



RESEARCH ARTICLE

CULTURE ORGANIZATION OF HINDU RELIGIOUS ADVISER IN PASRAMAN EDUCATION DEVELOPMENT

\*I Nyoman Sueca

Lecturer Institute of Hindu Dharma Negeri Denpasar, Bali Indonesia

ARTICLE INFO

Article History:

Received 22<sup>nd</sup> June, 2017  
Received in revised form  
19<sup>th</sup> July, 2017  
Accepted 16<sup>th</sup> August, 2017  
Published online 30<sup>th</sup> September, 2017

Key words:

Culture organization,  
Adviser, Hindu religious,  
Development,  
Pasraman education

ABSTRACT

This study wanted to know the culture organization of Hindu religious adviser in Pasraman education development at the Mataram city. This study used field research method with qualitative descriptive analysis, which is carried out against Hindu religious adviser in the Ministry of Religious of West Nusa Tenggara Province. In the effort to develop theory based on field data, also use the method of observation, in-depth interview method and document study and cross check data (triangulation) so that data will be obtained more accurate. From the research it can be concluded that culture organization of Hindu religious adviser in the pasraman education development has provided an incentive for the management of pasraman to build competitiveness and independence. In practice, the organizational culture of of Hindu religious adviser in the Ministry of Religious Affairs of West Nusa Tenggara Province to the current quality of quality guidance is likely to be top down and the transition period before the Government Regulation No 19 of 2006 on National Education Standards.

Copyright©2017, I Nyoman Sueca. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: I Nyoman Sueca. 2017. "Culture organization of Hindu religious adviser in Pasraman education development", *International Journal of Current Research*, 9, (09), 58350-58353.

INTRODUCTION

Building people means helping to improve their personal qualities and creating a balanced climate for quality and human resources to increase in an integrated manner (Zaenab, 2012). Law Number 20 Year 2003 of the Republic of Indonesia on the National Education System states that national education is a conscious effort deliberately designed to achieve established goals. As one form of human investment, the development of education in West Nusa Tenggara is one effort to increase the potential of human resources that leads to the improvement of individual intelligence and social welfare of public. Until now education problems in West Nusa Tenggara especially in bureaucratic level is still very dilemmatic. That is, coaching on the development of human resources and educational progress in West Nusa Tenggara is very slow when compared with the area of Bali, Java, Sulawesi, and other regions in Indonesia. The development of education at the Office of the Ministry of Religious Affairs, West Nusa Tenggara Province is one of the most important and strategic parts in the laying and guidance of human resources potential, the high number of participation and the rate of continuing education, the limited capacity, the lack of optimal public participation and the limited education budget several interrelated issues faced by the Office of the Ministry of Religious Affairs of West Nusa Tenggara Province.

How the coaching of adviser of the Ministry of Religious Affairs of West Nusa Tenggara Province to pasraman education in Mataram City, can be seen from the low quality of human resources related to the qualifications of education, in providing guidance to pasraman education in the city of Mataram. To improve the education qualification of adviser, it is necessary to handle not only the conceptual, but also strategic planning of systematic education development in the form of operational policy and five year strategic plan, formulative formulation of what must be achieved by clarifying the way of guidance and the purpose adviser of the Ministry of Religious Affairs of West Nusa Tenggara Province. However, human resources are still low can cause the results have not been maximized. Therefore it is deemed necessary to provide guidance by adviser of the Ministry of Religious Affairs of West Nusa Tenggara Province, especially in the Field of Hindu public Guidance to pasraman education in the city of Mataram. Consistency of adviser behavior of the Ministry of Religious Affairs of West Nusa Tenggara Province is part of organizational culture in facing the environment. However, such consistency may encourage or otherwise impede the organization in response to environmental change. Although of consistency can improve organizational functioning, but not all consistency can be beneficial to the organization (Evers and Lakomski, 1992). The reason is performance at extension and organizational performance and how sense of belonging, employees to bureaucracy cannot be understood well except by understanding the culture.

\*Corresponding author: I Nyoman Sueca  
Lecturer Institute of Hindu Dharma Negeri Denpasar, Bali Indonesia

Culture organization is embedded in the organization, in any organization large or small, wherever or whenever, will be found organizational culture, including in the government bureaucratic organization. The existence of an organizational culture that develops in an institute can give effect to the behavior of members of the adviser. Therefore, each organizational culture has different characteristics with other organizations and will provide different colors, as well as patterns of activity toward organizational goals (Timothy, 2008). Adviser of Hindu religious has one of the main tasks to provide guidance Pasraman education. Adviser of Hindu religious emphasized in educating pasraman education, especially in the development of Hindu religious education, Pasraman is a non-formal education institution specialized in the field of Hindu religious. This institution is an alternative, because the Hindu religious education that has been taught in formal schools from primary school level to Higher Education limited. In the formal school of Hindu religious education is taught as a science, while in Pasraman not limited to science, but as a form of self-discipline exercise and good practice of organizing life. In conducting guidance to pasraman, adviser has cultural organization. Pasraman has a close relationship with the existed of adviser of Hindu religious. In this study the reviewer wants to know and analyze the culture organization of adviser of Hindu religious in the pasraman education development.

## MATERIALS AND METHODS

This study was designed to discuss the culture organization and of Hindu religious adviser in the pasraman education development at the Mataram City. To direct the course of a research required a research design. The design of the study is also compiled based on the results of initial observations and serves to provide a general overview of the activities undertaken in the field. This research was conducted at the Ministry of Religious Affairs of West Nusa Tenggara Province, in the Division of Hindu public Guidance. The approach taken in this research is descriptive qualitative. The focus of this study was conducted on the culture organization of Hindu religious adviser Ministry of Religious, West Nusa Tenggara Province in development pasraman education at Mataram City. This is in line with the opinions of Bogdan and Biklen in Moleong (1996) which states that the qualitative approach has five characteristics: (1) done in the natural setting, (2) descriptive, (3) protrusion of process, (4) using abstract analysis deductive, and (5) the disclosure of meaning. Suprayogo (2001) states that qualitative research aims to understanding the meaning that is shown in the behavior of public according to the perspective of public itself, because it is understand, the research data is naturalistic, the method is inductive, and reporting is descriptive. The research data was collected by using participative observation technique which participated in the context adjustment, in-depth interview and documentation research. As stated Marshall in Sugiyono, (2006), that in research qualitative with natural setting more use these three techniques so to get the data needed in this research. Data were analyzed in the study following Interactive Analysis Model Miles and Huberman. According to Miles and Huberman (1992), suitable data analysis techniques used for descriptive type are descriptive tactics through three activities: 1) data collection, 2) data reduction, 3) data presentation, and 4) conclusion or verification. In this study, validity and reliability of data on the cultural organization of the Hindu religious adviser of the Ministry of Religious Affairs of West

Nusa Tenggara Province used criteria, namely: (1) credibility, (2) dependability, and (3) confirmability.

## RESULTS

**Culture organization of hindu religious adviser of the Ministry of Religious Affairs of West Nusa Tenggara Province In Providing Guidance to Pasraman education at Mataram City:** The culture organization of the adviser is inseparable from the cultural bond created. The cultural bond created by the adviser concerned, whether in the family, organization, business or nation is the cultural bond created in an institution. Culture differentiates society from one another in the way of interacting and acting to accomplish a job. Culture binds members of a group of adviser Hinduism into a unity of view that creates uniformity behave or act. Along with time scrolling, culture can be formed within the organization and can also be felt in contributing to the effectiveness of the organization as a whole. Culture organization is a system of shared meanings embraced by the adviser of Hinduism that distinguishes an organization from other organizations. In the execution of the tasks of religious adviser in the field of Hindu public guidance requires good governance, accountable and transparent to realize good governance, this is inseparable from the organizational culture component extension that begins with preparations made by extension adviser through planning, monitoring and reporting and evaluation. Some indicators that constitute a work culture such as: cooperation, needs, beliefs, understanding of adviser on the main tasks and functions of adviser. Judging from what has been done by the adviser of the Ministry of Religious Affairs of West Nusa Tenggara Province, in providing guidance in pasraman education, which provides materials related to the improvement of Sradha Bhakti through practicum in accordance with the vision of pasraman education mission, it can be seen that the culture organization of adviser religion in general goes well, especially in the increasing quality of Sradha Bhakti. The culture organization of the adviser religion Ministry of Religious Affairs of West Nusa Tenggara Province, in providing services pasraman education in Mataram City are: (1) provide coaching following the schedule in each pasraman, (2) provide continuous guidance to pasraman in the City Mataram, (3) by showing the behavior of adviser to the pasraman residents in the city of Mataram.

**Characteristics of adviser in Gived Guidance to Pasraman in Mataram City:** Personality of religious adviser in giving guidance in Pasraman, as the patient, patient character is very necessary in interact with subordinates, so that kominication will be smooth and all that is desired in doing coaching in Pasraman will be achieved. A number of important characters in the form of bind aspects behave of adviser, namely: (1) rules of behavior, such as language, terminology and rituals commonly used by a adviser religious. (2) Norms are standards of conduct that include instructions on how to do something. (3) Philosophy is the policy that the adviser believes in the things the instructor likes. (4) Regulation, are strict and enforceable rules. (5) Organizational climate is the overall "feeling" that includes the physical things, how the members interact and how the adviser religion self-control in relation to the instructor in Pasraman or outside the organization. The desire of adviser with the instructor in Pasraman, where Pasraman is expected to be an educational institution of Hindu that a nonformal is a container in carrying out the task of adivser to promote the people (public) through the increase

serada bhakti. Adviser religious is very important present in the middle of public who still need a help either in the form of material or is spiritual. To understand a culture organization can be observed from the cultural characteristics, which can be transformed into several dimensions of organizational culture. Wilderom and Van den Berg (2000) argue that for the optimization of organizational practice, organizational culture should consist of five dimensions: work autonomy, external orientation, interdepartmental orientation, human resource orientation and development orientation. Based on the characteristics of organizational culture, adviser religious of guidance the Hindu community of West Nusa Tenggara Province able to improve the capacity and role of religious social institutions and religious education institutions resilience in facing various crises, and to provide solutions in facing challenges and more advanced Hindu community issues.

#### **Attitudes of Religious Adviser in providing guidance to Pasraman in Mataram City**

The understanding of the adviser attitude toward the results of the guidance is not yet understood by all adviser and staffs in the Ministry of Religious Affairs of West Nusa Tenggara Province, this provides an illustration that there are some of adviser who carry out their work based only on task demands, implementation guidelines and technical guidance. The insight of the employees in participating in improving the quality of adviser has not been inspired or guided by the planned of the Ministry of Religious Affairs of field of guidance of Hindu society at West Nusa Tenggara Province. Meanwhile, the pattern of socialization of the results of the coaching conducted by the field of guidance of Hindu society at West Nusa Tenggara province, among others, is the socialization of the adviser attitude to the results of guidance to pasraman we do is less than the maximum. On the other hand not all a adviser have an insight into the attitude, so they also do not know the competencies that are generated in the work. We still have to repaired in all aspects, and actually the evaluation result of the coaching is not maximized because of the lack of human resources available so that is the foundation in our work.

#### **Evaluation Field of Hindu Community Guidance to Extension Workers in Conducting Development of Pasraman in Mataram City**

Evaluation of the work of the Community Guidance Division of West Nusa Tenggara province has been running smoothly, but not yet maximal because it is caused by several dilemma factors that become work inhibitors. The Office of the Guidance of the Hindu Communities of West Nusa Tenggara Province affirmed that the implementation of the main duty and function of the Ministry of Religious Affairs of West Nusa Tenggara province in general and the Division of Hindu Community Guidance, especially in the field of religion and education has the main duty as a planner and prepare service materials, guidance and guidance to the community Hinduism covering religious affairs, religious and religious education of Hinduism. This can be realized by establishing good information and cooperation communication with religious institutions as partners of the Ministry of Religious Affairs. The results of institutional work and information Field Guidance Hindu community of West Nusa Tenggara province has been running smoothly only not maximal caused by some human resources factors are still low. The Division of Hindu Community Guidance of West Nusa Tenggara Province

confirms that in the framework of implementation of the institutional work of the Ministry of Religious Affairs of the Province of West Nusa Tenggara in general and the Division of Hindu Community Guidance, especially in the field of religion and also evaluation of institutional work and information that carry the main duty as planner and prepare materials service, guidance and guidance to the Hindu community is still running on the spot. In the preparation of evaluation reporting performance of extension of Hinduism non civil servants as a form of administrative responsibility that has been done during the guidance and counseling can be carried out periodically. Reporting conducted by extension of Hinduism non Civil Servant is as an evaluation of the performance concerned so that in carrying out the task of guidance counseling can be measured, so that morally accountable to the public, in addition, extension Hindu also reported everything done in guidance and counseling. The results of the evaluation of Hindu religious education work in accordance with Government regulation no. 55 of 2007 on religious and religious education has not been maximized. This is because the low level of religious education personnel has not been evenly distributed. The evaluation of the work of Hindu religious education is to broaden the horizons and knowledge of Hindu religious educators at various levels. However, this has not shown the maximum results especially on the mastery of learning materials of Hindu religion and improve the quality of teaching and learning process implementation in order to realize the quality of religious education in the city of Mataram has not run as expected.

#### **DISCUSSION**

The process of coaching extension workers in providing education in the concept of Hindu religious teachings is a community-based education held in the form of Pasraman, as for the purpose of improving *sradha* and *bhakti* of the younger generation of Hindus or learners. Implementation of pasraman education is part of community-based education organized by social institutions and traditional Hindu religious and education in pasraman will run smoothly needed support, the role of the community around where pasraman is located and the process of organizing education pasraman assessed very important in an effort to improve the quality religious education and Hindu religious education. The learning process at pasraman in Kota Mataram uses various methods, with the aim that teachers can deliver materials easily to their students, and students can understand with what is delivered by the teacher, pasraman as one of the pillars of non formal education is expected to play the role properly. To emphasize the process of learning by taking into account the various challenges faced in the development of religion in general, as well as the follow-up that needs to be done in improving the service of religious life to facilitate the students in implementing the *sradha*; and enhancement of understanding, practice, and the development of religious values for individuals, families, communities and postman organizers in Mataram City. The expected independence of Pasraman in the future is heavily linked to various uncertainties and possibilities. Thus, in accepting the enactment of the National Education Standards, it is a challenge that must be faced through strength, human resources (educators and education), capability pasraman chairman, organizational capacity that form a conducive climate and partnership with the community or Hindu people who care about pasraman, and parents who can be empowered as donator.

The pasraman performance in the future, no longer a pasraman that depends on the strength of government solely, but built by independence and cooperation between the community and Hindus themselves. Limited resources must be managed effectively and efficiently and developed in accordance with the potential that exist in pasraman environment itself. The transformation process must be measured according to the performance criteria of the adviser set for the Hindu Community Guidance Field to have an added value for a nonformal education. For Pasraman in Mataram City, the totality of sacrifices issued by adviser so far is the satisfaction of primary, secondary and tertiary public.

### Conclusions

From the research result, it is known that the weakness of the development of Hinduism in West Nusa Tenggara Province is based on the indication of the weak understanding of adviser and the absorption of people towards religion, so there is still much confusion with the traditional practice done by the adviser. Many obstacles are in the implementation of hindu religious guidance counseling, this can be seen from the small number of adviser that is not in accordance with the needs of the people, the scarcity of Hindu adviser is also caused by the distrust of local governments or institutions to recruit employee honorary adviser who can strengthen the Hindus. For that required appropriate coaching strategies to get around this, and of course absolute is the availability of a coach who has multicultural and universal insight. The coaching of Hindu adviser essentially covers the physical and intellectual aspect or more refined in spiritual matters. This means simply that people should push themselves to work hard (karma yoga) in accordance with their swadharma to improve their welfare. At the same pace he must grow in the spirit, thus showing the virtues of a laudable budhi. So it is easy to evaluate whether the coaching failed or succeeded by seeing the results of the behavior of the community. Therefore, in this research, there are some suggestions recommended to related parties that is to the Ministry of Religion of West Nusa Tenggara Province should be in making the policy, especially in the attitude of the extension staff should be done stages in a holistic manner, and the research findings should be managed well in order to be designed according to the needs that exist. For the Director General of Hindu Community Guidance of the Ministry of Religious Affairs of the Republic of Indonesia, the standard of

coaching for extension workers should be set up in order to maintain the quality of service to the people of West Nusa Tenggara, one of them with the appointment of adviser is prioritized. For the development of existing adviser, the results of this study are expected to make a meaningful contribution in the development of science, especially coaching adviser have not been maximal, especially adviser in the city of Mataram.

### REFERENCES

- Davis, G.A. and Thomas, M.A. 1989. *Effective School and Effective Teachers*. Massachusetes: Allyn and Bacon.
- DeRoche, E.F., 1985. *How School Administrators Solve Problems*, London: Prentice-Hall, Inc.
- Evers, C.W., and Lakomski, G. 1992. *Knowing Educational Administration: Contemporary methodological Controversies in Educational Administration Research*, Oxford: Pergamon Press.
- Government Regulation No. 19 of 2006 on National Education Standards
- Government Regulation of the Republic of Indonesia No. 55 of 2007 on religious and religious education.
- Law of the Republic of Indonesia Number 20 Year 2003 on National Education System.
- Lipham, J.M., Rankin, R.E., and Hoeh, J.A., 1985. *The Principal: Concepts, Competencies, and Cases*. New York: Longman, Inc.
- Miles, Matthew B dan Huberman, A Michael. 1992. *Qualitative Data Analysis*. Jakarta: Universitas Indonesia Press.
- Moleong, L. J. 1996. *Qualitative Research Methodology*. Bandung: PT Remaja Rosdakarya.
- Sugiyono. 2006. *Quantitative, Qualitative and R and D*. Bandung: Alfabeta.
- Suprayogo, I. 2001, *Social research methodology*. Bandung: Remaja Rosdakarya.
- Timothy J.A. 2008. *Organizational behavior*. Jakarta: Salemba Empat.
- Wilderom, C.P.M and Van den Berg, P.T. 2000. Firm culture and leadership as firm performance: A resource-based perspective. *Center for Economic Research*. 3: 1-50.
- Zaenab, S. 2012. *Human Resource Management in Early Childhood Education*. Disertasi Tidak di Publikasikan di Perpustakaan Universitas Negeri Malang.

\*\*\*\*\*