The Role Of Hindu Family In Shaping The Character Of *Suputra* Children

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Abstract

Religious education seeks to shape the character of children. The role of the family in shaping the character of young generation children becomes essential. The primary and first education is done in the family environment. The lack of ethical education and character in the family environment causes the learners' personalities to deviate from the norms and ethics in the community; teaching in the family sector, schools, and society becomes the determinant in the character formation of children. This research finds some results: first, the pattern of guidance of character in Hindu family environment to form the personality and character of Hindu children, to form the character of child *suputra*. Ways of tolerance and tolerance in the Hindu family shape the character of *suputra* children. The pattern of disciplinary attitude building for Hindu children, children in Hindu family environments are familiarized with high discipline attitude. Second, obstacles are faced in shaping the character of children's *suputra* as the internal and external factors of family. Family families are less harmonious, and promiscuity is the cause of less optimal education in the family environment to form the character of children *suputra*. Third is the effort to provide education value *tattwa*, value susila, the value of the *upacara*, aesthetic value, and the existence of education and training in *pasraman* to pursue character education.

Keywords: Hindu Family, *Suputra* Child Character, Value of Hindu Religious Education

Introduction

The phenomenon that arises is the role of education which still needs to be more optimal, touching the realm of attitudes and morals of students. Weak ethics education among families causes low behavioral and personality aspects of students. The balance of the education sector is both in the family environment (informal), in the school environment (formal), and in the community (non-formal). Today, along with the times and the influence of the era of globalization, it can affect the behavior of adolescents. The phenomenon occurs in society, with many young people behaving differently. This phenomenon is caused by a lack of attention from parents and environmental influences that dominate, causing many deviant children's behavior. The family is a factor that determines the character and personality of children because the primary and first education is formed in the family environment.

Ethics and character education for children should be obtained in the family environment; the family is the first and foremost institution to make children with good personalities. The impact of developmental progress on the family's economic needs does not rule out the possibility of weak patterns of interaction among families. Furthermore, Shochib (2010) states that it is necessary to have an intimate relationship and form communication that gives freedom to children to express their feelings and thoughts. So that many children get less attention from parents due to a lack of interaction between children and parents, the internal family environment.

The family is the formation of the character of their children because, in the family, education is first and foremost. Hence, the family significantly contributes to character formation to form children who are superior in the teachings of Hinduism. *The child* will be able to maintain and promote the dignity of a good family. Thus it takes a harmonious relationship between children and parents in every family. To be able to create good communication relations in every family, parents can create a family atmosphere that is calm, peaceful, and safe for their children, with democratic family conditions where parents give freedom to their children to express opinions in the family.

The promiscuity of children is less controlled in the community, and the role of the family, especially Hindu families, is not maximal in paying attention to education and ethics and children's behavior in society. This phenomenon is evidenced by the various activities of the younger generation, who still carry out deviant acts, such as drinking, illegal motorbike racing, and even frequent fights; these actions can be detrimental to all parties. Marriage in the family is to form a harmonious family and can produce good children *suputra* devoted to parents, community, nation, country, and religion. Putra Astiti (Ihromi, 2004) states that according to the teachings of the Hindu religion, marriage aims to obtain a son, especially *a suputra* (the primary or the excellent child). A chief prince (*suputra*) is likened to a lamp that illuminates the whole family.

The existence of a family has an essential contribution to the formation of ethics and better character of children. Child personality *suputra* has a significant influence on the good name of the family. The child's behavior *suputra* is the child a lamp in the household; ethical education and character in the family environment can make children who have good morals and ethics. Until the existence of a Hindu family, it is expected to be able to build the children's morals so that they can provide a good personality value. As expressed by Robert J. Havighurst (Utama. 2010), morality is derived from the existence of a set of values (values are a spiritual object of a desired state).

Hindu families must gain extensive knowledge of ethics, attitudes, and behavior. Families with little knowledge in this context cannot provide their children with more ethical and character education guidance. The diverse family life patterns greatly influence the children's character and personality. Ihromi (2004) states that different life experiences can also be a driving force for the emergence of differences between parents or adolescents. Parents with relatively more experience tend to be realistic, while teenagers tend to be idealistic.

The weak role of the family in fostering children is a determinant of the occurrence of deviant behavior, character education should not be imposed on schools, but parents and society are fully responsible for the ethical development of children. The weakness of the family environment and community environment is the cause of the child's character not being good. The family is fully responsible for the personality development of children.

Thus, various phenomena in family life will impact children's personality and character development. So adequate supervision and education are needed in the family environment. In particular, Hindu families should be able to create a harmonious family climate and provide services to their children, think well and positively, and act following the norms and rules that apply in society to make children who are *suputra.*

Method

The type of research used in this research is qualitative. The kind of data used in this research prioritizes qualitative data with the argument that this research is descriptive. Quantitative data is used to complement the data to make it more convincing in explanations related to the substance of the study, such as descriptions of population,

occupation, and gender differences which will be formatted in the form of grouping data, both primary and from the results of data processing. Data sources come from primary data sources and secondary data sources. Primary data sources are objects directly observed in the field and interviewed informants. Primary data is obtained directly from the research location through an interview process with informants. Secondary data sources are in the form of documentation and official archives that can support research results. Data collection techniques used were participant observation, interviews, and literature studies. The stages of data analysis carried out are: (1) data reduction is by way of data collected through field data in the form of detailed descriptions and reports, (2) data classification, namely the selection of data obtained from both primary data and secondary data according to the problem at hand. Studied, (3) Then an interpretation is carried out by describing it so that it has a connection with the study under study, (4) Drawing conclusions, namely after the three stages above, conclusions are drawn, which are the final results that represent the entire contents of the research.

Results and Discussion
1. Patterns of Hindu Family Development to Form the Character of *Suputra*'s Children

Informal education among families today is getting serious attention. The family, as the first and foremost educational institution in the formation of the character of children, adolescents, and adults, is the duty and obligation of parents to guide children in behaving and getting along with the environment, requiring strict attention from the family. Families should constantly monitor the development of their children.

The role of the family, especially the Hindu family, in shaping children's character in society must be improved to form a good personality. The role of the Hindu family in shaping children's character is carried out by seeking informal, formal, and non-formal education. Hindu families emphasize that children always participate in religious activities in the community, such as dharma Tula and education at *pasraman*. Parents always accustom their children to pray diligently and have good ethics daily.

This indicates that an understanding of character education has been instilled since childhood. Furthermore, Kukuh (2007) states that families who bring children into this world are naturally tasked with raising and educating their children from an early age. Since childhood, children grow and develop in the family. In the family, children receive, first and foremost, education. Whereas parents as educators should be democratic and have freedom in a positive sense for their children, especially in finding something they like according to their abilities because their power as educators who are democratic will help in forming and fostering a better personality following religious teachings for the formation of character.

a. Patterns of Fostering Tolerance and Tolerance

In their daily life, the Hindu family maintains a harmonious relationship in social interaction. This mutual respect is instilled in children from within the family environment. The pattern of fostering tolerance among Hindu families can make children's attitudes have a noble character. The philosophy and personality of Hindu children and adolescents can be seen from the pattern of harmonious social relations with the environment. The role of the family in providing an understanding of tolerance for each other can create a peaceful environment. Attitudes and behavior of children and adolescents in the Hindu family environment, children in association are not concerned with personal interests. The attitude built by Hindu children and youth is caring about the interests of others or the general public. The need for self needs to be balanced with a concern for others

b. Discipline Attitude Construction Pattern

The inculcation of discipline in the Hindu family environment is applied to shape children's character development and make children and adolescents more morally good. A responsible attitude and discipline in every field can grow a personality that starts. In everyday life, children are accustomed to saying the people's prayers, directed to pray, and diligent in helping their parents—obedient and consistent attitude and behavior towards the social environment. Furthermore, Kurniawati & Sutharjana (2023) states that disciplined education applied by parents to their children is essential for the moral development and personality of the child. Discipline will make it easier for a child to develop his potential, including personality development.

Applying the pattern of fostering discipline education in the family environment determines the formation of children's character. Discipline in the family environment as a social institution is expected to develop good children's character and personality. In Hindu families, from an early age, parents have provided disciplined education in various activities for children to adulthood, such as getting up early, going to school, socializing, studying religious activities, and getting used to praying *Tri Sandhya*. Darmadi (2007) states that the family is the primary social institution or determinant of a person's "self-character."

2. Obstacles Faced in Forming the Character of Anak *Suputra* in the Hindu Family Environment

The application of coaching and character education to children and adolescents did not go as expected by parents and society. Some obstacles and factors become obstacles. There is a distance between children and parents because internal or internal factors influence external factors. Today, positive and negative environmental influences significantly affect the personality development of children and adolescents.

Various phenomena in society, based on observations made, are that most children, especially adolescents, spend more time outside the family environment, in the sense that children and adolescents communicate more with the surrounding community. To anticipate unfavorable environmental influences on the personality development of children and adolescents, the role of parents in supervising personality development is expected to be more intensive.

a. Internal Factors

1) Inheritance Factor

Internal factors are factors that significantly influence the formation of a child's character because internal factors are factors that exist in the child himself. The greater the child's desire to receive education, the easier it is to provide and guide the child; conversely, if there is no will from the child, then the formation of character values is difficult to instill in the child.

The factors that influence the formation of character, moral character, and human ethics are classified into 2: *internal* and *external*. Factor *internal* factors that influence character formation, namely: 1) instincts or instincts; 2) customs or habits, which are essential factors in human behavior because the character is very closely related to habits and plays an essential role in forming and fostering character; 3 will/will; 4) Voice Inner or conscience; 5) heredity, which is descended from the behavior of parents (Gunawan, 2018).

Yusuf & Nurihsan (2011) state that the period in the womb is seen as a critical time (period) in personality development because it is not only a time of forming personality patterns but also a period of forming abilities that determine the type of individual adjustment to life after birth. Thus, the size of the influence in instilling character

education in children can be seen from the habits that the children carry out. This internal factor influences children in reflecting that the child has good character.

The internal influence of the child, from within oneself and the internal family environment, is a determining factor in the formation of a child's attitude and character. The child's personality in the family environment is determined by the pattern of parental education given to the children. The nature and character of children are fostered through family environmental factors; the family has the main and first task in building children's character when interacting with the local environment. Parents have contributed to developing children's personalities in the family, community, and school environment.

2) Less Harmonious Families

An inharmonious internal family environment can influence the personality development of children and adolescents. Today's phenomenon is that many children do not get more attention from their parents and tend to do activities that can harm them, such as drinking and promiscuous sex; even today's teenagers seek comfort outside the family environment. This phenomenon is caused because the child no longer gets comfort in the family environment.

Families that are not harmonious cause, especially teenagers, will seek peace outside the family environment. The fact that occurs when children and adolescents do not feel comfortable at home, children seek comfort and tranquility outside the home environment; however, many children and adolescents, especially in seeking peace and comfort, can harm themselves, their parents, and the surrounding environment. Marsad (2012) states that education in the family is the first education that all families should build. To create harmonious relationships in the family, good communication between children and parents is needed so that the role of parents in the education of children in the family plays an optimal function.

Parents should be able to provide protection and peace to children. Some families are less harmonious, both between mother and father or children with parents who communicate well; children and adolescents who do not get enough attention from their parents tend to do activities that are not good, such as drinking, having free sex, wild motor racing, which can not be adequately controlled. Furthermore, Redana (2023) states that a noisy, chaotic home atmosphere will not give peace to children.

3) Lack of Parents' Loving Attention to Children

Lack of attention for children and adolescents makes it an obstacle to developing the personality and character of children and adolescents in general. The family, as a social institution, which educates children's character development, could be more optimal. Furthermore, Rochaety et al. (2008) stated that today the family needs to optimally demonstrate its educational function, including the many problems in children's education, which ultimately lie more in the family than in school. Situations like this are related to parents' common understanding and awareness of educating their children. For this reason, so that the family is more functional and able to play its pedagogical function for child development, education for families or parents is needed, referred to as child education through family or parent education.

Based on the phenomenon of the fact that there is still a less harmonious family environment. Various factors cause children to receive less attention from parents; as discussed above, economic influences cause parents to neglect their duties and obligations in forming the character of children and adolescents. Slameto (2010) states that parents who pay less or do not pay attention to their children's education, for example, are indifferent to their children's learning.

4) Divorced Families

The existence of parents in the family environment is a protector for children. The fact of parents is motivation and encourages children. Relationships that are less harmonious and even the occurrence of divorce in the family will have a psychological impact on children. Lack of parental attention and affection resulting from parental divorce causes children to seek protection and respect outside the home. Parents should be able to create a family climate that can support the development of children's character.

Today, the number of divorces impacts the character of children. Children will imitate the behavior of their parents. In the family environment, children get value and moral education so that, as parents, they can create a complete family for their children. The existence of a divorced family causes children to feel they need to get a comprehensive education in the family environment. Divorce in a Hindu family environment causes parents to care less about their children's educational development. Furthermore, Fitri (2012) states that families who do not care enough about their children's education will be indifferent, indifferent to their children.

Divorce's impact on children is unsuitable for developing children's behavior. The indifferent attitude of parents towards children, in the end, their children will seek refuge in the environment outside the home. In Hindu children with divorced family conditions, the good and bad character of the child is obtained in the community that shapes the child's personality. Darmadi (2007) states that family and life should not be underestimated and neglected concerning the education of children's values and morals. That is why, no matter how sophisticated and global energy is in the world, the role of parents is still an essential factor in the development of their respective children (families).

b. External Factors

External factors exist outside of Hindu children and are very influential in the child's behavior, good or bad; the child's character is influenced by the child himself and the environment around which the child lives and receives education. They need to be motivated by positive behavior and attitudes to avoid actions that can harm themselves; in the teachings of Hinduism, it is called *now roll*, so the role of the family in character education is significant to prevent children from this deviant behavior.

Externa*l* factors that affect the formation of character, namely 1) educational factors have a significant influence on character formation so that the good and bad of a person's character is very dependent on education, and education participates in the maturation of the human personality so that his behavior is following the education he has received both formal, informal and non-formal education; 2) Social, environmental factors because living humans need the environment because humans cannot live alone and the environment has an influence on the formation of human character (Gunawan, 2018).

Education is critical for adolescents to mature so that they can distinguish things that have good and bad influences on them from associations that deviate and harm teenagers. Because education will determine children towards teenagers in instilling character values; in other words, children can *manners* good in their social environment in the family and even in the social community.

1) Free Association

Associations that are so free and lack parental supervision result in children often getting along wrongly by following a group of children who constantly argue with their parents and are stubborn; this will harm the child himself, his family, and his parents. Parents need to get coaching and habituation to raise awareness in children so that children are right in choosing associations. For this reason, supervision is required for children to channel their creativity in society.

An association that is so free without control from parents causes children to lose control and fall into a free association, so control from parents is needed to prevent children from associations that are not good for the child. As stated Asmani (2012) says that external factors are all external stimuli and influences that give rise to particular behavior towards adolescents; these factors are, for example, acts of violence, crime, fights, etc., that are imitated by adolescents and are often the cause of delinquency. Teenagers are not suitable for the education and education and development of adolescents.

Such an external influence is an erroneous view. John Locke (Adisusilo, 2012) states that looking at human nature is like a blank slate ready to be written by the public and filled with experience. A multicultural society discovers an individual through family, ethnic groups, and socio-culture. External factors affect the emotional development of adolescents who are still mentally unstable. If not adequately supervised, teenagers can be involved in negative attitudes and behaviors caused by their social environment. Because childhood is a period of growth and development, children are easily influenced and entangled in associations that can damage their future because childhood is a period of solid curiosity and wanting to try things that are considered new in their relationships.

Environmental influences greatly determine the personality of children and adolescents. Parents should control the social environment of children and adolescents; an environment that is not good for developing children's personalities will make children's personalities not good. Today the environment plays a vital role in forming the character of children and adolescents. An excellent cultural and social environment should be created to create even better children's and adolescent characters. Furthermore, Budiada (2008) states that the environmental approach is a learning process that includes things or events that have been experienced and exist in that environment and can be reached by children. The domain that can be used is the cultural, social, and natural environment around it. This approach encourages and directs children to involve themselves actively in the learning process, always invited to observe, collect, and conclude about what is observed.

2) Uneducative Environment

The formation of the personality and character of today's children is not only determined by the child's internal factors. Today, the environment's role is decisive in forming children's character. An educative or educational background can influence children's development, and vice versa, an less educational environment can cause a child's personality to be less good. The existence of children is based on observations made of inequality in the community. The fact that an environment that is less educational, such as gambling and drinking on the side of the road, is a portrait of an environment that is not educational for children.

The weak role of the environment can affect children's character. Nowadays, children spend more time outside the home, caused by a family environment that is not conducive for children. The phenomena that occur in the community environment are not less supportive of the development of children's character. Today's children imitate what they get outside the home, such as in society. Furthermore, Fitri (2012) states that children will see and replicate what is around them; even if it is very attached to the child, it will be stored in long-term memory.

The influence of the environment dramatically determines the character and personality of children; good experiences gained in the background will be realized in children's lives, as well as bad experiences that can affect children's character. If we look again, the existence of the environment needs to be made aware of the impact of the environment, which is not suitable for the development of children's character. Based on

observations, some children commit acts they get in the community. The case of fights between teenagers indicates the weakness of society in anticipating deviant behavior from children. The presence of children in the Pakraman Village environment tends to show the selfish nature of children. Further, Fitri (2012) states that children tend to have ego traits in this activity. Thus, ego traits arise due to environmental influences that are not good for children.

3) The Influence of Socio-economic Class in Society

The interaction of teenagers today must be connected to parents with a low economic level. The association of children with their peers, with the appearance of ego and wanting to be the same as their peers, can lead to deviant behavior. Especially for women or women. The jealous nature that appears towards his friends determines the weakening of children's moral values.

Socio-economic class in the community environment cannot be avoided in children's lives. The existence and differences in socio-economic class in the Hindu family environment are very influential for the development of children's character. The large number of Hindu children, who demand luxury items that their parents cannot comply with, causes children to take shortcuts, for example, free sex, unpaid school fees, and even quarrels between children and their parents.

This socio-economic class difference appears when children are in the school environment. This difference in socio-economic class influences aspects of children's education; for example, children demand to buy laptops, good cellphones, good school clothes, and other needs that are on par with their friends who have a good economy. However, parents cannot provide these needs following their children's wishes. The condition of students like this can be troublesome for parents.

Simplicity to the needs of students should be built from the family environment and community environment; if this phenomenon cannot be controlled, it will affect aspects of academic achievement and the child's personality. Education in informal, formal, and non-formal environments should reflect the simplicity of the children. A simple lifestyle is a reflection of the character of a superior child.

3. Efforts Made by the Hindu Family to Shape the Character of *Suputra*'s Children

The existence of a Hindu family in the formation of the character of Hindu children and youth, various ways and efforts have been made to anticipate behavior that deviates from the rules and norms in society. Various activities supported by multiple components in the local area in the formation of children's character are as follows as mandated in the book of Reg Veda I.160.3 as follows:

Sa vahnih putrah pitroh pavitravan
Punanti dhiro bhuvanani mayaya.
Translation:
The son of a noble, pious, brave, and radiant parent (father) like Lord Agni cleanses (purifies) this world with his noble deeds (Titib & Sapariani, 2006).

a. Values Education *Tattwa*

The importance of value education *tattwa* for the younger generation of Hindus, especially children, to increase children's *sraddha* and devotion to the teachings of the Hindu religion. The existence of the Hindu family always provides an understanding of religious teachings. A sense of religious teachings is given to children so that Hindu children and teenagers can better understand religious teachings. Based on the book Reg Veda IX.64.21 as follows:

Abhi vena anusateyaksanti pratetasah,
Majjanty-avicetasah.

Translation:

Learned believers in the Almighty God offer prayers, and enlightened religious experts intend to provide their yad. People who do not believe in the Almighty God and stupid people will drown (Titib & Sapariani, 2006).

In various print and electronic media, there has been much development about attitudes and behaviors that have resulted in a decline in morale and the fading of the character of Hindu youth, such as deviant adolescent behavior, rules among students, using illegal drugs, promiscuity, and teenage marriage. The bad behavior above occurs due to adolescents lacking parental supervision, awareness, and self-control.

1) Understanding of the *Panca Sraddha* Teachings

Panca Sraddha is a Hindu philosophical concept of a belief that should be truly lived. *Panca Sraddha*, namely the five beliefs or beliefs of Hindus consisting of 1) Belief in God/*Ida Sang Hyang Widhi Wasa*, 2) Belief in *Atman* (soul) that lives and exists in the hearts of all creatures, 3) Belief in *Karmaphala* (the result of deed), 4) Believe in it *Punarbhawa* (rebirth), and 5) Believe in *Moksha* (true happiness) (Subagiasta, 2008).

Doctrinal understanding *of the Panca Sraddha* for Hindu children and youth is a manifestation of increasing the faith and confidence of children in the teachings of Hinduism. *Panca Sraddha* education is a spiritual need for Hindu children and youth, which must be interpreted in depth to increase faith and devotion to the teachings of Hinduism. Teaching education, *Panca Sraddha* is an effort to prevent religious conversions in the Hindu family environment.

Nowadays, the number of religious conversions from Hinduism to other religions is a sign of the weakness of the *sraddha* of the younger generation of Hindus. The existence of *sraddha* value education in the Hindu family environment is an effort to prevent religious conversions caused by factors such as marriage, work, promiscuity, and so on. Understanding *Tattwa* through the teachings of the *Panca Sraddha* given to the younger generation of Hindus in families, communities, and schools is considered adequate to prevent religious conversions.

2) Understanding of the Teachings of *Catur Marga Yoga*

Teachings *tattwa* in *Catur Marga Yoga* with more emphasis on teaching *Jnana Marga Yoga*, namely the way to get closer to *Ida Sang Hyang Widhi Wasa* with science (*Tattwa Jnana)* teachings *tattwa* or knowledge can be obtained by humans, especially Hindu youth, through education, both formal education at school and informal education at home instilled by parents through habituation to shape the character of Hindu youth.

Informal education at home is not carried out by parents directly, usually by advising because of a lack of parental knowledge, and parents only tell with advice what they know from experience in their life. Parents also do not overly restrain children and force children. Parents usually only remind their children to pray and ask for guidance from them, *Ida Sang Hyang Widhi Wasa*, so that children get used to praying.

It is strengthening character values to foster curiosity, communicative values, and non-formal education obtained in the community in the form of experiences that can shape the character of Hindu youth by using social values and environmental values. Something that is done as a form of taste *bhakti* to increase confidence or *sraddha*, which needs to be instilled in Hindu youth to grow confidence *Ida Sang Hyang Widhi Wasa* so that Hindu youth are not easily entangled in associations that can damage their future, besides that prayer can be a learning medium to connect themselves with *Ida Sang Hyang Widhi Wasa* and apply the teaching *Bhakti Marga Yoga* in the lives of adolescents through prayer to strengthen moral values, character values so that they become Hindu youths with child character s*uputra*.

Education should teach about what should be done by everyone in society. Its education teaches Hindu youth to get closer to God/*Ida Sang Hyang Widhi Wasa* through prayer to improve *sraddha* and *bhakti* and strengthen moral and character values. Moral values and character values need to be emphasized in teenagers so that teenagers have *I am sorry* for behaving and behaving in addition to providing strengthening of character values which are expected to change the attitude and behavior of Hindu youth so that they become teenagers who are *suputra* based on *sraddha* and *bhakti*.

3) The Meaning of Stories or Fairy Tales in the Family for Children

The existence of Hindu families strives for character education in children by telling stories or storytelling about the teachings of Hinduism. This effort is made as a form of a constructivist approach to children in the family environment. Various *tattwa* lessons about Hindu religious education, from folk tales and sacred stories from the Ramayana and Mahabharata, are packaged in a report. This effort is quite effective for Hindu children.

The application of fairy tales or Hindu religious stories, full of meanings of *tattwa* and ethical values, is carried out when children are just about to go to bed. Efforts to implement character education by telling stories or storytelling are a form of informal education. Fairy tales can make it memorable for children to listen to stories of ethical values in the teachings of Hinduism, the meaning of *tattwa* and moral values is an effort to improve children's character and personality.

b. Moral Values Education

With the advancement of technology today, there is much moral decline, which has an impact on the fading of human ethics, especially teenagers in their attitude and behavior, especially in applying *Tri Kaya Parisudha*, which tend to be less aware of, begin to decline and fade, like many young children who can speak rudely to their elders, dress ethics during prayer, and behavior that deviates from religious teachings. Belief in moral values will appear in individual behavior, as said by Wilson (Miftahuddin, 2014) states that: A person can be said to be morally educated, seen by his visible behavior. Also, there are reasons and goals to be achieved by testing various attitudes, feelings, and dispositions, which in moral education is planting the right choices.

1) Providing Knowledge of *Tri Kaya Parisudha*'s Teachings

In instilling ethical values, parents and society need to provide guidance and strengthen character values to foster good behavior in adolescents so they can apply the teachings *of tri kaya parisudha* to think positively, speak politely to elders, and act and behave according to religious education. Strengthening character values needs to be emphasized and fostered in Hindu youth so that youth are not easily entangled in promiscuity which can damage the character of adolescents, and encourage adolescents always think positively.

Strengthening character values by emphasizing teachings *Tri Kaya Parisudha* mainly in speaking polite words and doing good deeds so that teenagers get used to behaving and behaving like Hindu teenagers *suputra* apart from that to build Hindu youth to become Hindu youth based on attitudes and teachings embodied in form prayer is included in boosting *sraddha*, the tolerance value known as *Tat Twam Asi, Free Mp3 Download* known as the value of honesty *Pancha Satya,* social care, environmental care known as *Tri Hita Karana* who always establish harmony, by applying the teachings *Dasa Yama Brata, Dasa Nyama Brata, Catur Paramitha, Tri Wangsa as well as teachings Tri Kaya Parisudha* in thinking, saying to others and doing so that a sense of responsibility arises.

To realize morality, education should teach what everyone should do. Education is instilled in Hindu youth regarding how to dress appropriately in performing prayers to

foster religious values through spirituality and character values by strengthening the character of Hindu *suputra* child. Teenagers need the role of the family to promote and guide teenagers in behavior that is not risky for themselves and discuss problems to get reasonable solutions in overcoming issues faced during Hindu youth.

2) Understanding of the Teachings of *Tat Twam Asi*

Besides *Tri Kaya Parisudha*, some teachings passed away (that is you) that are not hurting each other to all creatures. Every parent always teaches and advises their children not to harm each other to fellow animals. *Tat Twam Asi* are words in Hindu philosophy that teach morality without limits.

Tat Twam Asi is a moral teaching that breathes the teachings of Hinduism. We can observe the actual manifestation of this teaching in the life and daily behavior of the human race concerned. By understanding and practicing the teachings *of Tat Twam Asi*, humans can feel the heaviness and lightness in life and this life. We know that heavy and light (*rwa bhineda*) exist and are always side by side, and their existence is difficult to separate. That is how it is, so in this life, we should always help each other, feel the same fate, and bear the same responsibility. Behavior as the implementation of the teachings *Tat Twam Asi* is; always viewing all human beings as the same, always carrying out instructions *Tri Kaya Parisudha* (thinking, saying, and doing what is good and right), always sharing the suffering of others and continuously carrying out the teachings Catur *Paramitha* namely the four foundations in carrying out moral teachings in Hinduism which consist of; *Maitri* (sociable), *Karuna* (mercy), *Mudita* (always cheerful), *Upeksa* (always giving in for good) and *Tri Pararta* consist of; *Asih* (love), *Punia* (philanthrope), *bhakti* (respect and bow) (Sudirga, 2007).

Tat Tvam Asi education is given to Hindu children and teenagers to give meaning to ethical values. The purpose of moral values is to provide character education to Hindu children. The teaching of *Tat Tvam Asi* is to increase children's concern for others and the entire creation of God Almighty. The teachings of love and kindness and the values of life can be poured into the teachings of Hinduism.

The teachings of *Tat Tvam Asi* influence the character and personality of Hindu children and youth. Showing mutual respect among others that Hindu children embody manifests the meaning of *Tat Tvam Asi* values given by parents, society, and schools to Hindu children and youth.

c. Educational Events / Religious Values

Hindus have three debts that must be paid. The three debts are referred to as *Tri Rna.* These three debts are called *Tri Rna.* The *Tri Rna* are *Dewa Rna, Rsi Rna, and Pitra Rna.* Human debt is paid on trust or *sraddha*, taste *bhakti*, and sincerity from within. In the teachings of Hinduism, part of the *Tri Rna*, namely *Dewa Rna*, is the soul's debt to *Ida Sang Hyang Widhi Wasa, his portrait*s an obligation of service to the ancestors, and *Rsi Rna* is a debt of knowledge to scholars/educators (Kiriana, et al., 2023; Puspa, et al., 2020; Gunarta, 2020).

Hindus pay the three debts above by performing religious ceremonies, often called *yadnya.* In Hinduism, *yadnya* is classified into five parts*, often called Panca Yadnya*. Yadnya is usually done using means *ceremony/offer* which is presented to *Ida Sang Hyang Widhi Wasa, the ancestors, Rsi*, and *Bhuta Kala* as a symbol of the human self as well as a media liaison between humans and *Ida Sang Hyang Widhi Wasa,* which is in the teachings *Tri Hita Karana* called by *damn.*

Small children have been taught to participate and learn to make ceremonial facilities so that they get used to it. Later, they can help their parents get involved in the community to help *in any way* so that in society, children can learn to socialize and get used to making facilities *ceremony* like *majejaitan* and *matetandingan.*

Religious activities carried out by humans are inherited from generation to generation to the younger generation, especially Hindu youth, so from an early age, parents must foster and instill them through habituation to train children to make religious tools, *ceremonies like matetuasan, matetandingan*, and making equipment *yadnya* other. Parents need to strengthen character values through habituation that is carried out to foster the character of Hindu youth based on *sraddha* and *bhakti* as well as giving birth to Hindu teenagers behaving *suputra*. As revealed by Ni Wayan Arianti in an interview on 25 March 2014 stated that: children are required by their parents to participate in *pasraman* activities. In *pasraman*, children are taught how to understand the religious values , religious teachings, and the meaning of holy people for Hindus so that children can carry out and understand the instructions of *Panca Yadnya*, who is devoted to these.

Conclusion

Developing children's character in the Hindu family environment uses habituation patterns, including fostering feelings in the family environment, fostering tolerance and tolerance, and fostering discipline. These three development patterns for Hindu families have a good influence on the character development of Hindu youth. The pattern of promoting character education in the Hindu family environment is maximally implemented, and the application of character education in the right environment is carried out for Hindu children and youth to improve the quality and quality of Hindu children in the era of globalization.

Obstacles faced by Hindu families shape the character of *suputra* children. There are internal and external constraints on children. Internal controls are caused by heredity, less harmonious families, and a lack of parents' attention and affection for children. External factors are influenced by promiscuity, an uneducated environment, and the influence of socio-economic class in society; these factors cause the children's personalities to be less good. Efforts made by Hindu families to shape children's character seek to understand values *tattwa*, ethics, program, aesthetics, and education in *pasraman*. These components can direct the personality and character of children, which are sourced from the teachings of Hinduism. Families strive for character education for children. Efforts implemented by parents in the family, community, and school environment are effective in fostering Hindu children and youth.

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