

PARENTS ROLE IN EDUCATING THE HINDU YOUNG GENERATION IN THE GLOBALIZATION ERA

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Abstract

Parents occupy a central role in educating generations. Today, the younger generation is very vulnerable to the various negative influences that have been raised by globalization. Through the role of parents, the younger generation is expected to be able to live in the globalization era without having to be trapped in it. They are expected to be wise in responding to any influences that exist. Responsible figure and high *viveka* abilities are the keys to it. This article tries to describe the various roles that parents might play in counteracting the negative effects of globalization. The main source used as a reference for describing this problem is the Vedic Scriptures. It is expected that with this description there will be a coherent understanding of the role of parents so that, both those who act as parents and as young people have the knowledge so that they are aware of their respective roles. Parents are expected to be good educators and the younger generation is should also be able to make parents as an example and become a source of wisdom. Through this synergy of understanding it is expected that in the future, globalization can be addressed wisely by the younger generation.

Keywords: parents, educate, the young generation, globalization

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I. Introduction

The role of parents in overcoming the mentality of adolescents in the era of globalization is very central because more and more of their behaviors are deviant. Those deviant behaviors are behaviors or conditions that conflict with social norms where behavior is learned. People get the norm through the process of socialization or the learning process when interacting with people from their groups. Intimate and personal relationships can be an important influence in adapting norms and deviations so that the same goal achieved. On that basis, parents become central so that the nerves about the effects of globalization can be overcome. Parents are expected to be able to:

1. Form the character of the child from an early age to behave well. Implement what is stated in the teachings of Hinduism.
2. Provide basic skills or understanding of Hinduism, and can develop a person who *hassradha* or belief and devotion to *Ida Sang Hyang Widhi Wasa* (God Almighty).
3. Fostering the younger generation so that later in the future it can generate a young generation of Hindus who are noble and capable of mastering and implementing the teachings of Hinduism in their daily lives.
4. Creating a young generation of Hindus who are able to answer and be able to face the challenges of the era.

Hinduism Education is a conscious and planned effort to prepare students to know, understand, appreciate, believe, devote and have a noble character in practicing the teachings of Hinduism from the main sources of the scriptures: *Sruti*, *Smerti*, *Sila*, *Acara*, and *Atmanastuti*. Hinduism Education is directed at building the mental quality of students so that they have a clear vision, contextual insight and knowledge, clear life goals, commitment to values and principles of living harmoniously and creatively in a pluralistic society, caring for the environment and work according to their self-reliance. The mental quality becomes the direction, deterrent, motivator and facilitator in the development of self-esteem (Tim, 2002: 4).

Hinduism Education aims to develop and improve *Sradha* (Faith) and *Bhakti* (devotion) of students to God through giving, fertilizing, appreciation, and practicing religious teachings, so as

to become a Hindu who is *dharmika* and able to realize *Moksartham Jagadhita*'s noble ideals (Tim, 2003: 5).

The purpose of Hindu religious education is actually in line with the objectives of national education, namely the establishment of Indonesian people who are devoted to God Almighty, by paying attention to aspects of intelligence, skills, and expertise. Thus all education should pay attention to fostering the mental attitude and noble character of the nation so that one is able to build oneself and the community. Strictly speaking, the purpose of Hinduism education is to form *Sujana*, *Susila* and *Subrata* human beings that have social sensitivity in a broad sense (Wiana, 1997: 69). Hindu religious education is a sub-section of religious education in the national education system. UUSPN No. 20 of 2003, article 30 paragraph 2 states that religious education is education that serves to prepare students to become members of the community who understand and practice the values of religious teachings and / or become religious experts.

According to Wiana (1997: 45), the aim of studying Hinduism is to be practiced individually and socially. In living solitude, religion is needed so that solitude gets guidance in thoughts, feelings, and mind towards the right so that solitude can bear good things. In a shared life, religion is needed in life which must be able to live in complete complementarity even though it is different. So that togetherness will be productive for things that are useful for individuals who live together or for togetherness itself.

From some of the definitions above, Hinduism education is a conscious effort that must be carried out by family, society, and government through guidance, teaching, and or training and teaching activities that take place at school and outside of the school. So that students can understand, appreciate and practice the teachings of Hinduism, so students' devotion towards *Ida Sang Hyang Widhi Wasa* (God Almighty) can be implemented in daily life. The conscious effort is carried out in the form of learning where there are educators who serve their students in conducting learning activities, and the educators assess or measure the level of success with the specified procedures.

II. Discussion

Moral decline, behavioral irregularities, juvenile delinquency and others experienced by the majority of our students is a challenge in national education including Hinduism education. This phenomenon is our overall obligation and responsibility to overcome it, we cannot submit education only to schools, but the participation of families and communities needs to be included in education. This is in line with the opinion of Ahmadi & Uhbiyati (2001; 169), that the education process lasts a lifetime that is carried out in families, communities, and schools. Therefore, education efforts, especially Hindu religious education, are the responsibilities and obligations of the family, the community and the government.

Today's education is only oriented to develop intelligence and skills with so little emphasis on good quality. What is the meaning of all educations in the world if someone does not have a good character? It is like a water spring that gets dry more and more. There is no point if the developing education accompanied by the moral decline of students, the decline in the quality of education, the disintegration of the nation, the high cost of education, etc. The morality crisis must be ended by increasing Hindu religious education which emphasizes character education. Hinduism education which emphasizes character education both taught at school, community and in the family environment is expected to create a conducive environment and can uphold morality and noble character.

According to Ahmadi & Uhbiyati (2001: 225), in modern society, formal education has taken part in family duties in educating children. But family influence cannot be ignored because the family is the first social institution known to the child. In addition, according to Ahmadi (1997: 87), a family is also the smallest unit of society which is once a small group in society. In the family itself, it can be instilled attitudes that can influence the development of the child outside of the family environment.

Based on Wangsanegara in Ahmadi (1997; 91), families have several important functions in children's development, namely;

1. Personality Building

In the family environment, parents lay the foundations of personality on their children which are central to the father and mother. In educating children, parents should gradually be given a basic understanding of how to be polite, behave and speak good words, if there are deviations that have been outlined, parents will immediately reprimand and notify the child that things that are deviant are incorrect and impolite.

2. The family is the first intermediary in the transmission and filtering culture

The role of the family as transmission and filter for culture is very important, even though there are other intermediaries such as schools and television. But the role of family as a filter of culture is very important because from the family the initial personality of the child is formed, here the role of parents is very important to guide children to know which culture is good and may be adapted and which culture is not good that should not be adapted by children.

Today the challenges of family life are felt to be getting bigger and bigger. Various information, especially worldly ones, directly enter our homes, this information leads to secular life which emphasizes the preciousness of worldly life. Spiritual life began to be felt to be less useful and consequently moral and ethics of society were increasingly undermined, the impact was the occurrence of alcohol abuse, drugs, theft and violence, and various other social diseases.

Based on Dewantara in Ahmadi & Uhbiyati (2001: 172), the family is the first educational institution. Developing character education for children, first done in the family. A family is a place for seeding the seeds of virtue instilled in the child. The mother herself is the first nursery and very decisive in the implementation of character education so that the education of female children should get equal attention to boys.

Ethical education in the family is always integrated with various education received by a child at home. Ethical education in the family is always integrated with various education received by a child in the home. Starting from waking up in the morning, bathing, dressing, and praying before going to school and after returning from school. The familiar atmosphere and dialogical climate at home encourage the success of ethical education. In the initial phase, the things that get attention are exemplary, a good example from parents and anyone who is older at home will

brazen, fertilize the nursery and develop character education in children. A child who has noble character always shows attitudes and behaviors that make parents and their families happy, reflected in the behavior of children both in the family and school environment and in the community.

The second environment that will be known by children, before they enter school is the community environment. The child will be returned to the community to apply what they have learned and practice it to community life. The community will also return the child to apply what they have learned and apply it to community life. In general, society can be defined as a number of people who have a shared culture and inhabit a certain area for quite a long time.

The community around children is very diverse. From the uneducated to the highly educated. Meanwhile, whether we realize it or not, the community actually provides education for its members, both in the form of formal or non-formal education. Society plays a role in giving good examples (words, attitudes, actions) for children when they begin to interact with the community. A warm greeting, sincere smile and simple help from the community to the child will influence the formation of a positive attitude in children. Children will imitate what the community does and then use it as daily morals.

Starting from the family, the values that parents have given can be a provision for children to socialize with their environment. Family as the main foundation for the birth of a generation should pay attention to the important parts needed for child development, namely the value of love, religion and ethical attitude. Parents play an important role in designing the foundation of these values. Teachers in schools play an important role in grinding children's potential by providing knowledge. Parents and teachers work together and balance their roles, while the community as a multiple channels play an important role as a container for the application of children's potential and science.

In connection with these conditions, a new spirit in the world of education needs to improve character education, as an effort to educate students from an early age in an effort to raise human dignity in order to create a peaceful society in accordance with the predicate of humans as the

noblest being among all creation. The one in *Sloka 4 Sarasamuccaya*, it is explained that "*Being transformed into a human being is truly primary; for this reason, so that one can help oneself from being miserable (birth and death over and over) by doing good; that is the benefits of being transformed into human beings*"(Kajeng 1999: 9) From *Sloka 4 Sarasamuccaya*, it is quite clear to us about the primacy of humans.

Maintaining the virtue of being human needs to be accompanied by a cultural education in the community, related to the upholding of the norms and morality of the community. If the community is heterogeneous and tends to be permissive, it is very difficult to uphold the norms and morality of society. This is supported by the mass media which sometimes ignores the morality of the community such as the screening of films that are not in accordance with the culture of our society. If the apparatus and community leaders are apathetic, then the tendency of behavior that is contrary to the morality of the community will be increasingly widespread, in addition to other social diseases such as alcohol, drugs, etc.

The formation of one's personality in society is also the responsibility of community leaders or religious leaders. In addition, formal leaders participate in engineering various community activities through various youth activities such as in the fields of sports, arts, culture, and religion. Community leaders or religious leaders can provide motivation through a variety of youth activities which in essence instill social responsibility, discipline, honesty, and creativity which are absolutely developed in every teenager or youth who will later become the backbone of future leadership. And every member of the community should be able to develop themselves so that the community can be called an ideal society by fostering mutual understanding, cooperation and living in harmony with respect even though it is different (Titib, 1999: 155).

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conducting learning activities, and the educators assess or measure the level of success with the specified procedures.

The progress of science and technology cannot be dammed. Everything we want is accessible, whether it is virtual, printed and or electronic. All of these need "wiweka" to weigh which are good and which are bad depending on our situation and condition. In this life, we have to work for life without expecting a result that is the main goal. In the Scriptures *Bhagawad Gita* chapter III.19 mentioned:

*“ Tasmad asaktah satatan
Karyam karma samachara
Asakto hy acharam karma
Param apnoti purushah “.*

Meaning:

"Therefore, do all the work well without expecting a result or reward and putting it as the main goal because by working without expecting rewards and putting it as the main goal, that, is the main advantage" (Pudja MA 205: 90).

The problem for children who are in their teens is that the challenge is greater, the role of various parties is very important (parents, teachers, government, etc.), parenting in the family that is more equal needs to be done in order to realize expectations between children as individuals and the expectations of parents, of course, to be in line with what is desired by both parties. Moreover, parents must at least set a good example so that their children's behavior will be good too because basically children will imitate and copy things that are present in their daily lives (Nova Scorviana).

We have felt quantitative education in the current global era. The authority of Technology of information is very important for the existence of a nation. Education is the process of maturing children through various programs and activities, both formal and non-normal. The final result of education is the formation of qualified, noble, faithful, devoted to God Almighty, independent, and useful to fellow human beings, society, and the nation. Thus, in essence, the praxis of education must be able to empower all students towards a more mature, independent, and accountable to themselves, their society, and their country and nation.

Children are the initial picture of human being, where the age of the first two years is a critical period for the formation of personal and social adjustment. If the basics of virtue fail to be instilled in early childhood, then the child will become an adult who does not have virtue values. Invite parents and community members as partners in values education, support parents as first and foremost moral educators for their children, encourage parents to support schools in making efforts to encourage good values, and use community assistance (such as religious leaders, business people, and the mass media) in developing the values that will be taught at school.

To achieve educational success, there needs to be a conducive environment. The environment consists of (a) school, (b) community, and (c) family. The three educational environments need

to continue to interact functionally and synergistically. Thus, the three educational environments must be complementary to each other. This can be achieved if there is a systematic and sustained effort from the three educational environments to position themselves as agents of change for the development of the educational process.

A family is the first and foremost environment in terms of forming a value system in children. The intended value system is self-concept, creativity, work ethic, and so on. These various values will be taken as basic capital for the learning process in school. The process of good education requires consistency in the learning environment. These various values will be taken as basic capital for the learning process in school. The process of good education requires consistency in the learning environment. Therefore, parents need to create learning conditions so that school norms can also take place within the family. For this reason, the family needs to act as a model that is able to generate motivation and inspiration for children to learn and do better work day by day.

The role of the family is very helpful for children to look for models that are in accordance with the vision of school education as well as the vision of education in the family sphere. In other words, a good school will always include the family in the education program at the school. This should be the focus of the parents because the school will not be able to monitor children's behavior continuously. The new paradigm of school education management, namely school-based management and school-based education requires schools to have strong functional relationships with the families of students and the general public.

The empirical conditions on the field today increasingly indicate that family participation in school education has not yet achieved optimal results. Families tend to think that the school is responsible for the education of their children. This is clearly wrong and if it is not corrected, the burden of the school will be increased in the future. On one hand, the school is required to produce good quality graduates, on the other hand, the school is also required to foster its students to behave well. That is why the family needs to give awareness that the education of children is not only about money but also about how to educate them.

As we all know, educating is a dynamic process that involves many parties, such as teachers, students, parents, schools, and the general public. Each role of these parties can be said to be quite important and worthy of further elaboration. But in reality, our school has long had an educational praxis that is too oriented to the cognitive aspects. Meanwhile, the other two aspects, namely affective and psychomotor are ignored. Connections between teachers and parents, teachers and students, students and students, as well as students and principals, need to be fostered in order to produce an open learning context.

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One of these principles is that education is held as a process of civilizing and empowering students that lasts a lifetime, where in the process there must be educators who provide exemplary and are able to build willingness and develop the potential and creativity of the students. The implication of this principle is the paradigm shift in the education process, namely from the teaching paradigm to the learning paradigm.

The teaching paradigm that has been going on for a long time emphasizes the role of educators in transferring knowledge to students. As mentioned in the introduction, today, the paradigm has shifted towards a learning paradigm that gives students more roles to develop the skills needed for themselves, the society, the nation, and the country. Therefore we need a model of education that is able to transform the provision of intelligence with a solid foundation of civilization, which has been mentioned above with the *Teknohumanistik* Education Model. *Technohumanistic* education is based on three basic references to the development of education (in Indonesia),

namely, philosophical references, references to cultural values, and strategic environmental references.

Philosophical references are based on an abstraction of legal references and empirical studies of current conditions and idealization of the future. Philosophically the object of education is the process of transforming human into human, so it must have characteristics, such as (a) able to develop creativity, culture, and civilization; (b) supporting dissemination and the value of excellence, (c) developing the values of democracy, humanity, justice and religion; and (d) sustainably developing creative and productive performance that is coherent with moral values, and all of these are inherent in the ideals of forming a New Indonesian society, namely what is called civil society.

The development of information technology has created a kind of global information society, in which there are various networks, service functions, and users of information services put together in a global network. Within the network, various communication and information media, such as radio, television, telephone, video, film, internet, are united in a globally integrated network, in which every social relation takes place artificially, takes over natural social relations(Piliang, 2004; 97).

The rapid development of science and technology in the era of globalization has had a tremendous influence on people's lives. Changes occur everywhere, both those that lead to progress in matters relating to material culture, as well as other cultures. On the other hand, the decline in spiritual culture cannot be denied. This is proved by the shifting of the community paradigm that leads to efforts to seek outward pleasures. This has an impact on the deterioration of people's emotional intelligence. Many people experience stress in pursuing outward satisfaction (Suhandana, 2007: 150).

III. Conclusion

Today, in the era of globalization, the condition of the community is less concerned with the nation's spiritual cultural assets. Literary works as products of national culture contain values, such as ethics, aesthetics, social, religious, education and others. Moral education or religion in

literature can be used as a mirror of life or reflection. Moral or religious education needs to be improved. Efforts to improve moral or religious education can be done in various ways, for example through family education. Living conditions that tend to pursue worldly needs, shift the spiritual values of the nation's culture. The gap between reality and expectations such as the shifting of a life orientation that focuses more on the search for pleasure has an impact on the waning of people's faith of the law of *Karma phala*. This can be proven by corruption, child abuse, fraud, robbery, and other similar cases. Circumstances or cases that occur must be immediately addressed in various ways. One of the ways that can be done is through the socialization of religious teachings such as *Karma phala*, *Tri Kaya Parisudha*, *Catur Marga*, and other teachings.

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