

The Role of Adolescent *Pasraman* to Reinforce the Concept of *Tri Hita Karana* for *Sekaa Truna* in Bali

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ABSTRACT

This research was conducted with the consideration of the authors' interest to examine the activities of Hindu religious educational institution (*Pasraman*) for adolescent as the program of customary villages in Bali to reinforce the concept of *Tri Hita Karana* on the youth organizational activities called *Sekaa Truna*. This research aims at (1) describing kinds of activities held at adolescent *pasraman*; (2) elaborating the existence of adolescent *pasraman* activities held at customary villages; (3) describing forms of *Tri Hita Karana* concepts implemented by *Sekaa Truna* in the adolescent *pasraman* activities. This research is a descriptive research, on which the data were collected through library research. The results of this research could be revealed as follows. First, the activities of adolescent *pasraman* are carried out through four models of approach, namely: *Dharma Wacana*, *Dharma Tula*, *Dharma Gita*, and *Dharma Kria*. Second, there are three factors affecting the elaboration on the existence of adolescent *pasraman* activities held at customary villages in developing the concepts of *Tri Hita Karana* for the youth including (1) The Relevance of program objectives, (2) Stakeholder support, and (3) Program funding. Third, the form of the *Tri Hita Karana* concept in adolescent *pasraman* activities towards *Parhyangan* is implemented through joint prayer activities by the *sekaa truna*; then on the *Pawongan* is implemented by mutual help and cooperation in carrying out the programs of the *Sekaa Truna* organization; while on the *Palemahan* is implemented through nature conservation. Through these adolescent *pasraman* activities, the concept of the *Tri Hita Karana* is developed to the *sekaa truna* in order to build young generation who is capable of establishing a harmonious relationship with God, human beings, and natural surroundings.

Keywords: *sekaa truna*, *adolescent pasraman*, *tri hita karana*

I. Introduction

Bali is one of the islands in Indonesia, which is well-known with its preserved diversity of cultures and traditions. Another uniqueness of Bali can be seen from the people with their unique and distinctive social system and social structure. The basic foundations of the Balinese social system and social structure

rely on four main foundations, namely kinship, territory, agriculture, and specific interests (Geria, 2000).

Dewi et al (2017) revealed that the unity of territorial bonds are manifested in the form of the customary village community known as *Pakraman* village with its subsystem called *banjar*. In the sector of agrarian life, there is an existence of subak organizations, so that the agricultural sector serves a crucial role in the life of the Balinese people. Furthermore, the bonds of special interest groups are manifested as *sekaa* organizations. These socio-cultural elements such as *Pakraman* village, *Dadia*, *Subak* and *Sekaa* are considered essential for the development of social solidarity and socialization of Balinese culture.

In addition to the popularity as a tourist destination and investment center, the existence of local organizations as one of the Balinese cultural elements turns to be its own is the main attraction. One of the local cultural elements in *Pakraman* village which found to be an interesting area for research is *Sekaa Teruna*. *Teruna* which means Youth in Balinese implies that this organization is engaged in youth social activities. This organization manages to raise young people with their distinctive characters and serves as a good forum for developing youth creativity to continue to preserve local culture and traditions. Thus, the existence of this local organization should be preserved and inherited for the future generations.

Sekaa truna is an organization for fostering the younger generation, particularly those who either attend schools or lack any forms of education to explore and apply the importance of socializing in society. The existence of this organization is actually to strengthen social activities in spite of their personal status in society which is associated with the customs and Hindu religion in Bali (Sutama, 2015). The members of *sekaa truna* organization are the youth members of *banjar* in the certain village area, whose age ranging from twelve to unmarried. Teenagers are found to be highly adaptive to social changes that occur in their environment.

The advance and social change is a necessity that occurs in a dynamic society, as every society must experience changes during life (Soerjono 2007). The advances in various fields of human life has caused changes in various fields. Even though it brings positive impact, it also has a negative impact on mankind, such as

foreign cultures, information technology advances, massive use of the internet, as well as television media broadcasts from across the globe. The ones that are at the alarming rate including the consumption of television broadcasts from various countries, negative internet access and so on. These negative impacts spread and attack various groups of people, both children, teenagers, and parents regardless of their age, in this case especially teenagers who are at a vulnerable period to be affected by external influences. Various kinds of behavioral disorder patterns of adolescents, resulting in various kinds of moral and attitude crises occurring in society, more particularly among adolescents, which is commonly known as juvenile delinquency.

Basically, adolescence is a period of vulnerability, tensions and full of challenges, since there is physically a lot of growth going on, especially sexual maturity. This will affect their psychological development such as the way of thinking, emotions and their social interactions among adolescents. Such conditions cause adolescents get affected by the outside world with ease. According to Mei Allya (2014), the characteristics of psychological development on adolescence include: (1) the development of sexuality which is characterized by primary and secondary sexual maturity characteristics; (2) cognitive development; (3) emotional development shown by highly sensitive and reactive nature; (4) moral development, which is characterized by behaviors in which they would like to be accepted, appreciated and acknowledged positively by other people; (5) social development as indicated by the ability to understand others (social cognition) and establish friendships; (6) personality development, which is a period of seeking for self-identity so that teenagers are worried about looking for idols whom they use as role models and pride. Therefore, it is necessary for teenagers to have a proper environment and education to be capable of finding their identity in accordance with the norms prevailing in society; so that they are able to possess a good character and manage to face global competition later in the future.

The reinforcement of quality human resources to create harmonious relationships will be optimal if it is carried out through the empowerment of the *sekaa truna* in adolescent *pasraman* activities. Adolescent *Pasraman* is one of the

non-formal education programs offered as a medium for teenagers to explore and unleash their creativity on the things in the field of tradition, culture as well as create harmonious relationships based on the concept of Tri Hita Karana. The empowerment of *sekaa truna* through adolescent *Pasraman* will be able to accommodate and lead youth activities in a positive way. In addition, through the adolescent *Pasraman*, the youths will obtain sufficient knowledge and skills before they get involved into the society about the true essence of culture, tradition and Hindu religion.

Bali has numerous traditions and local wisdom values that need to be preserved and developed so that the character and characteristics of Balinese people (*Nak Bali*) with various cultural values do not just disappear along with the negative influences of materialism and individualism culture. Many traditions and local values have become an extremely prominent force in Indonesia's framework of the life resilience in the current era of information and globalization. The concept of Tri Hita Karana is one of local wisdom values that can be used as the basis for youth education.

The concepts of Tri Hita Karana have the meaning of three causes of welfare or happiness for humans (Atmadja, 2019). It teaches us to create a harmonious relationship with God, with fellow human beings, and with the natural surroundings to achieve happiness in life. The implementation towards the concept of Tri Hita Karana must begin with resolving the human beings themselves. Natural resources should be developed so that they can be fully utilized by humans wisely (Wirawan, 2015). Without quality human resources, the concept of Tri Hita Karana will be hard to achieve (Wiana, 2016). As a generation of learners and the hope of the nation, *Sekaa Teruna* can be a good medium in disseminating the concepts of Tri Hita Karana. Socialization basically refers to all the factors and processes that make every human being live in harmony in the midst of other people.

II. Discussion

The Adolescent Pasraman Activities

The word pasraman derives from the word "*asrama*" (frequently written and read as *ashram*) meaning the place where the education or teaching and learning process takes place. Pasraman education emphasizes self-discipline, diligent traits and noble character development, hard-working, control over carnality, and mutual help. The pasraman system portrays the close relationship between teachers and students, as if in a family. Unlike formal schools, its learning activities are not limited by the classroom. Students can carry out learning activities wherever they feel comfortable, such as under a tree, on the floor or in places facilitated by the teacher. In addition, the interaction that exists between teachers and students is full of intimacy and a sense of kinship without violating the boundaries of mutual respect for one another. Such a learning pattern is considered to be capable of fostering a sense of self-confidence, open-minded, responsibility, life skills and obviously character.

According to Arjana (in Artana 2014), some of the learning models used by the teachers at *Pasraman* include using Hindu religious development method known as *sad dharma*, namely: a) *Dharma Tula* which is in form of discussion; b) *Dharma Wacana*, is a Hindu religious learning method that can be used to describe Hindu religious learning materials to students; c) *Dharma Gita* is chants about dharma or as dharma, meaning Hindu religious teachings are delivered in the form of spiritual chants containing religious value so that those who sing and listen to them together can learn and deepen the teachings of dharma; d) *Dharma Yatra* is an effort to improve understanding and experience of learning Hinduism through direct prayers to holy places; e) *Dharma Sadhana* is the realization of dharma teachings that must be instilled to students in order to improve self-quality to always be obedient and steady in carry out the teachings of Hinduism, such as: making tools for the yadnya ceremony; and f) *Dharma Santi* is the habit of forgiving each other among fellow believers, even among religious people.

The activities of adolescent *pasraman* serve such a noble purpose. According to Artana et al (2014), the implementation of this *pasraman* has two objectives: internal and external. Its internal objectives include (1) Strengthening

the belief (Sradha) of the Hindu Young Generation towards Ida Sang Hyang Widhi Wasa, by building the habit of being honest with oneself, family and society; (2) Improving the understanding, appreciation and implementation (practice) of dharma teachings among the younger generation of Hindus in everyday life; (3) Getting the children to be accustomed to implement dharma teachings in everyday life both within the family, school, and society in general, such as: Puja Tri Sandya, Puja Saraswati, Yadnya Sesa, Astiti Yadnya, prayers for starting and ending lessons, respect others, keeping the environment clean and so on; (4) creating a Hindus young generation who are open-minded, creative, determined to the teachings of Dharma, and willing to devote themselves in preserving the teachings of Dharma. Meanwhile, the external objectives are (1) improving devotion to the Almighty God; (2) improving the participation of the younger generation in development.

The Existence of the Adolescent *Pasraman* Activities in Reinforcing *Tri Hita Karana* Teachings at *Sekaa Truna* in Bali

Considering the existence of basic-level *pasraman* activities, the researchers refer to several factors that serve as a reference in the sustainability of the program. The factors are (1) Relevance of program objectives, (2) Stakeholder support, and (3) Program funding. These three factors will be used as the basis for predicting the existence of the adolescent *pasraman* activities in Bali.

The Adolescent *Pasraman* is one of the non-formal education programs as the form of collaboration between the Regional Government of Bali Province and *Pekraman* Village in Bali which aims to improve understanding of Hinduism and develop the younger generation characters. The objectives of the adolescent *pasraman* is not restricted to the transfer of knowledge about Hinduism, but also in line with the objectives of national education, as stated in the Law on the National Education System Number 20 of 2003, which aims to improve devotion to the Almighty God, intelligence, skills, enhance noble character, strengthen personality and nationalism spirit in order to build humans beings who can build themselves and hold responsibility for national development. Thus, it is obvious that the direction and strategy of national education is the establishment of Indonesian people who are devoted to the Almighty God, by considering to the aspects of intelligence, skills and expertise.

The basic level of short-term *Pasraman* activity is carried out annually. The implementation of this basic level of short-term pasraman activities is funded by Bali Province Special Financial Assistance (BKK) intended for customary villages. The flow of BKK funds disbursement for this short-term pasraman activity, begins with preparation, socialization of the BKK, preparation of work programs and the draft budget (RAB) of work program by the Indigenous head of village known as *Bendesa* together with his staff in accordance with the technical instructions that have been prepared by the Bali provincial government. Then, proceed with the draft budget verification, administrative signing and redemptions of funds. After the disbursement of the funds, the *pasraman* program can be carried out.

The legal basis for the use of BKK funds are (1) Law Number 6 of 2014 concerning Villages (State Gazette of the Republic of Indonesia of 2014 Number 7, Supplement to the State Gazette of the Republic of Indonesia Number 5495); (2) Law Number 23 of 2014 concerning Regional Government (State Gazette of the Republic of Indonesia of 2014 Number 244, Supplement to the State Gazette of the Republic of Indonesia Number 5587) as amended several times, most recently by Law Number 9 of 2015 concerning the second amendment to Law Number 23 of 2014 concerning Regional Government (State Gazette of the Republic of Indonesia of 2015 Number 58, Supplement to the State Gazette of the Republic of Indonesia Number 5679); (3) Minister of Home Affairs Decree Number 3 of 1997 concerning Empowerment, Preservation and Development of Customs, Community Habits and Customary Institutions in the Regions; (4) Minister of Home Affairs Decree Number 113 of 2014 concerning Village Financial Management; (5) Regulation of the Governor of Bali Number 92 of 2015 concerning the Elaboration of the Regional Revenue and Expenditure Budget for the 2016 Fiscal Year.

With a clear legal basis and the availability of customary village funds from the Province of Bali, the sustainability on the existence of adolescent pasraman activities as a medium for empowerment, development of customary values and youth character building will be guaranteed. In addition, the activities of empowerment and the development of customary values as well as character building are carried out sustainably so that such activities need to be developed and carried out consistently.

Forms of Tri Hita Karana Teachings Implemented by *Sekaa Truna* in Adolescent *Pasraman* Activities

Adolescent *Pasraman* is one of the non-formal education programs offered as a medium for children to explore and unleash their creative in developing their own potential. The learning activities carried out at this adolescent *pasraman* eliminates the "formal" impression as in schools, so that learning becomes more flexible, comfortable, and enjoyable. The emotional chemistry between teachers and students is the key to the success of the implemented learning at *pasraman* as it can build intimacy and enthusiasm for students to participate in the learning process. The learning method on short-term *pasraman* is designed to be oriented on psychological development and students' active participation in learning activities. There are four models of approaches that will be implemented in the short-term *pasraman*, namely; *Dharma Wacana*, *Dharma Tula*, *Dharma Gita*, and *Dharma Kria*.

The forms of Tri Hita Karana's teachings that have been developed through the learning method of the adolescent *pasraman* followed by the *Sekaa Truna* could be described as follows.

1) Forms of Tri Hita Karana's teachings on *Parhyangan* Implemented by *Sekaa Truna* in Adolescent *Pasraman* Activities

Sekaa truna in adolescent *pasraman* activities implements the concept of *Parhyangan* in the form of ceremonies and *upakara* utensils through religious activities. It is implemented directly in accordance with religious emotions which causes all *sekaa truna* to have a religious attitude. Such vibration drives the soul, thoughts and ideas of *sekaa truna* into a system of belief in a religion, concerning *sekaa truna*'s beliefs and conceptions to the attributes of God. The form of activities carried out in the adolescent *pasraman* activities concerning on *parhyangan*, namely through *dharma gita* and *dharma kria*.

Dharma Gita serves as a medium to develop the potential of *sekaa truna* on art, more particularly the chants known as *pupuh* and *kidung* in the context of cultural preservation. *Pupuh* and *kidung* are often chanted in *yadnya* ceremonial in Bali. Through this adolescent *pasraman*, *Sekaa Truna* is invited to participate in preserving such art, since *Dharma Gita* is one of the complementary instruments of

Yadnya as a form of implementation in maintaining a harmonious relationship with God (*parhyangan*). The chanting of *dharma gita* will provide calm vibration and peace of mind for the people in carrying out the yadnya.

Dharma Kria, is a direct practice activity in the developing creativity. In this short-term *pasraman* activity, students are taught the skills to make some religious ceremonial utensils. With a sense of full devotion, *sekaa truna* who are actively involved in such activities will really enjoy the process of making *upakara yadnya* utensils. In addition, the forms of Tri Hita Karana teachings in the field of *Parhyangan* implemented by the *sekaa truna* are: (1) offering *yadnya* and praying to Ida Sang Hyang Widhi Wasa with solemnity and devotion before starting and ending *pasraman* activities; (2) Visiting sacred places or *tirta yatra* to invoke the purity of the body and mind; (3) maintain the cleanliness and sanctity of the holy places that already exist in their environment.

2) Forms of Tri Hita Karana's teachings on *Pawongan* Implemented by *Sekaa Truna* in Adolescent *Pasraman* Activities

The concept of *Pawongan* which is implemented in adolescent boarding activities is in the form of building inter-religious harmony, more particularly building harmonious relationships between human beings. Several forms of *pasraman* activities in building *pawongan* are carried out through *dharma wacana*, *dharma tula*, and *dharma kria*. *Dharma Wacana* is a Hindu religious enlightenment method which technically giving a speech about religious teachings or *dharma*. During *dharma wacana* activities, *Seka Truna* is given an understanding of religious teachings and the role of religion in their lives. With a deep understanding of religion, they will be able to form a sense of tolerance in themselves so that they are able to appreciate differences.

Dharma tula can be interpreted as having consideration, holding discussions or talks, as well as telling stories about Hindu religious teachings and *dharma* (goodness). In these adolescent *pasraman* activities, *sekaa truna* is more involved in storytelling and discussion activities about the stories contained in Hindu religious literature which are connected with problems that occur in society. Thus, it could stimulate *sekaa truna* to think critically in providing feedback and solution. *Dharma tula* eventually aims to provide an overview and illustration

about good and bad behaviors so that students are able to behave well in accordance with values and norms in society (*pawongan*). During *pasraman* activities, *sekaa truna* is accustomed to helping each other, collaborating and respecting others.

3) Forms of Tri Hita Karana's teachings on *Palemahan* Implemented by *Sekaa Truna* in Adolescent *Pasraman* Activities

Palemahan is a harmonious relationship between humans and their natural environment. This teaching emphasizes human beings to maintain the preservation of the natural environment in order to achieve natural harmony and the balance of natural ecosystems. The form of teaching based on the *Palemahan* concept which is implemented in adolescent *pasraman* activities is in the form of preserving and maintaining the customary village environment so that it remains clean and beautiful through *Dharma Kria*. *Dharma Kria* is a real-time practice in developing creativity and innovation through real activities. In adolescent *pasraman*, *dharma kria* is carried out through environmental clean-up activities, planting *upekara* and shade trees as well as making trash bins to accommodate waste. All of these constitute a basic order and contain concepts of balance which essentially provide encouragement to develop a sense of love for others and the natural environment.

The conservation of *Palemahan* is also carried out through *dharma tula* activities by discussing customary village regulation known as *awig-awig* which involves all components of residents and indigenous village communities to protect the environment (*Palemahan*), for instance: by exhibiting a noble act for not littering in the drain, polluting rivers with industrial waste, cutting down trees illegally, placing banners or promotional advertisements on trees, as well as scribbling on trees. Most importantly, to avoid switching the function of agricultural land into housing or even sell it.

III. Closing

Based on the result of the research that has been elaborated previously, some conclusions can be drawn as follows. First, the adolescent *pasraman* activities are carried out using a learning method that is oriented towards psychological development

and students' active participation in learning activities. There are four models of approaches that will be implemented in the short-term *pasraman*, including; *Dharma Wacana*, *Dharma Tula*, *Dharma Gita*, and *Dharma Kria*. The development of the Tri Hita Karana concept for adolescents is build through those four learning approaches applied at the adolescent *pasraman*. It aims to create a young generation who manages to establish a harmonious relationship with God, fellow human beings, and the natural surroundings. Second, there are three factors affecting the elaboration on the existence of adolescent *pasraman* activities held at customary villages in developing the concepts of Tri Hita Karana for the youth including (1) The Relevance of program objectives, (2) Stakeholder support, and (3) Program funding. Third, the form of the Tri Hita Karana concept in adolescent *pasraman* activities towards *Parhyangan* is implemented through joint prayer activities by the *sekaa truna*; then on the *Pawongan* is implemented by mutual help and cooperation in carrying out the programs of the *Sekaa Truna* organization; while on the *Palemahan* is implemented through nature conservation.

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