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THE WORK CULTURE INTEGRATION OF HINDU RELIGIOUS EXTENSION AGENTS WITH PARISADA IN COMMUNITY DEVELOPMENT IN TABANAN

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Abstract

This study aimed to uncover, understand, describe, and analyze facts about the work culture integration of the Hindu Religious Extension Agent with Parisada in Community Development in Tabanan. The work culture established by the Hindu institution between the Hindu Religious Extension Agents and Parisada intended to improve work ethics as a service to the people. This is important to do to improve a positive image as a religious institution for religious communities under the Ministry of Religious Affairs in the community. The work culture has been agreed upon, which are the right and appropriate values to improve the state apparatus performance, namely Hindu Religious Extension Agents to provide excellent service to the community.

Keywords: Work Culture Integration; Hindu Religious Extension Agents; Parisada; Community Development

I. INTRODUCTION

The Tabanan Government Regency continues to strive to improve human resources in various fields, especially in the education field, mental, and moral strengthening. It because the advancement of an area is caused by advancing education and mental education based on religion. This is carried out based on national education objectives, namely developing abilities and shaping the character and civilization of a nation with dignity to educate the nation's life. It also aims to develop students' potential to become human beings who believe and fears God Almighty, noble, capable, creative, independent, democratic, and responsible citizens, article 39, paragraph 1 (Sisdiknas No. 20 of 2003). The essence of national development is human development as a whole. Human development as a whole means helping to improve his personal qualities and creating a balanced climate so that the quality and human resources can increase.

The process of achieving progress, increasing human resources as well as in the fields of development and education, all of these cannot be separated from the readiness of the Hindu Religious Extension Agents with Parisada as a leader who guides Hindu communities and institutions in providing services that can compete in the Industrial Revolution 4.0 era. In that era, Hindus must be able to fight and win the battle for the future. The quality of a good leader is the main basis for preparing human resources that can compete in the global world, certainly, it is required a work culture sovereignty between Hindu Religious Extension Agents and Parisada as Hindu leaders in a professional manner in carrying out the task of coaching Hindus in the Tabanan area.

The work culture management of Hindu Religious Extension Agents with Parisada in fostering Hindus in Tabanan to create work discipline, in the process of achieving progress, increasing human resources, it is necessary to have commitment and efforts from a leader, in this case, is Parisada. This effort can be made through a process of coaching in the form of lectures in increasing religious understanding,

and assistance in the form of materials to support the development of the interests of Hindus that are directed towards achieving a harmonious life. PHDI Dharma Duta Institute is a religious institution formed by the central Parisada Hindu Dharma Indonesia (PHDI) with the Decree of Central Parisada Hindu Dharma Indonesia Number: 34/SK/PARISADA PUSAT/II/2013, February 19, 2013. Its duties to help Parisada Hindu Dharma Indonesia by fostering Hindus throughout Indonesia through enlightenment activities or Hindu Dharma Wacana. This existence has been formed by the Institutions in each Province and Regency to assist the community development in the regions.

An institution is a system consisting of components (subsystems) that are interrelated or dependent (interdependence) with one another in the work process of Hindu Religious Extension Agents with Parisada. The interdependent subsystems are goals and values (goals and values subsystem), technical (technical system), management (managerial system), and sub-structure (structural system). In the process of interaction between one and another subsystem, there is a guarantee that will always be a match between Hindu Religious Extension Agents and Parisada and society or the compatibility between individuals and their implementers. The existence of work culture in a developed organization in an institution will influence the behavior of the members of Hindu Religious Extension Agents.

After the 1998 reformation, the Ministry of Religious Affairs has indeed shown many improvements. This can be seen from their seriousness in improving the performance of the state apparatus as a community service, improving the system, the realization of good and clean governance. Last but not least, efforts to foster a work culture, to keep the flow of good change in the Ministry of Religious Affairs running on the right track, thus the agreed and determined work culture needs to be implemented consistently.

The behavior consistency of Hindu Religious Extension Agents at the Ministry of Religious Affairs Tabanan is part of the organizational culture in dealing with the environment. However, that consistency can encourage or

otherwise hinder organizations from responding to environmental changes. In other words, although consistency can improve organizational functions as an institution, not all consistency is beneficial for the organization (Evers & Lakomski, 1992). The reason is the performance of Hindu Religious Extension Agents with the performance of Parisada and how the sense of belonging to the bureaucracy cannot be properly understood, except by understanding the culture.

Work culture is inherent in the community institutions, either big or small organization, wherever or whenever, a work culture will be found, including in government bureaucratic organizations. In this research, the work culture of the religious extension agents with Parisada in coaching Hindus in Tabanan was the subject of research related to work culture in community development, as a foundation for building the morale of the Hindus younger generation. The research subject was chosen based on the consideration that there is a section head, each section head in the Ministry of Religious Affairs Tabanan has the main duty to provide coach and service to the community by showing a work culture related to fostering religious and religious education in the community. One of the goals is to serve and protect the interests and needs of community members in a region.

While the reality on the field nowadays shows that coaching the Hindu Religious Extension Agents of the Ministry of Religious Affairs Tabanan and Parisada for Hindus in coaching has not been running optimally. This causes several things; first, the process of coaching the community is still awaiting the interests of the community which means that Hindu Religious Extension Agents with Parisada as representatives in coaching Hindus are not regularly scheduled every month. Second, the work culture of Hindu Religious Extension Agents with Parisada as representatives in coaching has not been able to reach every Hindu in remote areas of Tabanan. This phenomenon was made researchers interested in researching in the Tabanan Regency, especially the Work Culture Integration of Hindu Religious Extension Agents with

Parisada as a representative of the Ministry of Religious Affairs in the related district to coaching Hindus in Tabanan.

II. METHOD

The type of research used in this research was qualitative research. Qualitative methods are often called naturalistic research methods because it is carried out in natural conditions (Sugiyono, 2007: 7-8). Furthermore, Suprayogo (2001: 9) states that qualitative research aims to understand (understanding) the meaning shown in the community's behavior according to the community's perspective. Because it was understanding, the research data was naturalistic. The method was inductive, while the reporting was descriptive. In essence, this research observes the integration of Hindu Religious Extension Agents with Parisada.

In qualitative research, data collection can be done in natural settings (natural conditions), primary data sources, and data collection techniques more on participant observation, in-depth interviews, literature study, and documentation. According to Bogdan and Biklen (1982: 74) in Satori and Komariah (2010: 179-180) explained that after the author does observations, interviews, or research, the researcher must rewrite what is found based on the data collected into a written form or on a computer, tells about what happened and was found at the research location, namely in Tabanan related to the integration of Hindu Religious Extension Agents with Parisada in community development, researchers describe people, objects, places, events, activities, and conversations. When carrying out activities, it can help researchers express ideas, strategies, and reflections in the form of notes. It can be concluded that field notes are written notes about what is heard, seen, experienced, and thought to collect data and reflect on data in qualitative research.

III. RESULTS AND DISCUSSION

The Work Culture Integration

Work culture integration is functional integration that is expected can meet needs. Functional integration can be formed by the leader. By functioning Hindu Religious Extension Agents

with several binding regulations into one unit. In the process of meeting the needs for progress, increasing human resources as well as in the fields of development and education, all of this is inseparable from the readiness of the Hindu Religious Extension Agents with Parisada as the guide for Hindus. The consistency of the behavior of Hindu Religious Extension Agents is part of the organizational culture in dealing with the work culture.

The broad understanding of culture is all manifestations and activities of human creativity, taste, and initiative. Culture is the realization of the greatness that is passed on to humans and manifests it through their way of life. Culture is also well important in education. A person will be respected if he masters both education and culture. Education without culture can be likened to a rice field without water supply, an electric cable without electricity supply, and a temple without Gods. Modern youth have lost their purpose without cultural values. Education is supposed to enhance culture. Not only through education, but also through the culture of one's personality will be cleansed. The term for such cultural activities as '*samskara*' which consists of; *sadguna* (good character), *sadaachara* (good practice), and *sadbhaavana* (good feeling). With these good qualities, humans will care about the welfare of everyone.

The extension Agents and Parisada towards Hindus in coaching have not been running optimally. This causes several things; first, the coaching process in the community is still awaiting the interests of the community which means that Hindu Religious Extension Agents with Parisada as representatives in coaching Hindus are not regularly scheduled every month. Second, the work culture of Hindu Religious Extension Agents with Parisada as representatives in coaching has not been able to reach every Hindu in prone areas that friction by other religion. The community's most dominant expectation towards coaching, Hindu Religious Extension Agents with Parisada is inseparable institutions and as facilitators for Hindus to guide so that Hindus receive religious enlightenment. Through this kind of training, religious values will have a

positive impact on religious life.

As an institution and shelter for Hindus, the Ministry of Religious Affairs and PHDI should not have different understandings. Different understanding should be solved to create a single and integrated formula before conducting a coach to the people. Different understandings between the Ministry of Religious Affairs and PHDI will only provide a negative dualism perspective in society. It was resolved by the unification of understanding in fostering the community by the Ministry of Religious Affairs and PHDI in Tabanan Regency.

The creation of integrated coaching principles is also firmly adhered to in the collaboration between Hindu Religious Extension Agents of the Ministry of Religious Affairs and PHDI Tabanan. The existence of equality and unity in counseling principles reinforce the position of the Ministry of Religious Affairs and PHDI Tabanan. Given, the similarities in these two principles also affect public trust in the Ministry of Religious Affairs and PHDI. The same principles strengthen the achievement of counseling targets in the field. This principle will be the direction in realizing the counseling targets that have been established by the Ministry of Religious Affairs and PHDI.

A work culture that is positively formed by both institution of Hindu Religious Extension Agents and Parisada will be beneficial because every Hindu who is in an organization needs a positive scope in building society for the progress of Hindus in Tabanan. Implementing the work culture of Hindu Religious Extension Agents with Parisada has a deep meaning because the two leaders of community institutions will change the attitude and behavior of Hindu human resources.

The Coaching Process Carried Out

A religious extension agent is an organization that carries out tasks in community development and has a common goal to be realized. With this goal, religious extension agent members will work together on efforts to achieve the goal. The targets to be achieved by religious extension agents are from the initial stage of the procedure, the program of the coaching implementation pattern, to the final result of the coaching

process. To achieve the goal, facilities and infrastructure are required, such as; office, funding materials, human resources, and others.

Each religious extension agent has a role in contributing to the success or failure of counseling. Therefore, religious extension agents are an essential resource that must be respected and maintained. Human Resources (HR) or religious extension agents must be developed and prepared to face situations and challenges in the future. This human resource development helps develop and maintain religious extension agents, thus they become reliable resources and ultimately useful in coaching the people. The extensions will also develop a sense of attachment to coaching as a result of human resource development activities. Cooperation in counseling is an activity that is achieved through a process of targeted awareness, deliberation, and coordination. Extension agents are a group of people who carry out these targeted activities. Extension agents need communication, which is a desire from some coaching to take part in achieving goals with other members. In this case, the role of a person in counseling are some members who must be informed or motivated, and others who have to make decisions.

Extension concessions as groupings of people who are deliberately arranged to achieve certain goals. Such groups have characteristics, power, and accountability that being communicated. This division is not done randomly (random), however, it is deliberately planned to increase efforts to achieve certain goals. There are one or more centers of power that can be used to control counseling efforts that have been planned and which can be directed to achieve the objectives. This center of power should also be used to randomly reassess extension services, and refine structures deemed necessary to increase efficiency. There are efforts to replace extension agents, for example, someone whose work method is unsatisfactory can be transferred and replaced by another person. In counseling, efforts can also be made to re-integrate extension activities by transfer or

promotion.

a. Analysis of the Work Program

Coaching carried out in collaboration must begin with analysis. The first analysis is to analyze the counseling work program in the Ministry of Religious Affairs with Parisada, Tabanan Regency. It is important to analyze each counseling program, thus it is compatible with current conditions in the community. Ura Hindu of the Ministry of Religious Affairs and Parisada of Tabanan Regency are obliged to pay close attention to their counseling work programs, thus can choose the counseling program most relevant to the current conditions of the community. This analysis is also carried out hence activities adjust to the budget that has been announced. The Hindu religious extension agents with Parisada in the sub-district have their work program that adapts to the conditions of their respective sub-districts. Work programs in each sub-district must also be analyzed first. Thus, work programs can be selected that are most relevant to the current conditions of the people in their respective regions.

b. The Core Stage of Determining Coaching Implementation Strategy

After analyzing the program, public relations problems, and people's requests, the next step is to determine the strategy for implementing coaching. Hindu religious extension agents and Parisada can work together to equalize planning steps and strategies in conducting coaching. The counseling implementation strategy must be precise and structured, thus can ensure the conducive implementation of coaching that will be implemented. This strategy covers several things, such as determining the procedure for the implementation of counseling and other technical aspects in the counseling that will be carried out. It followed by determining the material presented in the coaching.

Hindu religious extension agents with Parisada must compile the counseling or coaching material to be delivered. Coaching materials must be prepared based on the counseling program, counseling topics requested by the community, as well as current problems in Hindu life in Tabanan. Counseling materials are arranged together to be structured, systematic, easy to understand. Counseling materials avoid

things that can trigger negative thoughts from the community. Therefore, Hindu religious extension agents and Parisada are obliged to complement each other in compiling the counseling material to be delivered.

c. The final stage of the coaching process

When the material is arranged, Hindu religious extension agents and Parisada are obliged to determine the targets and facilities that will be obtained by the counseling participants. Determination of participants and its facilities is mandatory if counseling activities are both the Ministry and Religious Affairs and Parisada programs. Given that the counseling program from the Ministry and Religious Affairs and Parisada is linked to the budget amount. Thus the number of participants and its facilities is adjusted to the available budget. If the counseling is a request from the community, then the determination of the number of participants and its facilities is entirely up to the Customary Villages which organizes the counseling activities. Hindu religious extension agents and PHUDI were only present as resource persons and provided counseling material according to the topic raised by Customary Villages.

Work Cultural Integrity Constraints

Constraints or obstacles interpreted as experienced obstacles. The integration obstacle is also known as a disturbance (semantic or mechanical), which this disturbance is still a communication obstacle. One of the communication effectiveness will be influenced by several experienced some obstacles. Integration activities certainly will face various obstacles. Obstacles in the integration process will affect the effectiveness of the communication process. There are some obstacles experienced by the extension agents in realizing tolerance between religious communities in Tabanan, namely some obstacles that arise due to physical factors. Based on the results of field observations, there were three obstacles in implementing the extension agent integration strategy, namely physical obstacles, differences in mindset, and social environmental factors.

a. Physical Obstacles

Physical or organic obstacles are obstacles that occur due to geographic location. For example, because of the long-distance that difficult to reach by extension agents and transportation. Extension agents as communicators in this study experienced physical obstacles, namely regarding the distance between extension members. Physical factors become an obstacle because long distances that cause extension agents with PHDI less effective. Hindu religious extension agents cannot be separated from the human character of not having access to many roads, especially to reach mountainous areas. Sometimes there is only one access road (main road) to mountainous areas. This condition slows down the counseling time if there are obstacles on the main road. The lack of short-cut access availability causes extension agents to wait for a conducive main road situation. Besides the lack of road access, thus the access to the mountains tends to be damaged. Road damage is almost always found on several access roads to the mountainous region of Tabanan. Damaged roads cause delays in counseling time. Extension agents are required to drive very carefully, thus it takes a lot of time on the way to the extension location.

Another obstacle during counseling is unpredictable natural events. Natural events can occur in the Tabanan region both in the lowlands and highlands. During the rainy season, for example, the access road to the counseling site is in the mountains and is filled with landslides. Limited shortcuts eventually forced the extension agents to wait for further action to handle these natural events. Although there are other shortcuts, the location is far away and takes a very long time. Thus, if forced to choose a long shortcut, in which the extension agents will be late arriving at the counseling site. On the other hand, many other natural events can occur at any time and can be obstacles for extension agents to the counseling site.

Weather anomalies disrupt the counseling process carried out by the Extension of the Ministry of Religious Affairs or PHDI Tabanan. Weather anomalies affect mobility to the extension site and the enthusiasm of participants in participating in the counseling activities.

When rainy and other weather anomalies, tends to cause extension agents do not dare to go to the counseling sites. Because the condition is seen as dangerous. However, the extension agents still attend even though they are delayed by waiting for possible weather conditions. On the other hand, weather anomalies also often discourage counseling participants from participating in the counseling activities. Unfavorable weather causes some people who are far from the counseling site to choose not to attend the counseling conducted by the Ministry of Religious Affairs and PHDI.

The counseling is the process of changing other people's behavior. A person can influence the attitudes, opinions, and behavior of other people if there is communicative communication from the religious extension. I Wayan Tontro explained that PHDI consists of elements as answers to questions, including communicators, messages, media, communicants, and effects. PHDI can communicate effectively if the message sent by PHDI can be received well by the people, besides that the message sent can also be understood the content of what is conveyed in the message. To overcome physical obstacles in the form of long distances between people, it is formed a division of tasks by having the task of sending messages or information provided by the Ministry of Religious Affairs to all members of the extension. With this division of tasks, information sent by the Ministry of Religious Affairs and PHDI can be well received by the people, thus messages or information can be understood properly.

b. Differences in Mindset

Hindu religious extension agents within the Ministry of Religious Affairs of Tabanan Regency come from various scientific backgrounds. This condition indeed shows the diversity of knowledge in the Hindu religious extension work unit. Some of the extension agents have Hindu religious education background, either a Bachelor of Hindu Philosophy, a Bachelor of Hindu Theology, a Bachelor of Hindu Religious Education, and a Bachelor of Religion and Culture. On the other hand, some come from other scientific

backgrounds such as Bachelor of Arts and other non-Hindu graduates. Hindu religious extension agents who are not Hindu scholarly background, seem to be quite difficult in conducting counseling. Many questions about Hindu issues are not answered maximally by Hindu religious extension agents with non-Hindu scholar backgrounds. Thus, many communities asked questions to other extension agents who have a Hindu scholarly background. Lack of knowledge about Hinduism. There is a possibility if the extension agents who have Hindu religious scholarly cannot answers questions about Hindu problems from the community.

Many extension agents have short Hindu religious backgrounds and are confused when they get questions or ask for solutions from the community. This shows that the depth of religious knowledge among Hindu extension agents with Hindu scholarly background is not optimal. This condition is also an obstacle in developing counseling programs. Given that the counseling program requires Hindu human resources who have maximum skills in Hindu religious knowledge because of the inadequate level of education.

The education level of Hindu extension agents at the Ministry of Religious Affairs in Tabanan Regency is still inadequate. Some of the extension agents are recruited from high school graduates. The Directorate General of Hindu Community Guidance Decree Number 93 of 2019 does allow the recruitment of extension agents with a high school or *Utama Widya Pasraman* education level if there is an area that does not have a Bachelor of Hindu background. Despite having general knowledge about Hinduism, this will be a kind of obstacle in attracting public trust in the Hindu religious extension agents. Critical communities sometimes ask about the educational background of the extension agents. When they know that there are Hindu extension agents who do not have a maximum education about Hinduism, the public's trust in these extension agents diminishes. This condition is sufficient to cause obstacles in carrying out the counseling. Thus, this must receive attention from the government to improve the educational qualifications of Hindu religious extension agents who are still

high school graduates. High school graduates and non-Hindu Bachelor graduates extension agents who have a lot of knowledge about Hinduism do not need to be dismissed or replaced. However, it should be funded or included in the education of qualification improvement program, by implementing cooperation with PTKH in the Bali region. Thus, extension agents who have a high school education or a non-Hindu scholar can have the knowledge and a degree in Hindu religious education, and are less able to sustain the effectiveness of the Hindu religious counseling program in Tabanan hence they lack the courage to provide counseling.

The courage to explore oneself in conducting counseling is still lacking. Many extension agents feel down when assigned or challenged to provide the counseling. It was proven that many young extension agents who were considered competent did not dare to show their Hindu religious abilities through counseling activities. Fear of a large audience still often arises when extension agents will provide the counseling. This condition is sometimes cultured and transmitted to other extension workers. Thus, young extension agents who still exist to provide counseling both on social media, TV, and Hindu counseling cooperation with the Central Ministry of Religious Affairs are only filled by extension agents who have deep knowledge and courage to provide counseling.

Lack of ability to master the counseling audience. Extension agents who have dared to appear sometimes experience problems in the form of a lack of ability to master the audience. Nerves (communication anxiety), environmental or ecological are also experienced by religious extension workers. This is caused by the community's mindset that is not fully understood and there are striking differences with what the religious extension agents understand in the community. Hindu religious counseling can be effective if there is a common meaning in the message received by the counseling participants. In the implementation of counseling activity, sometimes religious extension agents face obstacles. Obstacles in communication are

anything that interferes with the communication process and hinders effective communication, which can make it difficult to send clear messages.

Lack of innovative development of counseling materials. Hindu religious extension agents, both Civil Servants (PNS) and non-Civil Servants (PNS) are less committed to innovating, especially in terms of counseling materials. This can be observed through counseling activities during the COVID-19 pandemic, which at first glance shows a monotonous side in counseling materials. The Ministry of Religious Affairs in Tabanan Regency has a very good strategy in accommodating counseling activities during the Pandemic, which is addressed by conducting counseling on Hindu religion virtually. But slowly, it seems that there is less innovative material delivery. This can be seen through the high similarity of topics and themes of the counseling material delivered by each extension agent. Thus, this condition is sufficient to provide saturation for audiences or people who are actively listening to Hindu religious counseling through the mass media.

Lack of opportunity (time) for self-development of the extension agents. Hindu religious extension agents at the Ministry of Religious Affairs do not have time to focus on developing themselves as extension agents. This is caused by the concentration of the extension agents who are not only focused on their duties as an extension agent. The reality in the field shows that Hindu religious extension agents (especially non-Civil Servants extension agents) have a side job apart from being an extension agent. Other professions or jobs that are carried out by Hindu religious extension agents, such as staff in several village offices, teachers, entrepreneurs, and other jobs. This is due to the insufficient allowances of Hindu religious extension agents. This condition calls for non-civil servant Hindu extension agents to seek additional income through other professions. Sometimes the side profession outside of extension agents, demands a lot of time and good concentration. Thus, time and concentration on developing oneself as extension agents decrease hence perception is an interpretation of a certain thing.

Perception comes from the interpretation of each

individual, thus one person can define or interpret a word in different ways. A person's perspective on what he heard, saw, and understood is shaped by his cultural background, family, education, and personal experiences. Therefore, it is very wise if someone can communicate their thoughts well with high flexibility, according to others and within oneself, thus communication barriers that occur can be minimized. The community's mindset becomes an obstacle for the extension agents in carrying out the coaching strategy. Barriers to the frame of mind are obstacles to the formation that can occur due to differences in mindset. Different mindsets occur due to differences in backgrounds and cultures.

This difference in mindset produces a different point of view from each community. This can hamper the implementation of the coaching strategy carried out by the extension agent. Mindset is a way of assessing and making conclusions on something based on a certain point of view. Mindset differences are caused by a different number of points of view that are used as a basis or reason. The number of perspectives to think is influenced by emotion, knowledge, and experience. In overcoming some obstacles arising from differences in the mindset of Hindus, *Pasraman*, or other educational activities is carried out in implementing a coaching activity. It carried out so that society knows and understands the culture of each community. It hoped that the mindset of the culture and background of each community could be synchronized.

c. Social Environmental Factors

The social environment is also called the social context. The social environment is defined as a physical atmosphere or a social atmosphere where humans live and interact hence it can develop. The social environment greatly influences various activities which are general activities carried out by extension agents in the *Customary Villages* in Tabanan, where these activities require support from the entire community. The social environment support from *Customary Villages* in Tabanan is greatly influential in all activities carried out by extension agents. Lack of interest and attention

from the community becomes an obstacle in carrying out the coach done by the extension agents.

Environmental factors affect the running of the coaching process. This can be called a natural thing as well as an artificial thing, which means that is natural due to disturbances caused by natural disturbances. Artificial or deliberate factors, it is also one of the causes of the disturbance. Sociological factors, there are two types of association in community life. Types of association lead to differences in character. The difference in the types of association causes character difference, thus it can lead to different treatment in coaching. Anthropological factors, these obstacles occur because of differences in humans, such as in body posture, skin color, and culture.

Life as a human being is never free from challenges. Philosophers say that people who have no challenges in life are the same as dying. The higher and harder the challenge, the more meaningful it will be in life. In general, the most difficult challenges faced in human life today are poverty, ignorance, and backwardness. In religious life, the most basic and severe poverty in the challenge of humanity is the moral poverty of *srada* and *bhakti*. It is easy to overcome material poverty, but the most severe is moral poverty. For many people who are well established economically, their social status will be destroyed by moral poverty. This can be proven that the correctional institution is filled with people whose economic status and social status are already good. There are three challenges faced in religious life today, namely: a) anarchists, always impose their will to destroy and destroy the established order, such as violent demonstrations, b) a sadistic attitude, which is beyond the primal attitude of humanity, c) the decline of the moral community. These three challenges initially developed in the big cities of Metropolitan, but the reality, it has spread to all corners of the village. This is evident from the fact that there are many anarchic and brutal attitudes of the community in facing their problems in the Tabanan area. The conflict case in *Customary Villages* has proven these three elements, which have spread in all circles.

Balinese people used to be very friendly, polite,

honest, hard-working, and resilient in facing challenges. In fact, at this time, many people have fallen into anarchic, sadistic, and impolite actions in facing problems. The most tragic thing is committing suicide. This humanitarian challenge should be balanced with spiritual enlightenment through various forms as outlined by Parisada Hindu Dharma Indonesia. The lack of extension agents caused the program implementation in Tabanan is less optimal. Especially in the current era of globalization which has a significant impact on the development of local indigenous cultures. Amid the intellectual progress, Hindus are accompanied by the development of modernization, where there are many cases of *adat* that emerged. The problems that arise show the feeling of *Sagilik – saguluk paras paras sarpanaya*, the coexistence is increasingly distant, more individualist, and materialistic. The resilience of traditional societies that strengthens culture is increasingly fragile. With the development of coaching roles, gradually, there will be joys and sorrows to be faced based on the concept of *rwa bhineda*, in which two elements are always sided by side. The role of religious extension agents in fostering and providing services to the community often emerges the conflict in the community, both individual-individual and individual-community conflict. Conflict is defined as differences, contradictions, and disputes.

Conflict management experts provide different definitions of conflict according to their respective expertise. Conflict is an inner atmosphere that contains anxiety because a conflict occurs between two or more motives. These contradictions and differences encourage people to engage in conflicting activities. Some types of conflicts, namely 1) Individual Conflict, 2) Group/organization and believer 3) conflict due to competition. In further structuring, customary villages experience conflicts in the community. Based on the results of monitoring, it shows that there are many sources of conflict in Tabanan in terms of ideology, politics, economy, socio-culture, ethnicity, religion, and race (Sara) due to differences in perspectives, understanding,

and very tight competition.

It cannot be denied that conflicts always arise in human life, which is in the household, personal, group, social life, even in the life of the nation and state. A wider conflict between countries in the world as part of human civilization. Conflict arises as a consequence of social interaction. In fact that we have encountered various conflicts among customary villages that have been mentioned earlier. If we think about it conscientiously, the grave issue should not become a conflict. The village boundaries are made into conflict, where if examined more deeply, one of the elements that became the basis of the conflict is the problem of income or profit from the area.

d. Change in Work Culture

Culture is seen as the whole of human ideas and works that are accustomed to learning. Culture is also seen as human knowledge that is used to understand and interpret the environment and experiences as a basis for realizing behavior. Culture is a set of rules and norms that are shared by supporting community members, and if these norms are implemented, it can produce actions that can be accepted together (Haviland, 1988: 333). According to Koentjaraningrat (2005: 72-73), culture is human social actions or patterns for human behavior. Thus, almost all the taken actions in social life that are not accustomed to learning are actions carried out due to a very limited physiological process.

The process of institutionalizing the socio-cultural values of the organization at the Office of the Ministry of Religious Affairs in Tabanan Regency is inseparable from the role of the socialization of socio-cultural values itself, both government leaders, traditional leaders, or family leaders. Theoretically, the process of institutionalizing values towards society goes through several stages, including being known, understood, obeyed, and appreciated. The process of knowing the socio-cultural values of indigenous peoples through learning from parents from their childhood to adolescence. Indirectly, routine activities that are always carried out by parents will tend to be known, then perhaps learned by children. From the learning process, it will be improved into an

understanding. One of the indicators used to determine a person's understanding is to know the intent and purpose of the activities carried out. If there are obstacles within the person concerned during the understanding process, the next process will not be implemented, namely the obedience and compliance process. A person's obedience and compliance process are greatly determined by several aspects, including external and internal elements. For example, external factors are a leading factor (whether government, customary, or family leaders) who are firm in implementing regulations, and many sanctions are given, thus the majority of members tend to implement them. Meanwhile, the internal factor is a factor of self-understanding of what will be implemented. If the obedience that appears comes from the external factors above, then the last stage of the institutionalization of socio-cultural values, namely the socio-cultural value appreciation stage that difficult to have. However, if the obedience that grows in the community is an understanding factor, then the communities' respect for the socio-cultural values will be high. The appreciation process will look at how the community values an activity, which if the value given is positive (means beneficial) will tend to be repeated, then it will be preserved. On the other hand, if it is considered negative (means detrimental), it tends to be rejected.

The public may focus on attending the counseling activity if the subject is seen as a senior, well-known, and educated figure. However, if the extension agent is seen as a junior, not very well known, then the community or the communicant does not have the focus and passion to attend the counseling. This condition becomes a challenge and an obstacle for non-Civil Servants Hindu religious extension agents. There are still many non-Civil Servants Hindu Religious Extension Agents who are young or junior. Thus, when non-Civil Servants Hindu extension agents want to provide counseling, they must be prepared with apathy from the community who is given counseling. Technological changes in the community can be seen in plain view from the presence of symptoms, namely the

replacement of old technology with new technology. Changes in technology are often in the form of a steady change in institutionalized technology, both in society and in the market. Technology has many benefits, but technology can create problems for human life.

LCD malfunction also made it difficult and at the same time reduced the confidence of extension agents to speaking. Given that several extension agents need to present PowerPoint and others as a guide in speaking. Thus, LCD malfunction reduces the effectiveness and correctness of the material presented by extension agents. The transformation that occurs in modern society is a consequence of the fact that technology has acquired its autonomy. We do not face a human society, but a technological society. Technology consumption also means that someone consumes ideology, namely individualism. As a result, it is not surprising that someone who consumes technology can change become a selfish, egotistical, or asocial person. Thus it will lead to a bad relationship with other people. They may even not develop healthy social relationships, for example, exploiting other humans that means harmony as a reflection of a collectivist culture so that it causes alienation.

e. Social Group Formation

Efforts to manage religious diversity in the context of realizing peace are not enough to rely solely on the notions of pluralism, multiculturalism, and religious pluralism, but can also be linked to local wisdom. Atmaja (2012) defines local wisdom as the result of human creativity in abstracting their social experiences in the form of ideas or concepts that are used as guidelines for action in realizing an idealized social order, namely a peaceful society. The social experiences they get are automatically related to diversity management, given that diversity is a necessity for humans. Balinese are familiar with various local wisdom (social creativities) which can guide on managing diversity in the context of strengthening pluralism, multiculturalism, and religious pluralism in realizing peace (Atmadja, 2018: 121).

Value is an idea within humans hence it is abstract about good-bad, right-wrong, proper-

inappropriate, and sublime-not-noble which is used as a recipe for action in the life of society or the state. The norms in society can be divided into several types, depending on the type of sanction and the strength or weakness of its binding power to the individual in the context of realizing the idealized ideal, namely peace. Peace can be achieved based on morality which has a much higher consideration of what is called truth and necessity. Morality can also be distinguished from the law that morality is not created or cannot be changed through legislative, executive, and judicial actions. The sanctions imposed by morality are not like legal norms that involve physical coercion or threats, but are more internal, for example, guilt, shame, and so on.

IV. CONCLUSION

The work culture integration of the Hindu religious extension agent with Parisada in community development in Tabanan. Work culture integration is a functional integration that can be formed from the rules of the work culture value system embedded in the Hindu religious extension agents with Parisada in Tabanan. This is inseparable from the role of socialization for the younger generation. The process of institutionalizing the cultural values of extension agents embedded in Hindu religious affairs at the Office of the Ministry of Religious Affairs in Tabanan Regency cannot be separated from the role of the cultural values socialization itself, both Hindu religious extension agents and Parisada, which are governed by government regulations and customary leaders.

There were several processes done in coaching carried out by the Hindu extension agents with Parisada in Tabanan, namely; program analysis, the coaching stage, and managing the coaching result stage. For the program analysis, first, the Hindu religious extension agents with Parisada made a work program; second, one provides coaching. Finally, the results of the coaching were evaluated on the condition of the people in the target area. Constraints on the cultural integrity of Hindu extension agents with Parisada in the

community development in Tabanan. The obstacles experienced were based on observations in the field. There were three obstacles in the implementation of the extension agent's integration strategy, namely physical obstacles, differences in mindset, and social environmental factors.

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