



Vidyottama Sanatana  
International Journal of Hindu Science and Religious Studies

Vol. 6 No. 1 May 2022

## THE EDUCATIONAL MANAGEMENT OF *PASRAMAN SHANTI YADNYA* IN STRENGTHENING THE CHARACTER OF THE YOUNG HINDU GENERATION

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Received: January 31, 2022	Accepted: May 26, 2022	Published: May 30, 2022
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### Abstract

The research aimed to analyze the educational management of *Pasraman Shanti Yadnya* in strengthening the character of the young Hindu generation. The government seeks to enhance character on various educational pathways. Educational pathways are divided into three; informal, formal, and non-formal. *Pasraman*, as one of the non-formal educational pathways, also has a noble goal to achieve better education for the young generation. This type of research was qualitative research with the phenomenological approach. The data collection method used was observation, interviews, and document studies. The results showed that the management carried out by *Pasraman Shanti Yadnya*, namely: a) content standard management, b) process standard management, c) graduate competency standard management, d) Management of educators and education personnel, e) facilities and infrastructure management, f) Management of management, g) financing standard management, h) Management of assessment standards education.

**Keywords:** Educational Management; Character; Young Generation

## I. INTRODUCTION

Hinduism-based education in Pasraman is expected to strengthen character. Thus it can examine and filter out incompatible cultures and teachings with the culture and religious values. Religious values are instilled from childhood to serve as a bulwark for the personality protection of the young generation, who are also the future of the Indonesian nation. Character is a development process, and character development is a continuous and never ending process as long as humans live and as long as a nation exists and wants to exist. Character education must be an integrated part of generational education. The character education process will involve various aspects of student development, both cognitive, affective and psychomotor as a whole (holistic) in the context of cultural life (Lickona, 2012). Pasraman is a religious education engaged in Hinduism. It is regulated in Law No. 20 of 2003 Article 30 (4), which states that religious education is in early education, Pesantren, Pasraman, Pabhaja, Samanera, and other similar forms (Law No. 20 of 2003, 2003). Pakraman villages often organize Pasraman in Bali as a form of education in the community.

Subagia (2016) stated pasraman education is one of the non-formal education included a study of Hinduism. Indeed Hindu religious education was taught in formal educational institutions, but in fact the Hindu religious education curriculum is more oriented to the cognitive, psychomotor and affective while very less. Therefore the learning system oriented pasraman psychomotor and affective development essential to the process where pasraman implemented as strengthening local culture associated with Government Regulation No. 55 Year 2007. Hindu Religious Education in the community is a non-formal education which in the Regulation of the Ministry of Religious Affairs of the Republic of Indonesia No. 56 of 2014 concerning Hindu Religious Education Article 21 states that: "Non-formal Pasraman are held in the form of Pesantian, Sad Dharma, Padepokan, Aguron guron, Parampara, Gurukula, and other similar

forms". Hindu Pasraman is spread in almost every district in Bali.

Pasraman as a non-formal educational institution, is now widely implemented in each traditional village, in an effort to provide religious guidance and education to children as the nation's next generation. Because religious education is education that provides and shapes the attitudes, personality and skills of students in practicing their religious teachings, which is carried out at least through subjects in all lines, levels and types of education. In general, Pasraman is carried out by each Pakraman village during the holiday period. However, Pasraman Shanti Yadnya Hindu regularly carried out religious education activities once a week, increasing level for seven months during the Saraswati holiday. Therefore, Hindu religious education at Pasraman Shanti Yadnya has its stages in the learning process.

Pasraman Shanti Yadnya is a Hindu religious education institution that carries out teaching and learning activities, such as courses. This Pasraman only carries out learning once a week but can still control the quality of its students both in terms of knowledge and ethics or behavior. It also trains Pasraman students to be disciplined in attitude to strengthen good character in their students. Moreover, this Pasraman is located in the middle of Denpasar City, which can invite children and the younger generation of Hindus to learn Hindu religion and culture activities in a fun way. Thereby, children from urban communities who are identical with their modern life find it interesting to study there. Moreover, this Pasraman does not charge a penny to participate in the lessons. In other words, all the facilities enjoyed during learning are free facilities by the Pasraman (Subagiasta, 2007).

Based on the conditions explained above, the young generation, which is increasingly influenced by modernization, softens their character and absorbs a lot of foreign cultures. Therefore, the presence of Pasraman as a means of education in character strengthening can be the reason for the author. It is to examine how Pasraman Shanti Yadnya's educational management strengthens the character of the young Hindu generation who enjoy learning

there so that they can have strong characters to equip themselves and the nation in the future.

## II. METHOD

The type of research was qualitative research with the phenomenological approach. The research located at Pasraman Shanti Yadnya, Denpasar City. The kind of data used in this research was qualitative data. The instruments used in this research were an observation guide, interview guide, audio recorder, camera, and laptop. Informant determinations in this research were carried out by purposive sampling technique, where the selection was carried out intentionally based on predetermined criteria and determined based on the research objectives. Data collection was done through observation, interviews, and documentation. Further, descriptive analysis was used to analyze the collected data.

## III. RESULTS AND DISCUSSION

### 1. Overview of Research Objects

*Pasraman Shanti Yadnya* is a Hindu religious education institution located at Tukad Cana Street Number 4 Denpasar City. The location of this *Pasraman* is very strategic in the middle of the city, but it is pretty safe for children to study because it is entered in a small road, so it is protected from urban noise and heavy traffic. *Pasraman* is located in the middle of a residential area. Therefore, the eastern boundary of *Pasraman* is roads and residents' houses, the northern boundary is a restaurant, and the western and southern boundary is residents' houses. Tukad Cana Street is a sub-street of Tukad Yeh Aya Street. *Pasraman Shanti Yadnya* is also the residence of the *Pasraman* builder, Ida Pandita Dukuh Sidhi Yadnya Dharma, which is often called *Griya Pakuwana*.

### 2. Educational Management of *Pasraman Shanti Yadnya*

The young generation is the spearhead in future development. It means that the young generation has a central and strategic position. Human resource development can only do through; informal, formal, or non-formal

education. In Law 20 of 2003, Chapter II Article 3 explains that the purpose of national education is to develop students' potential to become human beings who believe and are devoted to God Almighty. Also, humans who have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Wibowo, 2012). Therefore, formal and non-formal educational institutions must pay attention to national education standards under PP No. 19 of 2005 to achieve national education goals whose goals are characteristics of noble character. Mulyono (2008) states that an educational institution is an institution that is tasked with delivering students to become quality human beings. Therefore, all activities carried out in it are always intended for these noble ideals. Unfortunately, in practice this institution is often faced with managerial and administrative problems so that the goals and objectives of education which are in line with the improvement of the quality of human resources are not optimal. As a result, many of the graduates it produces only display ironic phenomena and actually thicken our pessimism about the existence of educational institutions themselves.

*Pasraman* education is an educational institution that has a real contribution to building education to achieve the young generation with noble character. Moreover, *Pasraman* can increase its role independently by exploring the potential of the surrounding community (Sudarsana, 2008). However, *Pasraman* is a non-formal educational institution, so it is directed and produces output according to the objectives of Law No. 20 of 2003, the government issued Government Regulation No. 19 of 2005.

Government Regulation No. 19 of 2005 regulates national education standards, ranging from formal and non-formal education. *Pasraman Shanti Yadnya*, as a non-formal educational institution, strives to meet national education standards to produce quality graduates or human resources. The scope of the National Education Standards according to Government Regulation No. 19 of 2005 is stated in article 2, paragraph 1, including a) content standard, b) process standard, c) graduate competence standard, d) educators and education personnel

standard, e) facilities and infrastructure standard, f) management standard, g) financing standard and h) education assessment standard. Through *pasraman* education, moral, moral people will be formed and it is hoped that students will be able to face various life problems. Hindu religious education can guide each of its people, so that they can live in prosperity and harmony. Hindu religious education can also keep people away from hostility, act beyond humanity, justice, all of which keep young people from doing negative things and keep themselves away from destruction. All of this is done with efforts to foster mental and religious personality. Through *pasraman* education, it is hoped that the younger generation of Hindus in the future can increase their spiritual knowledge of Hinduism and develop their personality and create quality human beings, both physically and spiritually for the realization of the goals of Hinduism, namely happiness in the world and in the hereafter (*Moksartam Jagad Hita ya ca iti Dharma*). This national education standard makes it easier for institutions to manage an educational activity, including education at *Pasraman Shanti Yadnya*.

#### a. Content Standard Management

The content standard of Government Regulation No. 19 of 2005 has been amended to become Government Regulation No. 32 of 2013 contained in Chapter III Article 5, which states 1) content standards cover the scope of criteria; a) the scope of the material and b) the competence level to achieve graduate competence at certain levels and types of education, continue with paragraph 2) the scope of material as referred to in paragraph 1 letter a applies to educational units; 3) the competence level as referred to in paragraph 1) letter b applies to students in each class.

The material provided by the educational unit at *Pasraman Shanti Yadnya* to achieve competency standards and present the competence level in each class or level at *Pasraman Shanti Yadnya* includes:

##### 1) *Tattwa*

*Tattwa* education for Hindus is given to increase students' understanding of the meaning behind *yadnya* which Hindus often

carry out. The material is adjusted to the level of students. At level one, *tattwa* education is given by making *canang sari* and explaining the meaning of *canang sari* and its components. The greater the level, the greater the means used to explain the *tattwa*.

##### 2) Moral Education (*Susila*)

Moral education is given directly in daily practice, both in teaching and learning activities and before and after *pasraman* activities begin. Moral education given at the *Pasraman* is more about habituating good manners. It is how to speak and respect teachers and fellow students. Also to respect for saints, learn responsibility, be independent of the habits taught by the teachers at *Pasraman Shanti Yadnya*, as mentioned by the master of *Pasraman Shanti Yadnya* Ida Pandita Dukuh Sidhi Yadnya Dharma (interview on January 20, 2020):

I want our children or successors to be able to communicate with good and correct manners, both towards others, teachers, and also with the saint. Here is directly in *griya*, so the children inevitably follow the procedures, how to greetings, talk to the saint, be polite, and be close to the saint or *sulinggih*.

Quoting the opinion of Kesuma (2012), family pedagogy includes family pedagogy in urban communities, suburban communities, rural communities, and indigenous peoples. Pedagogy in the workplace includes pedagogy in government organizations, pedagogy in business organizations, and pedagogy in non-governmental social organizations.

##### 3) *Upakara*

*Upakara* is a means of praying for Hindus, especially Hindus in Bali, who cannot be separated from the existence of *upakara* in their religious ceremonies. Thus, the *Pasraman* administrators provide *upakara* materials.

##### 4) *Dharma Gita*

*Dharma Gita* is sacred song that every religious ceremony always sang it. This material also cannot be separated from Hindu religious education. It has a deep meaning from every song, such as *gending rare* for level one students, *sekar madya* for level two students, and *sekar agung* for level three students. Being able to sing is one of the objectives of this study, but the most

important thing is the understanding of the Dharma Gita singing technique and the content meaning of the chanted sacred songs.

#### 5) Balinese Language and Script

Balinese language and script are materials that must be owned by Hindu religious education because many sources of Hindu teachings are in the Balinese script. It is expected that the Hindu generation will not lose their history and religious origins in the future because they cannot read Balinese scripts. Therefore, *Pasraman Shanti Yadnya* did not forget to provide Balinese language and script material.

#### 6) Religious Poetry

Poetry is a beautiful art. It is a beautiful way to convey the Hinduism teachings to be accepted in various circles. *Pasraman Shanti Yadnya* provides guidance in making religious poetry taken from Hindu religious *tattwa*. In addition to religious poetry, students are also taught *dharmagita*. *Dharmagita* is a *dharma* song that is sung every Hindu religious ceremony. *Dharmagita* has an important role in every ceremony. *Dharmagita* is one of the five *gita* consisting of; *gamelan* sound, *kulkul* sound, *genta* sound, *puja* sound and *kidung* sound. *Dharmagita* also as an outpouring of devotion and as a means of concentration of the mind towards holiness. *Dharmagita* can lead a person to increase in spiritual quality. *Mekidung* is actually a *pranayama* practice, where as it is known *pranayama* is a regular breathing arrangement so that it can clean the arteries. That is why people who like *mekidung* have good breathing.

#### 7) Dance

Dance is one of the typical Balinese arts always present in Bali religious activities, both sacred and entertainment dance. Dances are taught for the *Dewa Yadnya* ceremony at *Pasraman Shanti Yadnya*, namely *rejang* dance, which is very useful in cooperation (*ngayah*) during religious ceremonies. Dance education is an additional skill that supports students' sense of responsibility and independence. Each individual is responsible for a dance performance that is carried out and is also independent in memorizing and preparing dance training facilities.

#### 8) Yoga

Yoga is not only good for physical health, but it is also suitable for physical health. In addition, it can train students to be calmer and more relaxed. Yoga is not only good for physical health, but it is also suitable for physical health. In addition, it can train students to be calmer and more relaxed. The material provided can be in line with Government Regulation No. 19 of 2005 Article 6 paragraph 3, which states that non-formal education units in courses and training institutions use a competency-based curriculum that includes life skills and skills education. These materials are not considered able to increase students' life skills and skills but also instill and strengthen students' noble character. All of these materials are contained and formulated in the curriculum. The curriculum is a set of plans and arrangements regarding goals, basic competencies, materials, learning outcomes, and the methods used as guidelines for organizing learning activities to achieve basic competencies and educational goals (Mustakin, 2011).

The basic curriculum framework, according to the amendments to the Government Regulation on National Education Standards No. 32 of 2013 regarding the basic curriculum framework standards, is stated in Article 77A (paragraph 1). The basic curriculum framework contains philosophical, sociological, psycho-pedagogical, and juridical foundations under national education standards; 2) the basic curriculum framework as referred to in paragraph 1) is used as a) a reference in developing the curriculum structure at the national level, b) a reference in the development of local content at the regional level, c) a guideline in curriculum development at the education unit level (Sukmadinata, 2010). The basic curriculum framework implemented at *Pasraman Shanti Yadnya* is based on a philosophical foundation, where *Pasraman* is an ancestral heritage education system implemented to educate Hindu religious activities. Nowadays, *Pasraman Shanti Yadnya* intentions to continue the function of *Pasraman* as a place to gain knowledge of Hinduism and character with local content. The second foundation is the sociological foundation. It is a social relationship with the surrounding community and society,

which requires more Hindu religious education than what is obtained in the *Pasraman*. Moreover, the *Pasraman* also includes skills and art teaching. The pedagogical foundation is an art in educating students based on academic knowledge possessed by each educator, both educators who are practitioners and educators who are graduates of teacher training schools. The juridical basis, according to Law No. 20 of 2003 Chapter II article 3 that the purpose of national education is to develop students' potential to become human beings who believe and fear God Almighty and have a noble character. Also healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen. Thus, strengthening the noble character values is instilled in every providing material to students (Mustari, 2011). Last, the foundation is under national education standards related to the juridical basis to have quality graduates (Rohman, 2009).

The curriculum structure is stated in Government Regulation no. 32 of 2013, considering that *Pasraman Shanti Yadnya* is classified as non-formal education. Thus it applies in article 77b paragraph 8). The non-formal curriculum structure of education units and educational programs contains life skills development programs. Based on this article, a curriculum based on local content is carried out at *Pasraman Shanti Yadnya*. It enriches the repertoire of religious knowledge and increases students' skills. In addition to increasing competence, the skills acquired can also improve life skills with good psychology.

The education world has many types of curriculum, one of which is a curriculum based on local wisdom. Local wisdom is a tradition that develops in the community to manage resources to maintain their sustainability (Rohman, 2015). The components of the curriculum objectives, materials, learning strategies, curriculum organization, and evaluation of the applied curriculum are different from the curriculum applicable in schools in general. The general purpose of *Pasraman* education is to have a noble character, manners, independence, and enthusiasm for learning. In addition, there are

only four materials taught with various thick sub-materials with Hinduism and Balinese culture, not just academic value. The methods used in the learning process in the Sad Dharma method are *wacana dharma*, *dharma ghita*, *dharma kriya*, *dharma shanti*, *dharma yatra*, and *dharma sadhana*. Curriculum organization is a link between materials; it is related to each other because it is rooted in Hinduism. Curriculum evaluation is carried out approximately once every seven months because it changes during the holy day of *Saraswati*. The *Pasraman* evaluates through the values and behavior of students the master knows. Therefore, the curriculum that applies in the management of *Pasraman Shanti Yadnya* is a curriculum based on local wisdom.

#### **b. Process Standard Management**

Process Standards are mentioned in Chapter IV of Government Regulation no. 19 of 2005, which states:

- 1) The learning process in the education unit is held interactively, inspiring, fun, challenging, motivating students to participate actively. In addition, it also provides sufficient space for the initiative, creativity, and independence based on the talents, interests, and physical and psychological development of students.
- 2) In addition to the provisions referred to in paragraph (1), educators provide examples in the learning process.
- 3) Each educational unit undertakes planning of the learning process, implementation of the learning process, assessment of learning outcomes, and supervision of the learning process to implement an effective and efficient learning process.

Process standards include planning, implementation, monitoring, and overall evaluation of educational activities (Sagala, 2009). In addition, it is planning the learning process, implementing the learning process, monitoring educational activities, and evaluating the learning process (Suardi, 2015).

The first planning of *Pasraman Shanti Yadnya* is in finding students. Students should be managed properly to achieve quality graduates as well.

According to Imron and Bahrudin (2003), student management is an effort to regulate students from entering school until they graduate from school. If one pays attention to the understanding of student management, one can discern that students are the center of school services or educational institutions. All educational management aims to support the students' development, including at *Pasraman Shanti Yadnya*, who wants to strengthen the character of the young Hindu generation who are their students. Imron (2011) states that there are two student admission systems: the promotion and selection systems. The promotion system is the student acceptance through the promotion first, then the student acceptance without any selection. While the selection system is the new student acceptance, the first prospective students who register are selected according to specific standards determined by educational institutions.

After the student acceptance, educational institutions hold a student orientation where students are introduced to the school environment. The third stage is the grouping of students, namely the student classification based on the student characteristics. The objectives of grouping students are 1) to make students in the same condition; 2) the same conditions will facilitate the provision of services to students; 3) help students to develop optimally to achieve the desired learning success of students; 4) students are easily recognizable; and 5) knowing the student ability level (Gunawan, 2017).

Recording the attendance and absence of students greatly supports the success of student achievement. The regulation of attendance and absence is one of the learning process implementations, namely discipline development. The last is the evaluation of student learning outcomes. Evaluation is the process of determining how far the individual or group has achieved the goals that have been set previously. According to Gunawan (2017), the evaluation of student learning outcomes is a systematic and continuous process to collect, describe, interpret, and present information on the results that have been achieved by students using reference or assessment criteria.

*Pasraman Shanti Yadnya* in planning the learning process includes the student acceptance process by registering at the *Pasraman* secretariat at the *Shanti Yadnya* foundation with some data in the forms that need to be filled out entirely by students, and there is no charge for registration. First, students are qualified based on age and grade in formal schools, then grouped by the registration time. Those who register at the beginning of the semester will be included in level 1 because they are considered not to understand all forms of learning at *Pasraman*, so they are grouped into one level. It also applies to teenagers who will be grouped in *Pasraman* youth of level 1.

Regarding the implementation to make the community or prospective students know about the *Pasraman*, the *Pasraman* regularly holds meetings with the surrounding schools to socialize the existence of the *Pasraman* to get students. The standard process at *Pasraman Shanti Yadnya* includes planning the learning process starting from the student recruitment using a promotion system, where the *Pasraman* organizes socialization about the existence of *Pasraman* to schools around South Denpasar. The second stage after starting the learning process implementation is orientation. *Pasraman* party held orientation during the first meeting at the beginning of the semester. After that, the *Pasraman* party grouped the student at the grouping stage based on registration time. Furthermore, the *Pasraman* administrators and teachers make attendance and absence attendance in the supervision stage of the learning process. The *Pasraman* party carries out attendance at every meeting. Last, students' evaluation is carried out at the end of each meeting and each semester to evaluate as a whole.

### **c. Graduate Competency Standard Management**

Graduate Competency Standards are regulated in Government Regulation No. 19 of 2005 Chapter V Article (1). Competency standards for primary and secondary education graduates and non-formal education are developed by the National Education Standards Agency (BSNP) and stipulated by a Ministerial Regulation. The standard for assessing learning outcomes or non-

formal *Pasraman* education competencies is stated in the Regulation of the Ministry of Religious Affairs of the Republic of Indonesia No. 56 of 2014 article 26 (paragraph 1). Assessment of learning outcomes in *pesantian* is carried out by *acarya*; 2) the assessment as intended is carried out to monitor the process and progress of learning *Brahmacari*.

*Pasraman Shanti Yadnya* carries out a graduate competency assessment by holding a test at the end of the semester. The standard of graduate competency set at *Pasrama Shanti Yadnya* is grade C or sufficient. *Pasraman Shanti Yadnya* is *Pasraman* that emphasizes the learning process more than the results. Therefore, no one did not pass because the administrators wished for the willingness of the students to continue to study religion at the *Pasraman*. It was stated by the *Pasraman* administrator Jro Mangku Agus (interview on 20 January 2020).

#### **d. Standard Management of Educators and Education Personnel**

According to Candra Wijaya, Hidayat, & Rafida (2019), human resources for educators and education staff are active elements, while other elements are uncertain which can be changed by human creativity. Therefore, by managing human resources of qualified educators and education personnel, it is hoped that they can optimize their potential so that they are able to support the formation of quality education. In this case, the human resources of educators and education staff become an important point to solve the problems faced by the world of education. Human resources for educators and education personnel are a very decisive component in the education system as a whole, which must receive central attention, first and foremost. This number will continue to be the focus of strategy when talking about education problems because teachers or educators are always associated with components and in the education system. Educators and education personnel, such as administrative staff and other supporting resources, are important human resources in education management. Human resource management is a process or activity that focuses on the human element in working in organizations (Gunawan, 2017).

The existing human resources in running *Pasraman Shanti Yadnya* can be said to be very limited, namely the *Pasraman* management also serves as teaching staff at the *Pasraman*. In addition, the management empowers Balinese language instructors who work in the area to teach at *Pasraman*. Therefore, the number of human resources at *Pasraman Shanti Yadnya* is ten structural administrators, who five people also serve as teachers and one administration. In terms of human resources, *Pasraman* admits a shortage of human resources, especially in the teaching department, because of the limitations in paying these teachers.

Human resources at *Pasraman Shanti Yadnya* are restricted. Thus the *Pasraman* administrators also serve as teachers at the *Pasraman*. However, this proves that the *Pasraman* is maximizing the existing resources to achieve the objectives of *Pasraman*, namely to produce students with character and culture. Educators at *Pasraman* are staff who have competence in the field of Hinduism. Educational staff who are also teachers also have competence in administration because they have an administration background in a school.

In accordance with Government Regulation No. 19 of 2005 concerning national education standards, article 28 states that: 1) Educators must have academic qualifications and competence as agents of learning, be physically and mentally healthy, and have the ability to realize national education goals; 2) The academic qualification as referred to in paragraph (1) is the minimum education level that must be met by an educator as evidenced with a diploma and/or certificate of relevant expertise based on the provisions of the applicable legislation. It is also reinforced by the Regulation of the Ministry of Religious Affairs of the Republic of Indonesia regarding *Pasraman*, which states that educators in *Pasraman* are article 23 (paragraph 1) *acarya* or other similar designations as referred to in article 22 letter (a) must have the competence of Hindu religious knowledge. 2) *Pesantian* can have other required educators with competencies as needed. In addition, *Pasraman Shanti Yadnya* has teaching staff who are professional teachers and teachers with practitioner backgrounds. The



*Pasraman* educator standard has competence in Hinduism as evidenced by a diploma and practice.

Educational staff also has an essential role in the success of the learning process has standards; at least consist of managers or organizers, technicians, learning resources, librarians, and laboratory assistants as referred to in Government Regulation No. 19 of 2005 article 25 (paragraph 1) G. In addition, the teaching staff at *Pasraman Shanti Yadnya* consists of the *Pasraman* administrators as managers and organizers, supervisors, and secretaries as technicians and librarians. Also, treasurers as financial managers of the learning process. While the laboratory assistant can be adapted to the *Pasraman Shanti Yadnya*, namely *Serati* in the *Pasraman*, ready to help make ritual means (*upakara*) as a workshop or laboratory for Hindu religious education.

Based on the explanation of Government Regulation No. 19 of 2005 and the information on the observation results in the field above, it can conclude that the standards of educators and education personnel have been able to be achieved and managed by *Pasraman Shanti Yadnya* to achieve the educational goals of *Pasraman*.

#### **e. Standards Management of Facilities and Infrastructure**

Facilities and infrastructure are essential to support the achievement of a goal. However, facilities are equipment directly used in the educational process, and their existence cannot be replaced. Thus if the equipment does not exist, then the educational process cannot be carried out because it cannot replace these facilities functionally. Meanwhile, infrastructure is equipment indirectly used in the educational process, and their existence can be replaced. Thus if this equipment does not exist, the educational process can still be carried out because this infrastructure can be replaced functionally (Gunawan, 2017).

The standard of facilities and infrastructure is stated in Government Regulation No. 19 of 2005 Article 42 paragraph (1) Each educational unit is required to have facilities that include several things. These are furniture, educational equipment, educational media,

books, other learning resources, consumables, and other equipment needed to support the regular and continuous learning process; (2) Each educational unit is required to have infrastructure that includes several things. These are land, classrooms, education unit leadership room, educator room, administration room, and library. Besides, it also requires a laboratory room, workshop room, production unit room, canteen room, power and service installation, a place for exercise, a place of worship, a place to play, a place to be creative, and other spaces/places needed to support an orderly and continuous learning process.

Even though *Pasraman Shanti Yadnya* was only established in 2016, it already has adequate infrastructure facilities for educational activities. Educational facilities and infrastructure are very supportive of the achievement of a goal of education as a personal education we are to understand and understand the administration of facilities and infrastructure, to increase effective and efficient work power and be able to respect the work ethic of fellow educational personnel, so as to create harmony, comfort that can lead to pride and a sense of belonging from both the school community and the surrounding community.

Educational infrastructure is an educational support instrument that influences the learning process's smoothness. *Pasraman Shanti Yadnya* provides educational facilities and infrastructure, such as blackboards. In addition, the *Pasraman* also provides *dulang* as a table. *Pasraman Shanti Yadnya* does not have classrooms yet. However, the classrooms used by students are outdoor classrooms, such as *wantilan*, which are more familiar with the atmosphere and train students' focus. In addition, it can also create a family atmosphere where students sit cross-legged on the carpet together with teachers or educators. Other facilities and infrastructure include *dulang* as a placemat table for students to study, a library, lighting lamps, a mat for sitting, a workshop building (*griya*) as a place for learning to see the making of offerings facilities and infrastructure directly.

#### **f. Management Standard Management**

Management standards are regulated in Government Regulation No. 19 of 2005 Chapter

VIII, covering standard management by educator units, standard management by local government units, and standard management by the government.

*Pasraman Shanti Yadnya* as an educational unit based on Government Regulation No. 19 of 2005 article 49 paragraph (1), the education unit management at the primary and secondary education levels applies school-based management, which is indicated by independence, partnership, participation, openness, and accountability. *Pasraman* is an independent institution without cooperation with other educational institutions. *Pasraman* partners with the Ministry of Religious Affairs and the government. It also maintains good relations with the community. Society is a potent educational support tool. Nasution, Integrated Service Management (2010: 10) reveals that public relations in practice are the concepts of social, managerial, administrative, and functional policies, operational and integration concepts, the environment, communication systems, theories, and patterns of thinking. Therefore, it should maintain the relationship between educational institutions and the community. Hooftman (Jalaludin, 2002) states that the meaning of public relations activities is to develop positive public opinion towards an institution or agency. Thus, the public must be given complete and objective information regarding activities that concern their interests to clarify their understanding. Based on this understanding, it can be concluded that public relations provide information carried out by an organization to obtain support and positive public opinion from the community to create a harmonious relationship between the organization and the community.

Partnership with the community provides information, communication, and services to the community, both the surrounding and the wider community, to get positive support for the progress of *Pasraman Shanti Yadnya*. It was also done by *Pasraman Shanti Yadnya*, as mentioned by Mangku Agus in the *Pasraman* activities that *Pasraman* and the surrounding community support each other in cultural education activities. Fourth, the participation

of *Pasraman Shanti Yadnya* in religious activities and religious education can grow students' religious knowledge and a psychological perspective of students, which can strengthen the noble character possessed by students. The openness and accountability of the *Pasraman* as an educational institution is also shown in the mutual openness between management members regarding the work plan activities and financing so that there is no misunderstanding that makes management smoother.

Standard management from local governments are contained in Government Regulation No. 19 of 2005 Article 59 paragraph (1). The Regional Government prepares an annual work plan in the education sector by prioritizing programs: a) compulsory education; b) increasing education participation rate for secondary education level; c) completion of illiteracy eradication; d) quality assurance in educational units, whether organized by the Regional Government or the community; e) increasing teachers' status as a profession; f) educational accreditation; g) increasing the relevance of education to the community needs, and h) fulfillment of Minimum Service Standards (MSS) in the education field. *Pasraman* always coordinates with the Culture Service, Education Service, and Ministry of Religious Affairs of Denpasar City to achieve local government management standards. Although there are still shortcomings in accreditation, the *Pasraman* administrators constantly improve themselves.

The standard management process by the government in Government Regulation No. 19 of 2005 Article 60 states that the government prepares an annual work plan in the education sector by prioritizing programs: a) compulsory education; b) increasing education participation rates for secondary and higher education levels; c) completion of illiteracy eradication; d) quality assurance in education units, whether organized by the government or the community; e) increasing teachers' status as a profession; f) improving lecturers' quality; g) standardization of education; h) educational accreditation; i) increasing the relevance of education to local, national, and global needs; j) fulfillment of Minimum Service Standards (MSS) in the

education field and k) quality assurance of national education. *Pasraman* has achieved several things in government management standards but has shortcomings with accreditation. In addition, there has not been an improvement in lecturers' quality because there are still shortages in terms of teaching staff, so they have not reached government management standards. However, from the points expected by the government, *Pasraman Shanti Yadnya* has maximized its efforts with various limitations.

#### **g. Financing Standard Management**

Money or funding is an issue always complicated to talk about. Yet, it is also needed to facilitate the learning process in education. In addition, educational financial management means a process of carrying out financial management activities by mobilizing existing resources to achieve goals effectively and efficiently (Maisaroh, 2003). Financial management activities start from planning, organizing, implementing, to supervising.

Financing standards are regulated in Government Regulation No. 19 of 2005 article 62 paragraph 1) education financing consists of investment, operating, and personal costs. 2) Education unit investment costs, as referred to in paragraph (1), include the cost of providing facilities and infrastructure, human resource development, and fixed working capital. 3) Personal costs, as referred to in paragraph (1), include educational costs that students must incur to be able to follow the learning process regularly and continuously. In addition, 4) education unit operating costs as referred to in paragraph (1) include a. Salaries of educators and education personnel and all allowances attached to salaries; b. Consumable educational materials or equipment; the last is c. Indirect educational operating costs. It includes power, water, telecommunications services, maintenance of facilities and infrastructure, overtime pay, transportation, consumption, taxes, insurance, etc. Government Regulation No. 19 of 2005 describes the *Pasraman* financing. The Regulation of the Ministry of Religious Affairs of the Republic of Indonesia No. 56 of 2014 states that the sources of financing are listed in

Chapter V article 28 concerning formal and non-formal *Pasraman* financing originating from a) the community and b) other legitimate sources.

Financing at *Pasraman Shanti Yadnya* is controlled by the *Pasraman* management and supervised by the *Pasraman* master, Ida Pandita Dukuh Siddhi Yadnya Dharma. Investment financing based on the Government Regulation No. 19 of 2005 is borne by the *Pasraman* party obtained from the *Punia* funds (*Dana Punia*) in *Pasraman*. There is no personal financing that students must pay because the *Pasraman* administrators only want to provide Hindu religious education to form the next young Hindu generation to become more qualified.

Donations or *Punia* funds (*Dana Punia*) as a source of *Pasraman* funds are all neatly recorded in the *Pasraman* administration. However, it does not record the donations in the form of goods or materials. In addition, the salary of *Pasraman* teachers comes from *Punia* funds (*Dana Punia*). The teacher's salary is 100,000 rupiah in one teaching or per visit. At the same time, the other administrators are *ngayah* who are unpaid to run the *Pasraman*.

Based on the observation results, the education financing standard management of *Pasraman Shanti Yadnya* is sufficient to achieve the standard because there is never a shortage of operational costs for teaching and learning activities at *Pasraman*. It is without any funding sources from students but only from personal and group funds.

#### **h. Management of Educational Assessment Standards**

Educational assessment standards are stated in Government Regulation No. 19 of 2005 Article 63 paragraph (1), which states that the primary and secondary education assessment consists of several points. a) Learning outcomes assessment by educators; b) Learning outcomes assessment by the education unit; and c) Learning outcomes assessment by the Government.

Educators carried out the learning outcomes assessment on an ongoing basis to monitor the process, progress, and improvement of results in the form of daily tests, mid-semester tests, final semester tests, and grade promotion tests. The assessment of group learning outcomes at *Pasraman* refers to Article 64 paragraph (3),

which states that the learning outcomes assessment for religious subject groups, noble character, citizenship, and personality subject groups is carried out through several ways. a) Observing changes in behavior and attitudes to assess the development of students' affection and personality, and b) exams, tests, and/or assignments to measure students' cognitive aspects.

Referring to the article, the educators at *Pasraman Shanti Yadnya* conduct educational assessments by noting changes in students' attitudes by looking back at the results of daily tests and final semester tests.

The learning outcomes assessment from the government is not carried out at the *Pasraman*. Still, it only provides a report on the learning outcomes from the *Pasraman* to the relevant agencies, namely the Department of Culture and Education and the Ministry of Religious Affairs of Denpasar city. The observation results show that the learning assessment results at *Pasraman Shanti Yadnya* are carried out by educators and re-evaluated by the education unit, namely the *Pasraman* management, then reported to the government.

#### IV. CONCLUSION

The management carried out by *Pasraman Shanti Yadnya* in strengthening the character of the young Hindu generation refers to the national education standards on Government Regulation No. 19 of 2005, namely content standard management, process standard management, graduate competency standard management, standard management of educators and education personnel, standard management of infrastructure, management standard management, standard financing management, management of educational assessment standards. In addition, content standard management is carried out with the materials provided at the *Pasraman*, namely *tattwa*, morals, *upakara*, *dharma ghita*, Balinese language and script, religious poetry, dance, and yoga. The provision of these materials uses a relevant curriculum to the Hindu *Pasraman*, namely using the Sad Dharma method (*dharma ghita*, *dhrama wecana*, *dharma tula*, *dharma yatra*, *dharma*

*sadhana*, and *dharma kriya*). The standard management process is carried out from the promotion process of student recruitment to the evaluation carried out by the *Pasraman* management together. The graduate competency standard management at *Pasraman Shanti Yadnya* is not standardized because the *Pasraman* is more willing to raise students' motivation to learn about Hinduism. The standard management of educators and education staff at *Pasraman Shanti Yadnya* is considered from *diplomas* and practitioners who already have the ability in Hindu religious knowledge. The *Pasraman* management has provided facilities and infrastructure management at *Pasraman Shanti Yadnya*. *Pasraman* has a place of worship, *wantilan* used as a classroom, library, courtyard, and *upakara* workshop as a practical laboratory when making offerings or ritual facilities. The board well managed the management at *Pasraman Shanti Yadnya* in coordination with the local government. Financing management at *Pasraman Shanti Yadnya* consists of investment funds and personal funds. Investment funds are provided from the proceeds of group funds or private funds, while students' personal funds are free. Teachers in charge of each material carry out the results assessment management at *Pasraman Shanti Yadnya*. Furthermore, it is reassessed by the *Pasraman* management as a successful implementation evaluation of education and reassessed by the regional government through reporting to the relevant agencies.

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