities related to improving the quality of religion in Hindu adolescents. Those who actively participated in the activities carried out by FOKUSH gained some knowledge of social organization. Involvement of members in activities carried out to build social interaction. They learn to organize through the implementation of the "Anggaran Dasar" (Articles of Association) and Anggaran Rumah Tangga (Bylaws). The ability to carry out work programs by involving all elements from the board to the members makes valuable experience for them as an improvement in self-quality through social organization education.

Social organization education among FOKUSH members is inseparable from the activities carried out which have very important benefits, both for its members and for the Hindu community in general. Recognition of the benefits of this social organization that empowers Hindu young generation is recognized by I Nengah Putra Kariana (an informant) that the existence of the FOKUSH in Mataram currently recognized by the Institution of Ministry Religion Affair Mataram city. This is because many members of FOKUSH asked for guidance and included when carrying out the activities that they did convey to the Hindu Development Division, Ministry of Religion Affair in Mataram city.

Regarding the activities carried out by FOKUSH, the Chairperson, Ni Ketut Kiran Karisma Yanti (an informant) stated that the existence of FOKUSH as an organization that includes activities related to Hinduism in Mataram was very important in order to

increase religious awareness, both in terms of understanding the teachings of Hinduism and carrying out the teachings of Hinduism. The activities carried out by FOKUSH are not limited to ordinary gatherings, but have clear objectives especially in order to show concern for religious life among Hindu young people.

In line with the above phenomenon, in seeing the existence of the FOKUSH in Mataram, one of its members was named I Gusti Ayu Bhyani Larasati (an informant) that the existence of the FOKUSH complemented each other social organizations. It is known that Mataram there are various kinds of social organizations that have diverse objectives. With the existence of FOKUSH, they can have a relationship in order to realize quality improvement, especially in relation to the implementation of Hinduism. It also means that the existence of FOKUSH can be said to complement existing social organizations, especially in activities related to young people who are members of the FOKUS.

The above statement outlines that the existence of the FOKUSH has mutual relations with other social organizations so as to form a network that is complementary with other social organizations. The existence of social organizations in Mataram is an indication that there is diversity in social organizations. It also shows the existence of diverse objectives that are tailored to the targets to be achieved.

The existence of a number of social organizations as mentioned above certainly opens opportunities to complement each other so as to create mutualistic relationships. With the existence of FOKUSH, they can have a relationship in order to realize quality improvement, especially in relation to the implementation of Hinduism. It also means that the existence of FOKUSH can be said to complement existing social organizations, especially in activities related to young people who are members of the FOKUSH.

In line with the above, related to the existence of the FOKUSH, Ni Putu Ayu Arinita Pramasari (an informant) stated that FOKUSH as an organization that aims to improve understanding of Hinduism among young people is closely related to the existence of its members as students residing in students in the phase of studying. In this regard, members can discuss with each other to understand the teachings of Hinduism and then practice it in everyday life. Until now the FOKUSH organization still exists in carrying out activities, especially in helping to increase Hindu understanding and awareness.

The informant above emphasizes the existence of FOKUSH as an organization that aims to increase the understanding of Hinduism among young people. This is a very important role in building religious awareness among young Hindu generations, especially those in the city of Mataram. This condition is closely related to the existence of its members as students who are in the phase of studying. In relation to *catur asrama* teachings, those who are studying are called the *brahmacari* (learning phase) period. In this phase the young generation should use their time to fill themselves with various kinds of knowledge to be sensitive to their lives in the future.

In this connection, those who are members of the FOKUSH organization can mutually discuss and share their knowledge and experiences, especially those related to Hinduism. In this connection, the members can discuss with each other to understand the teachings of Hinduism. In addition to increasing understanding of Hinduism, its members can simultaneously practice it in everyday life. Based on the annual program prepared and implemented shows that until now the FOKUSH organization still exists in carrying out activities, especially in helping to increase understanding and awareness of the Hindu religion.

Members of the FOKUSH organization in order to carry out their activities can divide their time between learning activities and activities in the organization. This was revealed from the results of an interview with I Nengah Putra Kariana (an informant) that FOKUSH in Mataram was doing positive things for its organizational activities even though they were very busy with the routine of learning they were doing as students. Informants really appreciate the activities carried out in accordance with the programmed in focus. One of the activities that once involved togetherness, one of the examples is the *dana punya* activities (donations) which were carried out at Muter Medain temple. This is an activity that is rarely done by ordinary people, this is also shown by the social activity that they do not everyone can do. In these *dana punya* activities they do good to the saints, such as *pemangku* and *pedanda*, and also the *dana punya* is carried out in the temple.

Based on the phrase stated by the informant above, one of the activities that once involved the Institution of Ministry of Religion Affair in Mataram, one of the examples is the *dana punya* activity that was carried out at Muter Medain Temple. *Dana punya* activity is an activity of providing assistance in order to support religious activities carried out in *pura* (Hindu temple). This is an activity that is rarely done by ordinary

people, it is also shown by the social activities that they do. Activists who are members of FOKUSH carry out these activities, although not all global activities can be carried out. In this *dana punya* activity they do good to the saints, such as *pemangku* and *pedanda*, and also the *dana punya* is performed in temples.

In connection with the actualization of the FOKUSH activities in maintaining its existence, Ni Putu Ayu Arinita Pramasari (an informant) revealed that many of the activities carried out by FOKUSH members were related to helping, both helping Hindus in giving *dana punya* or in giving *punya* to activities of Hindu in temple. In addition to carrying out the *dana punya* activities carried out by friends who are members of the FOKUSH organization are also related to concern for the cleanliness of the holy place. The activity was named “bhakti sosial” (social service) which was carried out by cleaning up the temples. In order to increase Hindu religious awareness, friends who joined the FOKUSH members also actively held prayers in several temples. This worship activity aims to practice Hindu teachings together so that there is a sense of togetherness in performing prostrations of worship before Ida Sang Hyang Widhi Wasa (God Almighty).

The informant above is also very optimistic to say that in addition to carrying out the *dana punya* activities carried out by friends who are members of the FOKUSH organization are also related to concern for the cleanliness of the holy place. Such activities are manifested in “bhakti sosial” activities (social services). This activity is carried out by cleaning up the temples. In order to increase Hindu religious awareness, members who joined the FOKUSH members also actively held prayers in several temples. This worship activity aims to practice Hindu teachings together so that there is a sense of togetherness in performing prostrations of worship before Ida Sang Hyang Widhi Wasa.

In line with the above phenomenon, in demonstrating the existence of the FOKUSH undertaking activities that are beneficial for increasing Hindu religious awareness. This was revealed from the results of an interview with Ni Ketut Kiran Karisma Yanti (an informant) stated that activities carried out by FOKUSH in helping to raise awareness of Hinduism are activities related to the implementation of Hinduism, such as in the ceremonies of the *dewa yadnya*, *rsi yadnya*, *manusa yadnya*, and the implementation of other Hindu religious activities. In human activities, for example, friends at FOKUSH can help others who need help, such as in the form of

money or other assistance needed by others. In connection with *rsi yadnya* done by providing assistance to the saints, such as *pemangku*, *pedanda*, whose aim is to help those who need help.

The outline of the informant's expression above is the activities carried out by FOKUSH in helping to increase Hindu religious awareness are activities related to the implementation of Hinduism, such as in the ceremonies of *dewa yadnya*, *rsi yadnya*, *manusa yadnya*, and the implementation of Hindu religious activities the other. Hindu teachings teach that the ceremony of the *dewa yadnya* is a sacred sacrifice held before Ida Sang Hyang Widhi Wasa along with the gods who are the ruler of the universe. *Rsi yadnya* activities are holy sacrifices aimed at Hindu saints. Meanwhile *manusa yadnya* is a sacred sacrifice which aims to purify mankind in the defilements attached to him. In his human activities exemplified by the informants above are the activities of FOKUSH members in helping others who need help, such as in the form of money or other assistance needed by others.

In connection with *rsi yadnya* done by providing donation to the saints, such as *pemangku*, *pedanda*, whose aim is to help those who need help. The donation given to saints in the teachings of Hinduism aims to show a very close relationship between patrons and clients. In this connection, saints, especially priests are patrons and Hindu followers are mostly clients. Related to that, there are other terms that are used namely *surya* as a patron and Hindu society as *sisya*. It is this relationship which is maintained in harmony.

Regarding the involvement of the FOKUSH members, Ni Ketut Kiran Karisma Yanti (an informant) revealed that their involvement in the FOKUSH organization was that they could learn to organize and could understand the meaning of their involvement in organization. Through the involvement of members in organizing at FOKUSH they automatically learn how to manage the organization including how to make certain events from planning, implementing, to evaluating even though they are still in the learning phase. The informant think that after the members get to university they will get something like this so that through FOKUSH activities they have experience that can be continued later after attending higher education.

Based on the narration above, the existence of FOKUSH as a social organization whose membership consists of Hindu students who are structured in accordance with the organizational work system determines the functions of each individual in

accordance with the organizational structure. In this regard those who are active in activities have educational experience in social organization. They are educated to understand and practice the functions and roles in social organization. This phenomenon is associated with the functional structural theory showing the existence of duties and authority of each individual who is in the FOKUSH organizational structure, their position is determined in the organizational system of work procedures. In this connection, the functions carried out by each individual are determined by the organizational structure. Therefore, each individual has a function that is determined by the organizational structure in accordance with the organizational structure of the FOKUSH. In this regard, Talcott Parsons (in Ritzer and Goodman, 2004: 124) emphasizes that the social system consists of a number of individual actors who interact with each other in situations that have at least an environmental or physical aspect, actors who are motivated in the sense of having a tendency to "optimize satisfaction", whose relationship with their situation is defined and mediated in terms of a culturally structured shared symbol system.

2. Activities of FOKUSH in Strengthening Social Organization Education in Hindu Youth

Activities have been undertaken by the FOKUSH have contributed to the social organization of Hindu youth. Those who actively participated as members learned through organizational practices in the field. There are a number of activities carried out as an effort to build awareness of caring about the social environment and the implementation of Hinduism. Those who are active in the activities carried out have direct experience for social interaction. In connection with that, I Nengah Putra Kariana (an informant) revealed that the activities carried out by FOKUSH were also related to cleaning the temple environment as was done in Pura Batu Bolong and also they participated in activities carried out by other organizations such as "Kesatuan Mahasiswa Hindu Dharma (KMHDH)". It is also very important as an effort to educate the character of younger siblings who are members of the FOKUSH.

The above statement shows that the activities carried out by FOKUSH also relate to cleaning the temple environment as done in Pura Batu Bolong. The activity is an indicator that students who are members of this organization are very concerned with the sanctity of the temple. Activities related to cooperation between Hindu young

generation organizations are also manifested in participating in activities carried out by other organizations such as the KMHDI. This is also very important as an effort to educate the character of younger siblings who are members of the FOKUSH (FOKUSH).

In connection with the activities carried out by FOKUSH in Mataram to show participation in activities related to increasing religious social activities, Ni Ketut Kiran Karisma Yanti (an informant) revealed that other activities carried out by the FOKUSH, such as his involvement in the implementation of *dharma santi* (Hospitality activities according to Balinese Hindu). *Dharma santi* activity is an activity carried out after the *nyepi* (Hindus holyday) with the aim of mutually realizing a peaceful life with a number of elements. It also shows that the involvement of friends at FOKUSH in *dharma santi* activities as a place to realize togetherness through this activity we can understand the meaning of togetherness in order to bring harmony.

According to the informant above, other activities carried out by the FOKUSH (FOKUSH), such as his involvement in the implementation of *dharma santi*. *Dharma santi* activity is an activity carried out after the *nyepi* with the aim of mutually realizing a peaceful life with a number of elements. It also shows that the involvement of its members who are active in FOKUSH in *dharma santi* activities as a means to realize togetherness through this activity we can understand the meaning of togetherness in order to bring harmony. This involvement also has important significance for improving relations between organizations among Hindus.

Regarding the activities carried out by the FOKUSH activities seen by Hindu figures, I Nengah Putra Kariana (an informant) revealed that the activities carried out by FOKUSH were very helpful in improving the quality of religious life, as has been shown earlier that, not all students have activities that can help in enhancing religious life. In connection with that, in carrying out their activities they educate students to realize strong social attitudes and can also form strong spiritual forces as well.

Relating to religious activities carried out by Mataram City FOKUSH involving activities in the field of activities related to showing devotion to Ida Sang Hyang Widhi Wasa and all its manifestations, Ni Putu Ayu Arinita Pramasari (an informant) revealed that other activities carried out by FOKUSH is in the form of *tirtayatra* (activities to visit the holy places). This activity also serves to recognize several temples as sacred places of Hinduism and also has a function as interwoven togetherness

among its members. This *tirtayatra* activity which was carried out only around the Lombok region had not yet reached Bali. This activity is also very important in realizing a sense of devotion to Ida Sang Hyang Widhi Wasa who is in the temple where the *tirtayatra* is held. In *tirtayatra* a family atmosphere can also be built with fellow Hindus.

The narration above states that other activities carried out by FOKUSH are in the form of *tirtayatra*. *Tirtayatra* in Hindu teachings means making visits to holy places with the aim of making prostrations of worship before Ida Sang Hyang Widhi Wasa and all of His manifestations. This activity also not only serves to recognize several temples as a Hindu holy place, but also has a function as a form of togetherness among its members. This *tirtayatra* activity which was carried out only around the Lombok region had not yet reached Bali. This activity is also very important in realizing a sense of devotion to Ida Sang Hyang Widhi Wasa who is in the temple where the *tirtayatra* is held. In *tirtayatra* a family atmosphere can also be built with fellow Hindus.

Regarding the activities of the FOKUSH in Mataram, particularly those related to worship activities I Gusti Ayu Bhyani Larasati (an informant) revealed that those who participated in the FOKUSH organization would exert influence on their friends in order to take an active role in Hindu religious activities, such as prayer and also relating to providing knowledge of Hinduism. With the presence of FOKUSH, those who participated in it as members joined together and carried out positive activities related to the practice of Hinduism. There are various kinds of activities carried out by FOKUSH, especially those related to activities to increase participation in the implementation of Hinduism. This is like discussions carried out relating to the topic of Hinduism. In the discussion they shared knowledge related to Hinduism, for example there were friends who did not know about the teachings of Hinduism while there were other friends who already understood Hindu teachings so that they could share knowledge when religious discussion activities were held.

According to the informant above, those who participated in the FOKUSH organization would influence their friends in order to take an active role in Hindu religious activities, such as prayer and also those related to providing Hindu religious knowledge. Such activities as part of increasing Hindu religious awareness among the younger generation. Those who take an active role in worship activities have a positive dimension in building a good mental and spiritual.

Activities that are actualized by Hindu students who are members of the FOKUSH in Mataram are associated with Social Interaction Theory have synergy. The aspects that synergize between the activities carried out by the FOKUSH are those relating to social relations that occur among its members when carrying out activities in accordance with what is programmed. Related to that, social relations in carrying out activities in accordance with the program are arranged to realize social interaction in order to create togetherness. In line with that, Poloma (2007: 12) argues that humans are free agents in the social world, although in some ways they are also shaped by the social world that has existed before. In humanistic or interpretative sociology the emphasis is placed on interaction in and interpretation of the world rather than on the nature of structure.

3. Impact of FOKUSH Activities on Social Organizational Education and Religious Quality Improvement in Hindu Youth

FOKUSH has a very important role in increasing the awareness of Hindus, both those related to social organization education and the promotion of Hinduism. Activities carried out in order to realize the goals of the organization certainly have an impact on social life. Related to that, in conducting a study of the impacts arising from the existence of an organization whose membership is Hindu students, in addition to having a positive impact and also can not be released negative impacts.

Regarding the impact caused by the FOKUSH activities, I Nengah Putra Kariana (an informant) revealed that the impact caused by the activities carried out by FOKUSH was very much one of them being introduced to the way they were organized and they were taught to manage this organization will be active when they return home because there is a *banjar* and this can also be applied in the environment where their small organization is located. Another impact is related to the formation of character among the younger generation from an early age. Likewise the experiences they get in the FOKUSH organization will be applicable in the environment they are in. With the experience of organizing at FOKUSH they will be the frontline in setting a good example, compared with children who participate in other groups such as trail motorcycles which may not necessarily be able to build character as obtained in organizing the FOKUSH.

Based on the above expression, the impact of the activities carried out by FOKUSH is very much one of them being introduced to the way they are organized and they are taught to manage this organization later when they return home because there are *banjar* and this can also be applied in the environment where their small organization is located. Another impact is related to the formation of character among the younger generation from an early age.

Other impacts arising also related to the experience they get in the FOKUSH organization will be applicable in the environment where they are. With the experience of organizing at FOKUSH they will be the frontline in setting a good example, compared with children who participate in other groups such as trail motorcycles which may not necessarily be able to build character as obtained in organizing the FOKUSH, especially those in Mataram.

In line with the above, relating to the impact of the Mataram City FOKUSH which concerns raising Hindu religious awareness, Ni Ketut Kiran Karisma Yanti (an informant) revealed that the impact of activities carried out by the FOKUSH organization on increasing religious awareness among Hindu young people had positive impact and negative impact. The positive impact is very important in efforts to increase knowledge and understanding of the teachings of Hinduism. In this case the younger generation of Hindus can not only *blangak blongok* (acting like someone doesn't know anything) when asked about the teachings of Hinduism. By studying together with friends who are at FOKUSH they can find out the teachings of Hinduism so that from the beginning they did not know to know and at the same time apply it in their daily lives.

Based on the above expression, the impact of the activities carried out by the FOKUSH organization on increasing religious awareness among young Hindu generations has positive and negative impacts. The positive impact is very important in efforts to increase knowledge and understanding of the teachings of Hinduism. In this case the younger generation of Hindus can not only be silent when asked about the teachings of Hinduism, moreover there are people other than Hindus asking that. By studying together with friends who are at FOKUSH they can find out the teachings of Hinduism so that from the beginning they did not know to know and at the same time apply it in their daily lives.

In line with the above, related to the impact of the FOKUSH, particularly those related to Ni Putu Ayu Arinita Pramasari (an informant) revealed that the impacts caused by the activities of the FOKUSH organization were many. The positive impact caused is being able to learn to organize with fellow friends who participated in the FOKUSH. In this connection friends can learn to manage the organization, especially those who have the opportunity to become chairpersons, secretaries, or other administrators. In addition, positively they can also get along with other friends and include Hindus in general through activities carried out by the FOKUSH. This is evident in activities such as the implementation of social services in the midst of the life of Hindus.

Based on the above statement, there are a lot of impacts caused by the activities of the FOKUSH organization. In general these impacts are categorized into two, namely positive impacts and negative impacts. Apparently the informants above highlighted the positive impact it caused. The positive impact caused by the informant above is being able to learn to organize with fellow friends who participated in the FOKUSH. In this connection friends can learn to manage the organization, especially those who have the opportunity to become chairpersons, secretaries, or other administrators. In addition, positively they can also get along with other friends and include Hindus in general through activities carried out by the FOKUSH. This is evident in activities such as the implementation of social services in the midst of the life of Hindus.

Regarding the impact of the FOKUSH in Mataram, especially those relating to increasing understanding of Hindu religion, I Gusti Ayu Bhyani Larasati (an informant) revealed that the impacts caused by the presence of FOKUSH were more positive than negative impacts. These positive impacts, especially those related to religious knowledge, were transmitted to other friends so that they could understand the teachings of Hinduism which could then be used to behave in accordance with the teachings of Hinduism. This is an impact which generally has meaning to increase Hindu religious awareness. In general, every organization has impacts, both positive and negative, and in relation to the FOKUSH organization, the positive impacts can also be known to fellow peers who had never been known before through their involvement in activities carried out by the FOKUSH.

Based on the above expression, that the impacts caused by the presence of FOKUSH are more positive than negative impacts. These positive impacts, especially those related to religious knowledge, were transmitted to other friends so that they could understand the teachings of Hinduism which could then be used to behave in accordance with the teachings of Hinduism. This is an impact which generally has meaning to increase Hindu religious awareness. In general, every organization has impacts, both positive and negative, and in relation to the FOKUSH organization, the positive impacts can also be known to fellow peers who had never been known before through their involvement in activities carried out by FOKUSH. The above statement also further positions the Hindu student organization more useful in increasing Hindu religious awareness. This is as an awareness to carry on the cultural values of ancestral heritage. In line with that Wirawan (2000a) revealed that the Balinese people in Lombok have a cultural system in the implementation of Hinduism that can realize social harmony through the revitalization of cultural heritage.

Regarding FOKUSH's impact, specifically relating to its negative impacts and ways to overcome them Ni Ketut Kiran Karisma Yanti (an informant) revealed that the negative impacts also occur, especially when friends of FOKUSH members hold activities during school hours . This means that by following the activities carried out by FOKUSH outside of school they automatically cannot follow the lessons given by their teachers at school. The most important thing for friends at FOKUSH in order to avoid these negative impacts is to balance between activities to school and activities carried out by FOKUSH so that they can run in tune.

The statement conveyed by the informant stated that there were also negative impacts, especially when fellow FOKUSH members held activities during school hours. In this connection, those who actively participate in FOKUSH activities often participate in activities outside of school in learning activities at school. This means that by following the activities carried out by FOKUSH outside of school they automatically cannot follow the lessons given by their teachers at school. The most important thing for friends at FOKUSH in order to avoid these negative impacts is to balance between activities to school and activities carried out by FOKUSH so that they can run synergistically.

The FOKUSH members who are active in LPDI activities will be very helpful in building organizational awareness in increasing Hindu activities. They involved

members of the FOKUSH in the committee who were very helpful to LPDI in carrying out its activities. The activities carried out by Focus have a positive impact on Hinduism, I give a thumbs up on the FOKUSH with its excellent activities.

The impact of the existence of FOKUSH in Mataram city as a social organization whose membership is teenagers whose aim is to increase organizational awareness and take actions that increase Hindu religious awareness among its members in relation to Social Action Theory is a form of action which is loaded with meanings behind the action. Actions that were actualized by Hindu students in the social organization FOKUSH in Mataram indicated an effort to build social awareness to understand the teachings of Hinduism among its members and at the same time practice Hindu teachings in social life. The meanings that are built through social action tend to gradually improve the quality of religious life. Moreover, in the midst of rapid development of science and technology requires the awareness of the younger generation in carrying out their religious teachings. Related to that, Nottingham (2002:50) argues that technology is increasingly influencing all aspects of life, mostly adjustments to the physical realm, but what is important is the adjustments in their own human relations. The influence of science and technology on society also has important consequences for religion.

Conclusion

Based on the results of this study it can be concluded several things related to the FOKUSH in Mataram as a vehicle to educate its members to learn social organization. *First*, FOKUSH can still be maintained as a vehicle for communication and interaction among Hindu students. Those who actively participated in the organization at the same time gained educational experience in social organizations. This organization, which consists of Hindu students, has a very important role in helping to increase religious awareness among Hindu students in the city of Mataram.

Secondly, the activities carried out by FOKUSH in order to gain educational experience in social organizations can also increase understanding and implementation of Hinduism while there are several types, such as religious discussions, carrying out social services, carrying out activities related to *sraddha* and *bhakti*, carrying out human activities *yadnya*, carrying out *rsi adnya* activities, and a number of other activities nuanced to increase Hindu religious awareness.

Third, the impact caused by the activities carried out by FOKUSH as a vehicle to educate its members for social organization is twofold, namely positive and negative impacts. Positive impacts tend to have a positive value in order to increase knowledge in social organizations and increase Hindu religious awareness. The negative impact caused is related to the reduction in learning activities in schools when there are activities outside of school. Other negative impacts, such as reducing family time at home when participating in activities carried out by FOKUSH.

References

- Garna, J. K. (1992). *Teori-Teori Perubahan Sosial*, Bandung: PPs-Universitas Padjadjaran
- Geertz, C. (2001). *Agama Sebagai Sistem Kebudayaan, Dalam Dekonstruksi Kebenaran Kritik Tujuh Teori Agama*, Terjemahan Inyik Ridwan Muzir, M. Syukri, Yogyakarta: IRCiSoD
- Nawawi, H. (1983). *Metode Penelitian Bidang Sosial*, Yogyakarta: Gajah Mada University Press
- Hendropuspito, D. (1983), *Sosiologi Agama*. Yogyakarta: Kanisius
- Kartika, I K. R., et al. (2020). *Inter-cultural Communication of Bapuq Dana Ritual at Multiethnic Communities and Trans-religijs*. International Journal of Psychosocial Rehabilitation. Volume 24. Issue 4. pages. 379-398
- Poloma, M. M. (2003) *Sosiologi Kontemporer*. Terjemahan Team Penerjemah Yasogama Jakarta: PT Raja Grasindo Persada
- Ritzer, G. dan Goodman D.J (2004) *Teori Sosial Modern*. Terjemahan Muhammad Taufik. Yogyakarta: Kreasi Wacana
- Sanderson, S.K. (2003) *Makro Sosiologi*. Terjemahan Farid Wajidi, S. Menno, Jakarta: PT Raja Grafindo Persada
- Suprayogo, I. dan Tobroni. (2001). *Metodologi Penelitian Sosial-Agama*. Bandung: Remaja Rosdakarya
- Suryantara, I.M.P. (2016). *FOKUSH Kota Mataram*. Mataram: Tesis Magister Ilmu Komunikasi Hindu STSHN Gde Pudja Mataram
- Wirawan, I W.A., et al. (2020). *Construction of a Multicultural Civilization in Memarek Tradition*. International Journal Innovation Creativity and Change. Volume 11. Issue 4 pages 126-144

Wirawan, I W. A. (2020). *Establishing Social Reharmonization Between the Balinese Hindu Diaspora and Sasak Moslem in Post-Conflict in Mataram*. Jurnal Kajian Bali. Vol. 10. No. 01, April 2020

Wirawan, I. W. A. (2020). Manipulation Of Expressive Symbol At Hindus Religious Practices In Mataram City. *Kamaya: Jurnal Ilmu Agama*, 3(1), 20-40.