

Application of Hindu Religious Education Values And Efforts to Improve the Quality of Hindu Human Resources (Study of Hindu Philosophy)

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ABSTRACT

This paper aims to find out how the application of Hindu religious education values is very important given to students through educated efforts on the family line, formal channels at school, in the community, and on various occasions, so that students have broad insight, have the ability, have skills and experience. The application of Hindu religious education values is important given to students through educated efforts in the family line, formal channels at school, in the community, and on various occasions, so that students have broad insight, have abilities, have skills and experience. Knowledge is important to master, but important skills are also possessed so that there is a synergy between theory and practice. With efforts to improve the quality of Hindu human resources, it is hoped that the younger generation of Hindus can be competitive in the world of work.

Keywords: Application, Hindu Education Value, Hindu Philosophy Study

I. Introduction

The efforts of the government and all levels of society in implementing the value of education are always encouraged to increase efforts and efforts in the field of education for the realization of improving the quality of human resources. This includes efforts to promote the application of Hindu religious education values. The values of Hindu religious education for Hindus are not only understood and known for granted. However, what is more important is the effort to be willing and able to apply it factually, socially, together in the midst of the wider community with routine and full meaning of synergy between understanding and implementing it properly.

With regard to the crystallization of Hindu values, it is explained that "the values of belief, decency, offerings/sacrifice, leadership, economy, social, diversity

in togetherness, struggle, education, security, unity, humanity, heroism, discipline, and responsibility" (Subagiasta, 2014:20). The point is that the values of Hinduism as stated above can be understood and applied as well as possible by all levels of Hindus in Indonesia. Hindu religious values are very strategic to be continuously socialized, continuously transformed to Hindus, especially students, educated people, and Hindus in general, whose hopes are to foster people with noble character, as well as Hindus who are intellectual, intelligent, broad-minded, and competitive.

Efforts to apply the values of Hindu religious education according to the study of Hindu philosophy in this paper are presented regarding: a) The application of Hindu religious education values at the formal education level; b) Application of the value of Hindu religious education in the family environment; c) Application of the value of Hindu religious education in people's lives; d) The application of the value of Hindu religious education to Hindu religious activities; and e) Application of the value of Hindu religious education in performing arts. Then also described efforts to improve the quality of Hindu human resources, among others: a) Efforts to understand broad knowledge (*Sarwa Jnana*); b) Efforts to have a variety of skills (*Aneka Abhyasa*); and c) Efforts to increase economic experience (*Karya Wikarya*). These are some brief sub-descriptions regarding the exposure of efforts to apply Hindu religious education values to Hindus in the midst of society and efforts to improve the quality of Hindu human resources.

II. Discussion

2.1 Application of Hindu Religious Education Values Hindu Philosophy Studies

The application of the values of Hindu religious education in the study of Hindu philosophy to all levels of Hindu society is actually a joint effort and effort that synergizes with one another. All components and all levels of society participate in socializing and implementing the values of Hindu religious education, so that efforts to improve the quality or quality of Hindu human resources can be realized of better quality, more competent, more responsible, more ready to plunge into the middle. - in the midst of the wider community to

serve in the fields of religion, custom, art, culture, social, economic, and other arrangements that exist in society.

a. The Application of Hindu Religious Education Values at the Formal Education Level

The world of formal education is really effectively utilized in an effort to implement the values of Hindu religious education in the present era. Starting from preschool, basic education, secondary education, and higher education, such as: since kindergarten, elementary, junior high, high school, vocational, and Hindu religious colleges and public universities. According to PMA number 56 of 2014 that Hindu religious education includes: *Adhi Widya Pasraman*, *Pratama Widya Pasraman*, *Madhyama Widya Pasraman*, *Uttama Widya Pasraman*, and *Maha Widya Pasraman*. In formal education, many values of Hindu religious education can be applied, as the foundation for good and correct behavior on the basis of *dharma*. The intended values include: a) the value of diligent study or *brahmacari* or *aguron-guron*; b) the value of perseverance in doing good work or *karma*; c) value-oriented learning skills or *abhyasa*; d) the value of discipline in learning or *sewaka guna widya*; e) the value of respecting the teacher's teachings is called *guru susrusa*; f) the value of being obedient and not against the teachings of the teacher or *alpaka guru*; g) the honesty value of students or *arjawa*; h) the value of sincerity in learning or *saucam*; i) the value of discipline as a student is called *silakrama* or *sisya sasana*, and so on which must be obeyed by the values of Hindu religious education sincerely.

In formal education, the value of *brahmacari* is intended so that students are diligent to study until they are successful. The *brahmacari* period is a period of learning to gain as much knowledge as possible. Youth is a time of serious study or *aguron-guron*. As students for all levels of education, they are expected to always study hard and be diligent in doing study assignments called *satatam karmani adhyayanam*. In addition to gaining knowledge, you also gain a lot of experience and skills or *abhyasa*. During the study period, do not be stubborn or violate the rules of study, try to be disciplined and obedient in learning or *sewaka guna widya*. Appear respectfully and obediently to the teacher named *gurususrusa*. Students are prohibited from violating and opposing the teachings of the teacher or *alpaka guru*,

because this is not justified if the student or student opposes the teacher. Students should always act honestly for the sake of successful learning or *arjawa*. Therefore, the honesty of students is the key to success. Students should think and apply to the motives of inner and outer holiness or *saucam*. Obey and obey the noble order in learning according to the noble guidelines, namely *silakrama* and *sisya sasana*.

b. Application of Hindu Religious Education Values in the Family Environment

The role of the family or *pariwaram* or *kulavarga* is really big and important in an effort to realize the achievement of national education goals and also to achieve the quality of Hindu religious education. Family as the main and first educational vehicle. Families have true educators in the form of parents or visual teachers. The application of the value of Hindu religious education in the family as a foundation stone in leading to the next level of education, such as formal and non-formal education. In family education, the values of Hindu religious education can be applied, including: a) the value of respect for teachers, which is called *catur guru*; b) the value of perseverance in the learning stage is called *catur asrama*; c) the practical value of sincere offerings is called the *panca yajna*; d) the value of inspirational belief stability called *Panca Sradha*; e) the value of noble behavior in thinking, saying, and doing good and right named *tri Kaya Parisudha*; and so on, there are still many values of Hindu religious education that are applicable and inspiring for family participants at the learning age that must be implemented in real terms and with easy action.

The family as part of an effective educational model to nurture the young generation of families. The application of the value of Hindu religious education in the family is important to be positively empowered by Hindus. The family as a learning vehicle for the family generation from childhood to adulthood and into old age in the supervision of family education. The value of Hindu religious education as explained earlier, that family members must respect the family teacher or *guru kula*, as well as teachers at the next stage of learning commonly called *catur guru*, namely: *guru rupaka*, namely parents in the family who educate and guide all family members. *Guru pengajian* is a teacher who guides students at the level of formal education. *Guru wisesa* are teachers from government elements, figures,

leaders, figures, and educators from the community. *Guru swadhyaya* as a niskala teacher, namely God Almighty as a true teacher in the void nature who provides education in a *sunya*.

The application of *catur asrama* values is through the stages of continuous learning. Studying at the age of learning with *brahmacari*, learning when building a household or *grahastha*, studying in the community and spiritual learning environment, namely *wanaparstha*, and learning in abstract terms by studying with God Almighty or *Hyang Paramesti Guru*. The application of the values of *Panca Sradha*, namely believing in *Ida Sang Hyang Widhi Wasa* or *Brahman*, believing in *Atman* as the source of life, believing in work whose results are enjoyed or *karma phala*, believing in life suffering or *samsara* and being born again or *Punarbhawa*, and believing in there is deliverance or *moksha*. In the family, all family members are taught to make offerings to God Almighty (*Dewa Yajna*), offerings to others (*Manusa Yajna*), offerings to the Rishis (*Resi Yajna*), offerings to ancestors (*Pitra Yajna*), and offerings to all creatures (*Bhuta Yajna*). Students in important families are also instilled in good ethics or morals which are also called *tri kaya parisudha*, namely thinking holy (*manacika parisudha*), saying holy (*kayika parisudha*), and doing what is holy or good and right (*kayika parisudha*). Hopefully, family learning efforts will be more efficient and quality through the application of the noble values of Hinduism.

c. Application of Hindu Religious Education Values in Community Life

The application of Hindu religious education values in people's lives, for example: a) the value of mutual cooperation (*karya bhakti*), b) the value of mutual respect or mutual respect (*tattwamasi*), c) the value of brotherhood in togetherness (*vasudewakumbakam*), d) the value of mutual loving with nobility (*paramita*), e) the value of not being angry (*akrodha*), and so on which are very important to understand and apply well together. Some of the values of Hindu religious education above are a small part of the many noble values in Hindu religious education that must be implemented and implemented in real terms.

In social life, Hindus cannot live alone. It really needs to be supported by others sincerely. Live a life of mutual cooperation or *karya bhakti*. It is also important for Hindus to apply the value of mutual respect and mutual tolerance or

tattwamasi. All Hindus actually live in brotherhood, all community members are brothers, establish a good and harmonious brotherhood, namely *Vasudeva Kumbakam*. The noble values in terms of loving each other are important to apply, namely with tenderness or *maitri*, loving with joy or *mudita*, loving with help or *karuna*, or magnifying others with respect or *upeksa*. The noble thing that is urgently applied regarding the value of Hindu religious education is not to be angry or to be called *akrodhra* with others, with residents, with friends, or anyone in the community.

d. Application of Hindu Religious Education Values in Hindu Religious Activities

In the application of Hindu religious education values related to Hindu religious activities that are very urgently applied by Hindus, are: a) the value of sincerity or *nirmala*; b) the value of belief in God Almighty or named *sraddha*; c) the value of devotion to all that is called *bhakti*; d) the value of offerings called *yajna*; e) the value of good and correct behavior which is called *susila*; f) the value of Hindu religious philosophy about the true meaning or *tattwa*; and so on, there are many more values that must be understood and applied in synergy in Hindu practice.

The application of the value of sincerity or *nirmala* is really important in realizing Hindu religious activities that are clean, sincere, and noble, and avoid things that are classified as dirty or *kasmala*. Realize Hindu religious activities who always believe or *sraddha* to *Ida Sang Hyang Widhi Wasa (Ranying Hatalla Langit)* or God Almighty. Apply behavior that always prioritizes good and right devotion or devotion to all. Apply it in religious life in the form of offerings or yajnas according to local abilities and conditions (*desa kala patra*). In implementing the Hindu religious life, prioritize noble, good and right or *susila*. Then interpret the application of Hindu religious education values according to the true meaning of *tattwa* values, so that in carrying out Hindu religious practices properly and correctly based on sacred Vedic literature sources and Hindu literature.

e. Application of Hindu Religious Education Values in Performing Arts

The application and transformation of the values of Hindu religious education to all Hindus in the midst of the wider community can be pursued in

various ways and strategies or the shoulders of the clan. One of them is through the efforts of performing Hindu arts or local arts which are full of Hindu religious educational values. The noble values of Hindu religious education include: a) the value of a melodious voice or *svara lango*; b) the value of a beautiful dance that generates a noble spirit or *Natya Sundaram*; c) the value of inspiring gamelan percussion or *hasta karya sundaram*; d) the value of sincere prayer or *puja ca mudra*; e) the aesthetic value of the appearance of various arts or *bahu sanskriti sundaram*; and so on, various values of Hindu religious education that can be applied through art performances.

In the performance or application of *svara lango* values, for example when singing *sloka*, *wirawa* or *kakawin* songs, *macepat*, *kidung*, *phalawakya*, *kandayu*, as well as artistic values being sung. The application of the value of *Natya Sundaram*, for example with art performances in the form of: *Rejang renteng* Dance, *Rejang Dewa* Dance, *Pendet* Dance, *Sidha Karya* Mask Dance, *Baris* Dance, *Legong* Dance, and so on. The application of inspirational percussion values, in the form of: *gender* percussion, *garantung* percussion, *gong gede* percussion, *semar pagulingan* percussion, *angklung* percussion, *joged* percussion, xylophone, and other percussion which are positive and sacred inspirational arts for context Hindu religion. The application of the value of sincere prayer has artistic value in the form of *puja ca mudra* which is truly noble in awakening the Hindu religious spirit, especially when the *sulinggih* or *pandita* and *pinandita* lead the offering ceremony for Hindus. In addition, there are various kinds of aesthetically valuable art that can be applied in the context of Hindu religious life in society.

2.2 Efforts to Improve the Quality of Human Resources

In order to improve the quality of Hindu human resources in the midst of the wider community and society in today's increasingly sophisticated era, serious efforts are needed to create competent and competitive Hindu cadres. There are efforts offered in this presentation, such as: a) Efforts to understand broad knowledge (*Sarwa Jnana*), b) Efforts to have a variety of skills (*Aneka Abhyasa*), and c) Efforts to increase economic experience (*Karya Wikarya*). The quality of Hindu resources is important. "The love of Hindus for the contents of the teachings of Hinduism is expected to never fade, decay, and will not be abandoned, its

existence is very flexible, flexible, simple, noble, holy, full of tolerance, and gives happiness to all human beings in remote areas. this world country towards universal peace (Santa Jagadhita)" (Subagiasta, 2012: 8-89). The following is laid out in a simple way.

a. Efforts to Understand Extensive Knowledge (Sarwa Jnana)

When students have studied diligently and tenaciously, it is believed that the students concerned can become qualified cadres or suputra ca suputri. Quality cadres are the dream of every family. It is also a dream for the Indonesian people. Qualified cadres have extensive knowledge, especially spiritual knowledge and applied knowledge that is beneficial for students, then used for the needs of fellow human beings, as well as efforts to educate the life of the Indonesian nation.

The broad knowledge that Hindu students need to strive for, among others: a) knowledge of religion (vidya dharma), b) knowledge of health (ayurveda), c) knowledge of economics (arthasasra), d) knowledge of politics (rajaniti literature), e) knowledge of technology (jnani vidya), f) knowledge of agriculture (warta vidya), g) knowledge of journalism (antara vidya), h) knowledge of outer space (jyotisa), i) knowledge of tourism (yatra vidya), j) knowledge of local and international language (wyakarana deshi-videshi), k) legal knowledge (widhi sangkaya), l) marine knowledge (samudra vidya), m) artistic knowledge (gandharwa vidya), n) divine knowledge (brahma vidya), o) knowledge forestry (parvata vidya), p) social knowledge (samaj vidya), q) cultural knowledge (sanskriti vidya), and so on that are implementable and educative.

b. Efforts to Have Various Skills (Aneka Abhyasa)

There are many students who are smart, intelligent, proficient, and clever. Many children who are successful in their studies have very satisfactory knowledge, and some even get cum laude grades or honors. It has not been said that the student has succeeded perfectly. In today's era, it is still necessary to have the ability to master and have a variety of skills or various abhyasa. Intelligence must be balanced with the ability to master skills that are all sophisticated and modern that innovate very quickly and globally.

Efforts to have a variety of skills for students are really open and have wide and wide opportunities. Any skills with advanced information systems and

technology can be obtained through field work practices, field work lectures, field experience practices, field program practices, community service programs, course programs, certain training, workshops, orientations, apprenticeship systems, training, and the like. can be pursued independently and in groups, either informally, formally, or informally. Various types of skills or various Abhyasa skills, such as: English skills, Chinese skills, Japanese skills, German skills, Dutch skills, Spanish skills, Russian skills, French skills, Hindi skills, Korean skills, skills guide, computer skills, administration and management skills, driver skills, operator skills, sales skills, tailor skills, programmer skills, designer skills, pilot skills, artisan skills or dharma skills, leadership and leadership skills, workshop skills, dancing skills, dharma skills guitar, and so on.

Why choose to sell banten or canang sari? "Banten or sacred offerings are offerings made with certain facilities, including: flowers, fruits, certain leaves such as betel, and foods such as rice with side dishes, snacks and so on, in addition to other very important ingredients, namely water and fire" (Titib, 2003: 134). This means that it is economically natural, the material is easy to obtain, it is needed by the buyer, the seller gets the goods around him, the products of the local community can be traded, the price is not too expensive because the material is obtained in the local community, and there are still many economic considerations if you want to do it. the implementation of a small economy, a simple people's economy, but there is money to cover the daily needs of the family. This is the meaning of economic value according to the teachings of Hinduism. If you want to further develop the opportunity, you must look for more and wider customers, so that the business in the people's economy becomes more profitable and prospective in a relatively normal period of time, not just a day's economy.

c. Efforts to Add Economic Experience (Kya Wikarya)

In an effort to increase the experience of students among the younger generation of Hindus, real efforts are needed to provide insight and experience in the field of economics or literary art. The Hindu economic system and the economy in general need to be possessed as additional experience to strengthen self-economy, the family economy, which in the end also grows the people's economy more broadly. Pesrtda students are provided with additional experience in the

economic field as taught by the teachings of Hinduism that the special stages of life in the economic field are *Wesya*. Economy is the need of everyone. Economy as a routine necessity. Economics is also an effort to improve a better standard of living, so that there is a balance between spiritual or spiritual progress and physical material progress. It is important for students to be equipped with easy, inexpensive, effective, efficient, and applicable economic insights and experience.

"Hinduism teaches about how the economy is pursued properly and maximally, so it is necessary to understand the economic value in the art of literature. Economics in Hinduism is an economy based on the spirit of goodness and truth (*dharma*) as taught in *catur purusa artha* (*dharma*, *artha*, *kama*, *moksha*). If the value of the economy is not understood in harmony, then there will definitely be an economic crisis. In reality, it is certain that economists can know factually why there is an economic crisis, poverty, and a life below the happy standard" (Subagiasta, 2014: 23).

Listening to the quote above that the intended application of economic values is the implementation of a people's economy in a balanced manner. Every member of the community can apply the economic values of the people equally. Efforts and efforts to be economic are the obligations of every Hindu community. The main thing is whether it is based on economic value according to *dharma* or truth. The seller's economy is smooth, the buyer also has no difficulty in getting the material or things he wants to buy. The seller makes a profit (*labha*), so the buyer is not too expensive in buying goods or basic needs that are needed daily. The seller achieves a stable expectation of making a reasonable profit (*kama*), but the buyer also gets spiritual satisfaction that the goods or objects he buys do not cause a family economic crisis. The seller and the buyer both feel the benefits of the people's economic value generated by the meaning of economic value according to the philosophy of *catur purusa artha*, which is equally happy, equally pleasing to each other. This is the meaning of economic value in the understanding and application that is classified as stable, which does not have an impact on the economic crisis.

The procedure for developing life and economic life among the younger generation is carried out with an entrepreneurship or business system, and so on. For example, selling incense on a small scale, selling *canang sari*, selling *daksina*, selling *tamiang*, selling *penjor*, selling *daksina* coconut, selling *busung*, selling

snacks for the people, selling flat, selling yellow and white cloth, selling wastra, selling tedung, selling pelangkiran, selling pelinggih molds, selling pelinggih carvings, selling building tools, selling food, selling drinks, selling cakes, selling souvenirs, selling fruits, selling Hindu religious books, selling magazines, selling Hindu symbols, selling prayer clothes, selling school uniforms, selling basic daily necessities in the form of basic necessities, selling pulses, selling regional traditional t-shirts, selling handicrafts from rattan, selling handicrafts from wood, selling handicrafts from silver material, selling children's toys, selling clothes for school needs, selling a variety of pallets, selling the needs of foreign guests for export, selling export quality raw materials, and the like which are carried out step by step, so that the economic field is carried out.

These are some simple models or examples of implementation and efforts in developing a small-scale populist economy, and one day in accordance with the development of the populist economy, it can be developed again into a middle economic stage when the capital has reached the applied middle economic standard. People's economic conditions are expected to be stable, that the needs of daily life can be met normally, so that people's lives can be happy and prosperous. There are sellers and there are buyers who are affordable at a reasonable rate. "The Romans traded their goods in the Mediterranean region with their very large cargo ships" (Saraswati, 2014: 105). When foreigners in the past were able to explore the world economy on a large scale, it was a model that in the past there were world economic actors from country to country to provide economic services to the world community on a large scale because of the level of capital and facilities owned. also very reach to explore to various countries. This is a reflection of the world community's populist economy being returned to these economic actors, if you want to develop a wider economic wing, of course it must be facilitated with large capital and the results will be greater. Now it remains only to be chosen by the economic actors themselves. If you want to reach only local, regional, national, and international economics, it depends on the investment you have.

III. Closing

The application of Hindu religious education values is important given to students through educated efforts in the family line, formal channels at school, in the community, and on various occasions, so that students have broad insight, have abilities, have skills and experience. Knowledge is important to master, but important skills are also possessed so that there is a synergy between theory and practice. Qualified students are students who are male and female. If the boy is smart and skilled, the girl must also be smart and skilled. Hindu religious education is fair and non-discriminatory, because all are given equal treatment and are expected to contribute together in a synergistic way for the progress of the family and society, which is also for the progress of the beloved Indonesian nation.

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