CRITICAL ANALYSIS OF THE FORMAL PASRAMAN CURRICULUM

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Abstract

Formal Pasraman is a form of Hindu Religious education, which consists of Primary Widya Pasraman, Adi Widya Pasraman, Madyama Widya Pasraman, Main Widya Pasraman and Maha Widya Pasraman. The Pasraman curriculum is regulated in articles 8 and 9, which state explicitly that the curriculum consists of the Hindu religious curriculum and the general education curriculum. The formal pasraman curriculum must be able to meet the competencies of 21st century graduates. The relevance of the formal pasraman structure as well as the rationalization of the curriculum structure that has been stipulated in PMA No. 10 of 2020 is very important to study. For this reason, this research was conducted using a qualitative descriptive research method, in a critical study with a literature study approach. The results of the research were found as follows; 1. The relevance of the pasraman curriculum structure; analyzed from the nine national education standards of education, taking into account aspects of flexibility, the basic logic of the curriculum, dimensions and supporting aspects, it is concluded that the formal pasraman, especially in terms of curriculum structure, is not yet relevant to the needs of the 21st century. others, as well as the orientation of the analysis of the planning context, process and results of formal pasraman content, to create Hindu-based superior quality schools.

Keywords: Formal Pasraman, Curriculum Structure, PMA 10 of 2020, National Education Standards, Critical Studies, Hindu-Based Schools.

I. INTRODUCTION

Formal Pasraman is a form of Hindu Religious education regulated in PMA No. 10 of 2020. This Pasraman has the authority to provide educational services, which consist of the levels of Primary Widya Pasraman, Adi Widya Pasraman, Madyama Widya Pasraman, Main Widya Pasraman and Maha Widya Pasraman. The curriculum for these five levels has been regulated in articles 8 and 9, which explicitly state that the curriculum consists of the Hindu religious curriculum and the general education curriculum. Especially for the curriculum at the Widya Pasraman Primary level, it is determined by the Director General, while other levels related to the Hindu religious curriculum have set minimum requirements in paragraphs (3), (4) and (5) of article 8 and the general education curriculum in paragraph (1) , (2), (3), (4) and (5) in article 9. It can be observed that formal pasraman administrators are given the freedom to design the structure of the Hindu religious curriculum in their respective educational units, but the general education curriculum still refers to national standards education set by BSNP.

National Education Standards (SNP) in Indonesia have been regulated in Government Regulation of the Republic of Indonesia Number 57 of 2021 concerning National Education Standards, to create a quality education system with SNP coverage consisting of 8 (eight) standards, namely: (i) graduate competency standards; (ii) content standards; (iii) process standards; (iv) educational assessment standards; (v) education staff standards; (vi) standard of facilities and infrastructure; (vii) management standard; and (viii) financing standards, with 9 (nine) principles, namely: general, inclusive, sparking initiatives and innovations, essential, substantive, relevant and universal, aligned, holistic, concise, and up-to-date. According to Hidayat (2019) graduate competency standards in their implementation cannot be separated from the other seven national education standards. The failure or success of the other seven national education standards will determine the outcome graduate competency standards, most determined by the learning process. In PMA No. 10 of 2020 article 10, the learning process in formal pasraman must pay attention to aspects of planning, implementation and assessment.

Kusuma Dewi (2023) states that by 2022 in the Province of Bali there will be a total of thirty one (31) formal pasraman from various levels in nine (9) regencies and cities, which are dominated by the Widya Pasraman Primary level. What is the relevance of the formal pasraman curriculum structure? How to Rationalize the Development of the Formal Pasraman Curriculum? It is interesting to study further through a critical study. For this reason, this research was conducted in order to obtain conclusions on the problems raised.

II. METHOD

This research is a type of qualitative descriptive research, this method is also known as the postpositivistic method which is carried out in natural conditions (natural setting). The qualitative research method understands the meaning behind the data that appears. Qualitative research will directly enter into objects with exploration based on grand tour questions (Sugiyono, 2021). With this type of literature study approach. Literature review is a written summary of articles from journals, books and other documents that describe theory and information both past and present, organizing literature into topics and documents needed for a research recommendation (2015). With a function to associate ideas and theories with their application in the field. Therefore, this research was conducted by analyzing 21 Google Schoolar indexed articles related to the research topic; formal boarding school, curriculum analysis, and critical studies. The data sources obtained are then analyzed to then be synthesized so that a conclusion is produced.

III. RESULTS AND DISCUSSION

Looking at the standardization that has been set, formal pasraman is expected to be able to become a Hindu-based formal school capable of producing competent and competitive graduates. Alumnus should be able to have more value than other public school alumni. Empowerment of superior Human Resources (HR) is a mandatory requirement that must be met. It is these human resources

as managers and organizers who must have ideas, ideas and innovations with the aim of developing a formal boarding school so that it is widely known, especially in the province of Bali, as a reference school that is of interest to Hindu students. But in reality, the existence of formal pasraman is not widely known by the public. This is known from the public perception. Sutriyanti (2020) states that especially in Bali, perceptions of the existence of formal pasraman in Bali are: (1) The perception of community relations that is taking place is not optimal, due to the lack of socialization regarding the existence of formal pasraman education institutions, (2) Community perceptions in the religious aspect where people Hindus still have the paradigm that formal pasraman education is a medium for developing sradha and bhakti attitudes. It can be concluded that from the public's perception, it is known that formal pasraman is only for developing sradha and bhakti, meaning that it does not meet the eligibility standards of general education.

Tracing the policies on the post-reform curriculum, it is known that Indonesia has experienced four (4) curriculum changes, namely; curriculum 2004 (KBK), curriculum 2006 (KTSP), and curriculum 2013 (K-13) (Nurholis, Desti, 2022). Lastly, since 2020 there is an independent learning curriculum that uses intracurricular learning guides 70-80% from JP and co-curricular 20-30% from JP through strengthening the profile of Pancasila students. The modern conception of curriculum reference, explains that the curriculum is an entire educational program that is prepared taking into account various matters regarding the process and development of student potential, this implies that all potential activities and experiences are scientifically arranged and carried out inside or outside the classroom to achieve educational goals

3.1 The Relevance of Formal Pasraman Curriculum Structure

Data can be analyzed from the curriculum structure contained in PMA No. 10 of 2022, for the Widya Pasraman Pratama level (Determined by the Directorate General of Hindu Community Guidance), while the other levels are as follows:

Tabel 1: Adi widya pasraman Curriculum

No	Passage level	General Education Curriculum	Hindu Religious Curriculum
1	Adi Widya Pasraman	Pancasila and Citizenship Education, Indonesian Language, Mathematics, Natural Sciences, and Social Sciences	Hindu Religious Education, Vedic Knowledge, Tattwa, Ethics, Religious Events, History of Hinduism, and Yoga

Tabel 2: Madyama widya pasraman Curriculum

No	Passage level	General Education Curriculum	Hindu Religious Curriculum
1	Madyama Widya Pasraman	Pancasila and Citizenship Education, Indonesian Language, Mathematics, Natural Sciences and Arts and Culture	Hindu religious education, Vedic Knowledge, Tattwa, Ethics, Religious Events, History of Hinduism, and Yoga

Tabel 3 : Utama widya pasraman Curriculum

No	Passage level	General Education Curriculum	Hindu Religious Curriculum

1	Utama Widya Pasraman	Pancasila and Citizenship Education, Indonesian Language, Mathematics, Natural Sciences and Arts and Culture	Hindu religious education, Vedic Knowledge, Tattwa, Ethics, Religious events, Tattwa, Ethics, Religious events, History of Hinduism, Yoga, Kawi language and Sanskrit

Tabel 4 : Maha widya pasraman Curriculum

No	Passage level	General Education Curriculum	Hindu Religious Curriculum	Kurikulum Keagamaan Hindu
1	Maha Widya Pasraman	Pancasila, Citizenship and Indonesian Language Education	Vedic Knowledge, Tatwa, Ethics, Religious Events, Itihasa, Puranas, Yoga, History of Hindu religion and culture, Kawi and Sanskrit, Darsana, Brahmawidya, Upanisad, Dharmasastra and Nitisastra	Pengetahuan Weda, Tatwa, Etika, Acara agama, Itihasa, Purana, Yoga, Sejarah agama dan budaya Hindu, Bahasa Kawi dan bahasa Sanskerta, Darsana, Brahmawidya, Upanisad, Dharmasastra dan Nitisastra

According to Santika et.al (2023) to respond to the rapid developments that have occurred to date, the curriculum formulated by educational institutions or even the government is required to be flexible and adaptive. This flexible nature can be observed as a whole and holistically from four (4) dimensions namely; 1) student learning perspective; to photograph the differentiation of students and the social background of their development, 2) the perspective of formal policy in the field of education; to photograph how the education policy is implemented in the context of learning in classrooms and outside the classroom, 3) environmental, community and infrastructure perspectives; take a picture of the support and participation of the community and the availability of learning facilities and infrastructure, and 4) the perspective of future bills; to photograph das science and das sollen from an educational practice holistically from the ideational side of the future society.

By paying attention to the basic logic in evaluating a curriculum, observing 1) potential strengths; full and thorough assessment of potential strengths from aspects of educational objectives, student learning interests, graduate profiles and community expectations in the short, medium and long term, 2) ownership of resources; assessment to then comprehensively map strengths and weaknesses by involving all parties involved and interested in a curriculum, 3) potential weaknesses; a complete and thorough assessment of the weaknesses that accompany the implementation and product of a curriculum within a certain period with clear and measurable instruments. Educational practice must lead to liberation-humanization. Humanization concerns the humanities, technology and the curriculum itself. These three things must be able to touch the human values of students. The involvement of social-moral behavior, design and interactivity and institutional practicality is still the main key. Looking at the structure of the formal pasraman curriculum above, in the general education curriculum it can be seen that there are no technology-based subjects in the intended curriculum structure. The technology base is the side of the need for future competencies, considering that the era is in the internet of things (IoT) phase which has used artificial intelligence (AI) in fulfilling services in educational practice. The subject in question can be informatics, information technology or the like. In addition, other subjects that are minimally determined are English and other languages that are often used in communicating with other foreign students. The ability to speak English passively can help pasraman students to learn literacy in foreign languages more easily, besides that the competence of graduates who master foreign languages can be prioritized in recruiting workers, especially competition in the global world of work. Competition or collaboration in

the world of work both require the ability to think critically and creatively. For this reason, it is also necessary to add subjects that aim to hone these skills, based on practice such as art and craft subjects and the like. These subjects can be divided into local and modern arts, which are tailored to the interests and talents of students in each educational unit, after conducting a needs analysis study as part of the new academic year's learning plan. Art that relates to the needs of the times, can be in the form of music, fine art, theatre, dance, even the craft itself. It seems that the subject of Art and culture has appeared at the Madyama widya pasraman and Utama widya pasraman levels, formal pasraman administrators should ideally be able to translate the subject as a subject based on cultivation, craft, engineering and processing. Another thing that is no less important is the health of the students themselves. There needs to be a determination of subjects that build physical fitness, which can be in the form of physical education and sports as well as health subjects. This subject facilitates students in general sports techniques in daily practice. This is important because sporting events can become a venue for meetings, introductions and promotion of a school. Weaknesses in the formal pasraman also seem to exist in this socialization system. There are still many formal pasraman in the Province of Bali that have not been able to maximize the role of social media that is currently developing, either through YouTube, TikTok, Instagram, or even trying to create their own website. The information shared on social media is very important to show the school's potential, including weaknesses that still require assistance from all parties, for example, the need for grants from sponsors and all parties willing to help. Of course this socialization requires hard work from the Pasraman manager.

If the organizers want to be more advanced in introducing their school, they can create a school website and be active in managing the site. Like the website infopasraman.com, which has been concerned with one sector of news studies since its inception, namely info pasraman (Purnomo & Wasisto, 2022). The above are content standards, process standards and management standards. Other standards such as facilities and infrastructure, teaching staff standards and financing standards are also regulated in PMA 10 of 2022 in articles 20A, 20B and 20C. It was stipulated that in order to be able to change status to become a state, a formal pasraman must meet the requirements; administrative, technical and feasibility. Proposed by the organizers of the formal pasraman to the Minister through the Director General. After the Director General has assessed the completeness of all the required documents, a field visit will be carried out on the proposal in question to then determine its status. If the status has been determined, the formal pasraman is obliged to hand over all pasraman assets to the Minister. Likewise, teaching and educational staff at this pasraman must make a statement containing the willingness not to demand to be appointed as civil servants (PNS).

This illustrates that at least during the first few years, formal pasraman must fend for themselves in order to be able to provide education according to standards, so that they can switch status to the state or visit in the accreditation stage. The readiness of the pasraman organizers at the beginning of the establishment of the pasraman became a symbol of dedication to the Hindu community which should be appreciated. This is an opportunity, that Hindu people who have concerns in the field of education, can even devote themselves to building an education system. At the same time, it is a record for the Directorate General of Hindu Guidance to think about the last human resources for educators and education staff who manage learning in schools. How the recruitment system and the like need to be discussed further, to support the smooth learning process in class. Adequate financing automatically gives way to build adequate facilities and infrastructure. This is very important, because innovative steps in learning really need supporting facilities.

The last thing that can be observed is the standard of assessment and competence of graduates. As education is liberating in the 21st century, at least graduates have four basic

abilities, namely 4C; critical thinking, creativity, communication and collaboration, which are not only in the form of hard skills but also soft skills. According to Rick L. Shearer (2019) the student suggests a desire for a more personalized learning experience, but one that is still highly social within learning communities. This shows that in accordance with the demands of the times, in fact students are more comfortable being present virtually and personally, in expressing feelings and dealing with certain concepts through the involvement of images or self-images, which are robotic in nature.

With this understanding, the graduate profiles that are determined must be in accordance with the needs of the era in question. Technology passive criteria, causing students to continue to use this basis in the future. Dnngan does not lose its identity as a Hindu-based formal school. This can be seen in the structure of Hindu religious education which has included the subject of Hindu religious education, Vedic Knowledge, Tattwa, Ethics, Religious events, Tattwa, Ethics, Religious events, History of Hinduism, Yoga, Kawi language, Sanskrit, Darsana, Brahmawidya, Upanishads, Dharmasastra and Nitisastra. This entire structure must contain learning outcomes that meet the 4C competencies above. The relevance of the subject, can refer to the talents and interests of students, with appropriate learning approaches, both in the form of models and methods. Lasmawan (2022) states that the elements that need to be considered in choosing a learning method are teaching materials/study materials, learning facilities and media as well as the level of ability and level of difficulty of the questions. The level of difficulty of this question can be arranged and given as formative or summative tests and non-tests in the learning process and at the end of learning. Question papers are given to students before the test is carried out to provide deepening for Pasraman students who will take the exam. Assessment of all the achievements that have been achieved, also deserves comments by building active communication with the guardians or parents of Pasraman students. The designation of students in formal pasraman called "brahmacari" should also be reconsidered, because the final certificates obtained by students at various levels, so that they can be used properly if they want to continue to a type of school outside the formal pasraman to be recognized as equal in the field.

3.2 Rationalization Development of formal Pasraman curriculum

Suwantana (2017) emphasized that pasraman has three simple learning processes; 1) Shravana; listening to the truth from a teacher's words, 2) Manana; students contemplate and interpret prior knowledge, and 3) Nididhyasana; complete understanding, students live in truth. There are at least six objectives of the Old Hindu education system, namely; 1) Self-control, 2) character development, 3) social awareness, 4) integral development of personality, 5) propagation of purity and 6) preservation of knowledge and culture. The formal Pasraman system, which was another form of the Gurukula in ancient India, recommended that students/brahmacari live under the supervision of the teacher after the upanayana was carried out. Upanayana can build a student's mental and emotional closeness with the teacher in a spiritual bond. This closeness has the effect of establishing good communication between the two, making it easier to recognize students' interests and talents from the start. The discovery of talents and interests from an early age needs to be further confirmed by parents of students, in order to get the required validation.

This form of communication can be in the form of parenting activities, exchange of opinions, thoughts and experiences between the teacher and parents. The involvement of parents in the implementation of a curriculum is very important. "*…the curriculum processes contribute in meeting the needs of the children and the needs of the community. The analysis revealed the absence of the role of the family in the curriculum, where it was limited to the message that informs the parents about the weekly plan or announcement of a trip…*" (Al-Shanawani,2019). Parental involvement is only possible in a religious setting, such as in a formal pasraman setting. This ideal condition is very likely to occur, because the formal pasraman is "instinctly" designed that way.

Parents have an important role in introducing character education to children. Positive parenting and agreeableness are considered to have essential influences on parent engagement in children's character education mediated by religiosity (Diana, R.R., 2021). Religiosity, morality and leadership ultimately shape the positive character of Brahmacari Pasraman. *The planning of character education is participatory and integrated. It is implemented in and around the boarding school learning environment. The activities include teaching, training, parenting, and student development* (Sukendar, A., 2019). *Detecting such strong signal from country of residence across attitude, knowledge and behavior, within such a broad multivariate study, suggests that environmental understanding and stewardship is forged based on both societal norms and immediate relevance for the individual.* (Braun., T., et al, 2017).

The dimensions of the planning context, processes and results of formal pasraman content also need to be studied further. The description is as follows:

1. Efforts are needed to identify the objectives of the pasraman program, analysis of needs, the basis of legal strength of the pasraman, weaknesses in the field, issues around the quality and quantity of prospective brahmacari (context potential), identification of assets, potential human resources (organizers), potential budget and alternative approaches and programmed socialization.

2. Efforts are needed to identify constraints in learning, procedures, decision making. It is necessary to pay attention to the implementation of the initial plan, monitoring and modifying the plan with the involvement or collaboration of Brahmacari's parents and other parties as needed.

3. Efforts are needed to measure, evaluate learning outcomes and programs, relate them

4. to context and process, interpret the scale of program benefits. The output of the formal pasraman needs to be studied with experts, especially success analysis; short term and long term.

Working with a collaborative and interactive interface and the capacity to generate physical and digital expositions are activities that produced active students with significant improvements in spatial,research and interaction skills. (Sanchez., et al., 2020). What needs to be ensured is that the brahmacari have experience that is relevant to the interactive media base used by the teacher, this is important because the knowledge construction of the brahmacari is built by comparison. With the emergence of comparisons, Brahmacari becomes reconstructing his knowledge and learning experiences into a map of knowledge that is of interest to be further developed at the next level..

IV. CONCLUSION

By observing the findings above, it can be concluded several things as follows:

1.The relevance of the pasraman curriculum structure; analyzed from nine national education standards of education, taking into account aspects of flexibility, the basic logic of the curriculum, dimensions and supporting aspects. From this description,it is concluded that formal pasraman in practice, especially in terms of curriculum structure is not yet relevant to the needs of the 21st century.

2. Rationalization Development of the formal Pasraman curriculum: it requires the involvement of other supporting elements such as parents of students, as well as an analysis orientation on the planning context, processes and results of the formal Pasraman content, which requires further study of these three components.

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