

## THE EXISTENCE OF PASRAMAN KILAT AS A NON-FORMAL EDUCATION IN LINGSAR TEMPLE

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### **Abstract:**

This article describes the existence of *pasraman kilat* (a short religious courses) organized by the government in Lingsar Temple, in order to complete the lack of Hindu religious education for school children in Mataram. These are non-formal activities that held once a year during the long school holidays. The purpose of this *pasraman kilat* is increasing the *sraddha* and *bhakti* of younger generation which is presented to Ida Sang Hyang Widhi Wasa through a religious guidance. In this *pasraman*, students are nurtured mentally and spiritually, so that, in the future, it is expected that the students will become the next intelligent, virtuous and wise generation.

There are three problems outlined in this paper, namely: first, the form of *pasraman kilat* in Lingsar; second, *pasraman kilat* contribution towards the younger generation; and the last, supporting factors and obstacles in the implementation of the *pasraman kilat*. All of the problems are described narratively and qualitatively. Data on the presence of *pasraman kilat* was gathered through a direct observation and interviews. A description on the existence of *Pesraman Kilat* is expected to become a consideration for government and related parties who would be able to take the right policy so that the same program or any other program associated with it can be held continuously.

**Keywords:** Existence, PasramanKilat, Education, Lingsar Temple

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## I. Introduction

The word '*Pasraman*' comes from the word "*asrama*" which means a place to stay, or the hermitage, where the holy people do worship the Lord, Monier (1993: 158). In line with Monier's opinion, Zoetmulder (1994: 70) mentions that the word '*Pasraman*' is interpreted as a sanctuary, a place for meditation.

Based on the definition above, the *pasraman* can be interpreted as a residence or hermitage of a holy teacher and also a place to do worship to the God and deepen the spiritual knowledge in an attempt to grow nature wisdom. *Pasraman Kilat* is a Hindu religious educational activities or religious guidance followed by Hindus students, school-age children and adolescents that is organized by the school or the community at the time of school holidays.

*Pasraman* education emphasises on self-discipline, developing positive moral values, dignity, hard-working, and helping each other. The recent developing concept of *Pasraman* is adopted from ancient Hindu system of education in India, as written in Veda manuscript and is still maintained until now. *Ashram* system describes the close relationship between the teachers (*Acharya*) with students (*sisya*), like in a family. Therefore, this system is also known by the name of *Gurukula* education system. Some of the students live in a *pasraman* where teachers as their family members act as their parents. *Pasraman* as the educational process in the past is still applied to this day, which is also known by other terms *parampara*, in Java and in Bali known as the *padepokan* or *aguron-guron*. Today in India there are thousands *pasraman* that are maintained by spiritual teachers, even the branches of these institutions have evolved in Europe and Indonesia.

The definition of *pasraman kilat* in this article is a Hindu religious education activity which is followed by students from elementary through high school and Hindus youth organized by the Hindu community during school holidays. Cooperation between educational institutions with Hindus Guidance from the Ministry of Religious Affairs become an alternative for Hindu education in a formal school, because in the formal school, Hindu religious learning process has a very limited time, and only focus on presenting the concepts of faith in God and leads to a spiritual level, so as to embed the character or religious skills activities comes to an insufficient

and even no time. Therefore, during the school holidays *Pasraman Kilat* is formed on the basis of *Kep. Men.Dikbud RI No.046 / U / 1996* and *Kep.Dirjen.Diknas No.226 / c / kep / 0/1992/* about students coaching. *Pasraman Kilat* is an organization of religious education that is both fast and effective in accordance with national education goals (*sisdiknas, No. 20 in 2003*).

The education system in the concept of Hindu religion is a community-based education that is organized in the form *pasraman*, while the goal is to improve *sradha* and *bhakti* of the Hindu younger generation and learners. Furthermore the *pasraman* education provision is a part of community-based education organized by social institutions and Hindu religious-traditional society. The education in *pasraman* will go smoothly if it had the support from the communities where *pasraman* is being held because the education provided in *pasramanis* considered very important in improving the quality of religious education and religious Hindu education. Therefore, it is expected that *pasraman kilat* which is held in Lingsar can organize a Hindu religious education that will give a lot of advantages for the younger generation of Hindu to become more dynamic, explorative in improving the knowledge and develop the skills of religious faith.

On the other hand, *pasraman* is a religious social institutions and religious educational institutions that significantly give an enormous contribution in education services for families, schools and communities. Most of the related institutions are expected to be able to play the role as the agents of social change in the society who are justified to the learning objectives and the nature of the material that will become the object of learning. So that, the learning process in *pasraman kilat* should use a variety of methods with the aim that the *sisya* (students) understand what was presented by the *Acharya* (teacher).

## II. Discussion

### 2.1 The Form of *Pasraman Kilat* in Lingsar Temple

The form of education conducted in *pasraman kilat* is a religious education and skills development to improve the Hindu religious faith and devotion to God. This institution is an alternative, because the Hindu religious education that is taught in formal schools, from the elementary level up to High School, has a very limited time. In formal schools, Hinduism is taught as a matter of cognitive knowledge only, whereas in *pasraman*, it is not limited to cognitive

knowledge only, but rather as a form of exercise in spiritual discipline and organize life skills training.

Teaching Hinduism through *Pasraman Kilat* is done by *sravana* (listening), *manana* (thinking), and *nididhyasana* (contemplation / applying). This method will provide an opportunity for change. Religious traditions and philosophy of religion about life is also taught within the *Pasraman* to form a mental spiritual intelligence. Regarding *Pasraman Kilat* itself, Nyoman Soma, S.Ag., S.Pd., M.Pd, a Hindu religious teacher in Lingsar Senior High School No. 1 and the coach of *Pasraman Kilat* Lingsar, said:

*Pasraman kilat sebagai pendidikan non-formal pada intinya bertujuan untuk menanamkan nilai-nilai moral, etika, budi pekerti serta meningkatkan srada dan bhakti peserta didik. Diharapkan, mereka dapat mengimplementasikan pengetahuan agama yang diperolehnya dalam kehidupan sehari-hari, baik di lingkungan keluarga maupun masyarakat. Demikian juga diharapkan dapat meningkatkan kemampuan adaptasi terhadap lingkungannya, sehingga peserta didik tidak malu dan ragu dalam berinteraksi dengan masyarakat (Wawancara, Senin, 11 Mei 2015).*

*Pasraman Kilat* as a non-formal education is essentially aimed at nurturing moral values, ethics, character education and improve *srada* and *bhakti* of the learners. Hopefully, they can implement the religious knowledge acquired in everyday life, both in the family and society. Moreover, they are expected to improve the ability of adaptation to the environment, so that learners are not shy and hesitant to interact with the community (Interview, Monday, May 11, 2015).

Based on the description given by Nyoman Soma, it can be concluded that *Pasraman Kilat* is a non-formal educational institutions specialized in the field of Hinduism. It is also the only non-formal educational institutions based on religion, ranging from curriculum to coaching system for students. In the non-formal schools or in *pasraman*, Hinduism is taught as a comprehensive knowledge that is originated from in Veda. *Pasraman* education as a non-formal educational institutions has several advantages, namely: 1) prepare learners to be the generation that is ready to compete in all fields; 2) emphasize the thinking that has always been based on the teachings of the holy Vedas; 3) gave birth to Hindus intellectual generations; 4) can be a behavior

measurement that reflect Gods behavior; 5) can be a role models and lead Hindus into a sincerity path.

There are several methods that are applied in the instructional process in *Pasraman Kilat* according to Made Artha, S.Pd., M.Pd.H, those are:

### ***Dharma Tula Method***

*Dharma Tula* can be interpreted as discussion, consultation or colloquium about Hindu religion and *dharma*. Traditionally, *Dharma Tula* is carried out related to *Dharma Gita*. It is intended to gain an understanding or a clearer understanding on the teachings of *Dharma Gita* philosophy. All the participants would actively participate and provide a review or discussion on the subject of conversation. In a further implementation, *Dharma Tula* is expected to not only as a part of *Dharma Gita*, but also applied independently and involving all the potential, especially the younger generation, by serving a particular topic to be discussed together or within existing groups.

### ***Dharma Wacana Method***

*Dharma Wacana* method is a method of learning in Hindu religion can be used to describe the Hinduism learning materials. This method can be a medium for transferring the confidential Hinduism teachings. At the time of *Dharma Wacana*, the students can listen carefully over what is delivered. At that time, there is a religious knowledge transformation from the person who gives *Dharma Wacana* to the students.

### ***Dharma Gita Method***

*Dharma Gita* is a method of learning through song. Chants/song that is applied in the instructional contains the rules of *dharma*. Chants with the rules of *dharma* means that the teachings of Hinduism is packaged in a sacred song of spiritual worth, so, the people who sing and listen can appreciate and deepen the teachings of *dharma*. This activity in Bali is called *makidung*, *makakawin*, *magaguritan*, or *mamutru*. In addition, these religious songs have also been associated with traditional art, such as *Arja* or *mask dance*.

### ***Dharma Yatra***

To enhance students' understanding of the learning experience in the classroom, it can be done in a real environment through *Dharma Yatra*, such as through praying to the holy places. By applying this method, it is expected that students can apply directly how to dress in the temple, how to behave in the temple, how to speak in the temple and the other. The purpose of *Dharma Yatra*, are: 1) increase the personal purity and expanding the horizons of the mind; 2) understand the values of the history of the object that you visit; 3) inspire the students to always acts in harmony with dharma.

### ***Dharma Sadhana***

This method is the realization that *dharma* teachings should be embedded in daily life to the students in order to improve the quality of student behavior. The application of *Dharma Sadhana* method is through *Catur Yoga Marga* namely: *Bhakti, Karma, Jnana* and *Raja*.

### ***Dharma Shanti***

This method is usually applied in celebrating Nyepi day. The goal is to train students to forgive each other. *Dharma Shanti* can also improves *raddha* and *bhakti*. *Dharma Shanti* can be implemented in accordance with the purposes of the situation.

In addition, there are also several methods typically used in the implementation of *Pasraman Kilat*, namely:

#### **Lecturing Method**

This method is very relevant to be used if the material presented is about religion religion that contains a lot of knowledge, information and explanation. In application of this method the teacher can implement several techniques, such as story telling, in order that the material about religion can be accepted up to the students.

#### **Questions and Answer Method**

The presentation of learning materials is done by asking questions to the students and answered by the students. Teachers in this case seek to present the knowledge by providing a problem that

arehappened in the community. The students were asked to express their opinions about the problem as it is happening. Thus the teacher can tell students how to solve a problem.

### **Assignment Method**

To develop a polite behavior from the student, the teacher presents the material by assigning students to complete the work that is charged to them that should be done at home. Teacher gives specific tasks, so that the students can promote learning activities. This method can develop students' independence, stimulating to learn more, develop the discipline and responsibility of the students, and to foster and cultivate the habit of finding information by them selves.

### **Discussion Method**

This method is applied to train students to think and reveal the expression of a truth. Through this method the teacher can see directly the behavior of students in speaking and responding to others opinion and could become the standard for teachers to know the extent to which the changes in the behavior of students should be directed to.

### **Story Telling Method**

A Story telling method is a way to cultivate the moral values to students by expressing the personality of the characters through the narrative of tales, legends, fairy tales, and local folks. This method can be used to encourage a moral values and attitude formation. This occurs because this method is easier to carry the emotions of students to the atmosphere of the story, so that students become interested and may be moved so that it will facilitate the formation of attitudes.

### **Demonstration Method**

Demonstration method is a method of teaching by using the demonstration to clarify a sense, theory or to show differences and processes to the students. Demonstration is a method that is used to teach the participants by communicating and demonstrating a series of manageable steps in making something. Demonstrations can be divided into two objectives: a demonstration of the process, namely to understand step by step; and the demonstration of results, which is to show or demonstrate the result of a process. Typically, after the demonstration, teaching will be

continued with the practice by the participants themselves. As a result, participants will gain experience of learning directly after seeing, doing, and feeling by them selves. The purpose of the demonstration that is combined with the practice is to promote improvement of skills.

### **Role Playing Method**

This method is very effective in constructing students' characters in everyday life through an understanding of the character of a figure in a story. Through this method, the student should be able to distinguish what is worth to follow and which ones do not deserve to be followed. Playing the role in principle is a method for presenting the roles that exist in the real world into the role of a 'show' in the classroom, which is then used as a material reflection for participants to give an assessment. For example: assessing the advantages and disadvantages of each of those roles and then provide suggestions / alternative opinions in the development of these roles. This method emphasizes more on the issues raised in the 'show', not on the player's ability to perform the role play.

### **2.2 The Community Contribution to *Pasraman Kilat***

The Hindu religious education that is held on *Pasraman* cannot be separated from the participation of surrounding community, either in facilities and infrastructures fulfillment as well as operational costs. Surrounding communities should understand the existence and the educational process carried out in a *Pasraman*. The society should concern on the efforts that is made by the teacher and students of *pasraman*, as what has stated by Mr Dewa Putu Sumbawa, S.Ag, as follows:

*Pengaruh lingkungan masyarakat meliputi pengaruh budaya, yakni menyangkut nilai-nilai, norma-norma dan adat-istiadat yang diserap oleh anak-anak. Tetapi, di dalam masyarakat yang kompleks sebagai produk dari kemajuan teknologi, mekanisasi, industrialisasi, dan urbanisasi ini, muncul banyak masalah yang tidak saja dialami oleh anak tetapi bahkan oleh orang tua juga. Hal ini terjadi karena mereka sulit mengadakan penyesuaian dan adaptasi terhadap perubahan-perubahan yang begitu pesat tersebut. Kesulitan ini menimbulkan kecemasan dan konflik pada diri anak, baik secara eksternal sikapnya maupun internal di dalam diri mereka. Akibatnya, banyak orang mengembangkan pola tingkah laku yang menyimpang dari norma-*

*norma dan adat istiadat. Dengan diadakannya pasraman kilat pada hari libur sekolah, masyarakat merasa bersyukur terhadap pemerintah karena telah peduli, terutama di wilayah Lingsar, agar anak-anak tidak bebas dalam pergaulan yang bersifat negatif (Wawancara, 27 Mei 2015).*

The social environment influences is including cultural influences, namely regarding the values, norms and customs that are absorbed by children. However, in a society there are many problems that are not only experienced by children but even by parents due to the advances in technology, mechanization, industrialization and urbanization. This happens because it is difficult to make some adjustment and adaptation to a rapid change. These difficulties raise the anxiety attitude and conflict in children, both externally and internally. As a result, many people develop a pattern of behavior that deviates from the norms and customs. By holding *Pasraman* on school holidays, people are grateful to the government for their care, especially in the area of Lingsar, so that children are not involved in the negative association (Interview, May 27, 2015).

Furthermore, I Nyoman Soma, S.Ag. S.Pd., M.Pd.H, in an interview on May 27, 2015 stated as follows:

*Keikutsertaan masyarakat sekitar dalam kegiatan pasraman terutama oleh tokoh masyarakat dan tokoh agama dapat berupa persembahyangan bersama maupun dalam proses pembelajaran agama Hindu itu sendiri. Diharapkan seluruh lapisan atau komponen-komponen masyarakat lainnya ikut ambil bagian dalam pembelajaran di pasraman, sehingga pasraman dapat memberikan kontribusi positif terhadap masyarakat. Dalam kesempatan ini masyarakat ikut berperan aktif dalam mengemban anak-anak ketika liburan sekolah dengan mendidik mereka secara langsung dalam kegiatan pasraman kilat ini.*

The participation of local communities in *Pasraman* activities mainly by the leaders of community and religious leaders can be in a form of collective worship and in the learning process of Hinduism itself. It is expected that all layers or components of other communities took part in the study in *Pasraman*, so *Pasraman* can make a positive contribution to society. On this

occasion the public can actively participate in guiding the child on the school holidays by educating them directly in the activities *Pasraman Kilat*.

### 2.3 The Contribution of *Pasraman Kilat* to the Society

First, the direct contribution that can be enjoyed by the lightning at the Lingsar pasraman is by the families. Some success that can be demonstrated by the presence of *Pasraman Kilat* are ethics or character education such as (a) Obey praying to *Ida SangHyang Widi Wasa*; (b) Respect the parents, relatives and neighbors; (c) love all members of the family; (d) pond of helping families in completing the work; (e) asking permission before leaving the house; (f) responsibility with dedication to respect the family; (g) obey the rules set by the family.

Second, *Pasraman* contributes to the social environment. Socially, the implementation of *Pasraman Kilat* in Lingsar village shows that people started to realize the importance of religious education. The improvements of character quality that is shown by the individual students who participate in this program attract a positive attitude and appreciation from the society to the presence of *Pasraman*. People are starting to feel that the implementation of this pasraman is important to be continued and implemented. They also hope that, if *Pasraman* is held in every school holidays, it is likely to reduce a negative behavior of the students. There is a possibility, their overall behavior would be better.

### 2.4 Threats on the Implementation of *Pasraman Kilat*

The implementation of *Pasraman Kilat* instructional process was experiencing a significant obstacle. Contributing factor could be identified after observation and interviews that is held on the committee board and teachers of the *Pasraman* as follows:

The tasks are not done well, for example, the Board takes less attention to the developments of *Pasraman*. Handling which is addressed to the problems faced pasraman is not done seriously. Likewise, efforts to solve the problem are not handled comprehensively. Interview results from the teachers of *Pasraman* shows a conclusion that the barriers and threat to instructional process comes from internal factors, one indicator is the weak control performed by the board of *Pasraman*. This was disclosed by Dewa Putu Sumbawa, S.Ag, on May 27, 2015 as follows.

*Pengurus merasa kesulitan untuk mengembangkan proses pembelajaran, karena pertama, pengurus adalah pegawai negeri/swasta dan ada yang wira usahasehingga mereka sangat sibuk. Hal ini berdampak langsung pada rendahnya kemajuan pasraman. Mereka lebih banyak menyerahkan pada guru-guru atau instuktur biar dapat berjalan saja. Jadi diakui pengurus tidak terlalu banyak mencurahkan perhatian pada proses pembelajaran.*

Administrators find that it is difficult to develop the learning process, because first, the board is consist of civil / private labor and there is also bussinessman so that they were very busy. This gives a direct impact on the lack of progress in *Pasraman*. They often puts on teachers or let the trainer work alone. So, it is true that the board doesn't pay attention much to the learning process.

Second, *Pasraman* does not have any 'Performance Standards'. A performance standard is applied to give an assessment and then fix the weaknesses. This situation is not owned by *Pasraman* in Lingsar yet. Some teachers or instructors do not have any teaching knowledge, since they are only high school graduates. This condition, if it is associated to performance standards, would not meet the requirements.

Third, The *Pasraman* does not have any Teaching Program yet. The absence of a strategic programs plan of a particular work would give an impact on the lack of control device on the success and goal achievement. The absence of a planning from *Pasraman* board will have an impact on teachers' performance. The *Pasraman* teachers do not use any teaching programs such lesson plan, do not use any syllabus, and never make an assessment for the learning outcomes. The process of *Pasraman* learning activity is done only by carrying out the activities, so that the students who come to the *Pasraman* do not feel loss, but it is done without the seriousness in achieving the learning objectives. This is inline with the information from *Pasraman* teacher, I Nyoman Soma and I Made Arta, who was interviewed. They said:

*Proses pembelajaran dipasraman tidak bisa disamakan dengan pembelajaran disekolah. Disini siswa mau datang saja sudah merasasyukur, terlebih mau mendengarkan apa yang diberikan. Anak-anak datang kesini lebih banyak untuk mengisi waktu karena dorongan orang tua, padahal*

niat belajarnya sangat rendah sehingga guru-guru pasraman jarang membuat program pembelajaran. Cara melaksanakan kegiatan pembelajaran ditentukan setelah berada di pasraman, termasuk materi apa yang akan diberikan (Wawancara pada 27 Mei 2015).

The learning process in pasraman can not be associated with the learning process inschool. Here, if the students want to come alone, we should feel gratitude; moreover they want to listen to what is given. Children who come here are more likely to fill the time due to the encouragement of parents only, while the intention of learning is so low therefore teachers of pasraman are rarely preparing the learning program. Learning activities including what material that will be given is determined after all of the participants are in *Pasraman* already. (Interview on May 27, 2015).

Fourth, *Pasramaan* does not use any Curriculum and Classroom Management Approach. Another obstacle in the learning process in pasraman which still can be classified on the internal factor is the teacher in the learning process does not use any curriculum, methods, approaches and even elements of classroom management is not done. In fact, if you want to be successful in implementing instructional process, those element of learning is a major indicator that must be performed on each activity. The curriculum is not applied because *Pasraman* is held without any curriculum which used as a guide to learning, there fore the learning and the material are programmed in an accordance with the internal capabilities among teachers and administrators of *Pasraman Kilat*.

## 2.5 Support on the Implementation of *Pasraman Kilat*

The support on the learning process in Mataram city can be seen in the activity of the teachers volunteer who are always prepared to come and give lessons to students. Teachers who actually do not get any payment are still able to present the material in accordance with a program that may have been planned before delivering the material. So, the support to the learning process comes from the internal factor that is the spirit of the teachers and students to teach and learn, even though the teachers do it more as a service (*yadnya*), and for the student these activities are not more than activities to fill a free time on holidays. Other supports come from the board's spirit, although the *Pasraman* is not yet equipped with the program standard. The external

support factors come from the administrators of Lingsar Temple who allow the board to use the temple area and wantilan as a classroom.

While other external factors that can be considered to be an indicator of learning support in *Pasraman Kilat* are the community support, funding and places of learning or a conducive learning environment.

### III. Conclusion

The instructional process held in *Pasraman Kilat* is not limited to knowledge only, but rather as a form of exercise in a spiritual discipline, constructing the character and organize a good life. *Pasraman Kilat* is a place for the Hindus younger generation to improve their character and discipline, there fore they can acquire knowledge and ability that can later be applied for the sake of national development.

The direct contributions that are beneficial to the people within Hindu religious education in *Pasraman Kilat* are positive impacts, especially on children's character. Prior to the existence of *Pasraman Kilat* the children often do the activities that are contrary to good behavior during school holidays, such as speeding on the street, drinking and so forth. The existence of *Pasraman Kilat* then facilitates the children to get deep religious materials so they could understand the importance of good behavior in the community.

The main obstacle that is experienced in the learning process of *Pasraman Kilat* is the lack of support from the board pasraman itself. Most of them work in civil and also private sector so that they could not fully take care of *Pasraman*. This condition was also promoted by the absence of qualified instructor as those who become teachers are people who just graduated from high school and do not have any ability in teaching field. They do not get any payment from what they were doing. The learning activities in *Pasraman Kilat* are more likely in a form of *yadnya* activities.

The form of support that is given to the board of *Pasraman Kilat* is the permit given by the Lingsar temple board to use the temple hall as the open classroom. Moreover, they do not give

much interfere in the on going process teaching. Besides, the surrounding community can contribute in the form of money to keep the on going activities. Additional support is in the form of facilities and infrastructures that support the learning process, such as stationery, foods and others.

Above all, the government such as the The Ministry of Religious Affairs, especially Hindu Guidance sector should pay attention and give support to *Pasraman Kilat*, such as holding a fast and targeted Hindu Education, because of Hindu religious education is very important for the younger generation in order to give birth for Hindu generations who are true and useful to the nation.

Hindu religious education supervisors are expected to collaborate with the managers of non-formal school education and they are also expected to take the time to participate or contribute in the process of educational activities in *Pasraman*. Citizens should support and participate in the learning process of *Pasraman* so that, the positive relationship and cooperation between *Pasraman* board and communities where it is located can be built.

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