

Pasraman Budaya At Dalung Tourism Vocational School

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Abstract: *Dalung Tourism Vocational High School (SMK) is a school that prepares students to be skilled in the tourism industry. However, the learning provided is not only related to the skills of tourism guides, but also teaches practical culture consistently to students. This is clearly stated in the school's vision and mission which seeks to create superior human resources in the field of tourism guides and culture. Skills in the field of culture greatly support the productivity of graduates when they enter the workforce. Tourism is very close to culture, so those who are proficient in the field of culture will automatically be able to become good as tourism guide. The cultural material provided relates to practical matters in Bali regarding Hindu traditions and culture such as mejajahitan for female students and ngulat klakat, nglawar and the like for male students. After graduation, students are expected to be able to become qualified in the tourism vocational and still preserve the culture where they come from.*

Keywords: pasraman budaya, Dalung Tourism Vocational School, curriculum

I. Introduction

The Dalung Tourism Vocational High School (SMK) is one of the vocational schools that prepares students to be able to improve their intelligence, knowledge, personality, noble character, and skills to live independently and be able to take further education in the tourism industry. This vocational school is under the Bali Dwipa Tourism Education Foundation, previously known as the Bali Tourism Foundation. This foundation is concerned with organizing education and training in the tourism industry to produce graduates who have high competence, able to compete in the national and international industrial labor market. The Dalung Tourism Vocational School has a strong commitment to become a quality and professional educational and training institution that is able to excel with an international perspective, which is in line with the demands of science and technological developments, while adhering to the school's vision/mission as well as the noble values of religion and culture.

At the beginning of its establishment in 2008, the Dalung Tourism Vocational School was located on Jalan W. Gebyag, Padang Luwih. However, with the increase in the number of students who register, the appreciation and trust of the community, the school is developing itself to improve the quality of buildings and student learning facilities. For this reason, a new, more adequate building was built on Jalan Mudu Taki II. The Dalung Tourism Vocational School has a vision: "Under the Bali Dwipa Tourism Education Foundation, to make the Dalung Tourism Vocational School (PARADA) outstanding, qualified and competitive, with a global perspective based on links and matches, based on the noble values of religion and culture." This vision means that the Dalung Tourism Vocational School is ready to excel by always adhering to quality and having global insight. In the implementation of education, the Dalung Tourism Vocational School always tries to put forward the concept of link and match, namely synergizing with the industrial world which absorbs workers trained by the school. Nevertheless, the Dalung Tourism Vocational School still puts forward the noble values of religion and culture as the initial foundation for the formation of the character of students.

II. Discussion

Learning in the pasraman system must prioritize a harmonious relationship between the teacher and the student. With this harmony, teaching and learning activities will occur optimally. As the Minister of Religion Decree No. 56 of 2014, confirms that Hindu religious and religious education is called pasraman, which in the non-formal type, is usually held in temples or schools after Nyepi. But this time, it is very different from the Pasraman budaya at the Dalung Tourism Vocational School. Formal educational institutions, which actually exist, organize pasraman every Purnama day (once a month) by eliminating classroom learning. As for the coaches of the pasraman, the teachers at the school themselves, some did invite trainers outside the school.

2.1 Pasraman budaya as Non-Formal Education

In Law no. 20 of 2003 concerning the National Education System Article (3) states that National Education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, independent, and become good citizens, democratic and responsible. Article 30 Paragraphs 1-4 states that (i) religious education is organized by the government and/or community groups of religious adherents, in accordance with statutory regulations; (ii) Religious education has the function of preparing students to become members of the community who understand and practice the values of their religious teachings and/or become experts in religious knowledge; (iii) Religious education can be carried out through formal, non-formal and informal education channels; (iv) religious education in the form of *diniyah* education, *pesantren*, *pasraman*, *pabhaja samanera* and other similar forms.

In addition to the article above, in Law no. 20 of 2003 concerning the National Education System in article 31 paragraph 1 states that religious education is intended to shape students into human beings who believe and fear God Almighty and have noble character. This legal basis is one of the foundations for religious people in carrying out religious education in Indonesia. Specifically

for Hinduism, religious education is carried out in the form of pasraman. Pasraman is a Hindu religious educational institution that aims to strengthen the character of its students based on the Vedas. Relevant to the law, the establishment of a pasraman in Indonesia is also inseparable from the Regulation of the Minister of Religion (PMA) Number 56 of 2014 concerning Hindu Religious Education. In Article 1 Paragraph 1 of this PMA it is explained that Hindu religious education is a formal and non-formal education channel in the Pasraman forum. Formal Pasraman is a structured and tiered pasraman education path consisting of Pratama Widya Pasraman, Adi Widya Pasraman, Madyama Widya Pasraman, Utama Widya Pasraman and Maha Widya Pasraman. While the non-formal pasraman is an educational path outside the formal pasraman which is carried out in a structured manner.

Non-Formal Pasraman organizes non-formal Hindu religious education, the content of which is adjusted per level of education, namely the level of children, adolescents, and adults. The basic is full of religious learning, deepening, and religious practices in order to deepen *Sraddha* and Hindu Human Resources (HR) in their area. Usually organizes learning about *tattwa*, ethics, ceremonies, yoga practice, *dharmagita*, *upakara* practice, daily prayer recitation, deepening of reading the holy book and *trisandya* and other materials. Based on the description above, the Pasraman budaya of the Dalung Tourism Vocational School is included in the Non-Formal Pasraman, even though it is a tourism-based formal education institution. The Pasraman budaya of the Dalung Tourism Vocational School organizes Hindu nuanced education with content or material adapted to the level of students with learning materials about *Dharmagita*, *Meulatan* Practices, *Nyurat Lontar* and *Pranayama*. The Pasraman activities are regularly attended by 800 students from all grade levels, both Hindu and Non-Hindu. For the learning process itself, it is carried out by the teacher at the school, coordinated by the Hindu Religion Teacher.

According to Jacques Delors (1998: 86) in his book entitled "Learning: The Treasure Within", the learning process which is part of an educational effort, must master the 4 pillars of knowledge, namely; Learning to do, learning to know, Learning to live together and learning to be. Like what activities have been carried out at the pasraman budaya, fulfilling the 4 pillars of knowledge, students are actively invited to be able to understand the form of Balinese culture, by practicing directly. Students are also trained to be able to respect each other, tolerance between religious communities, and in the end reach students who graduate from tourism vocational schools who know well the concepts, practices and philosophical meanings of these activities. While looking at the difference from Sutarti's research (2011) entitled "Children's Pasraman Kerobokan Village, North Kuta District (Hindu Education Perspective)", it is clear that the Pasraman budaya has a practical characteristic of learning but is not carried out incidentally or not short. Pasraman activities that are held regularly, with responses to things that are not urgent, are the main characteristics that can actually increase the interest of pasraman participants and the support of parents and guardians.

In Hinduism, there are 3 ways to gain knowledge (learning), namely; (1) *Srawanam* (learning by seeing directly), *Mananam* (knowing and analyzing) and *Nidhidhisanam* (becoming). Judging from these three ways, the learning process at the pasraman budaya is classified according to the teachings of Hinduism.

2.2 Pasraman and Curriculum Management

Regarding the management of the Pasraman budaya, it is carried out by the Coordinator under the supervision of the Principal and the Dalung Tourism Education Foundation. All forms of expenditure are charged to the budget contained in the foundation funds. On average, every time the pasraman activity is held (per month) which is attended by a total of 800 students, the foundation spends Rp. 2,000,000, - up to Rp. 2,500,000, -. For direct retribution fees from students, it includes fees at the beginning of school re-registration. The coaches who come from school teachers, do not get additional funds, because of the transfer of ordinary learning to pasraman. Only out-of-school coaches receive local transport fees. In managing the pasraman, the Deputy Head of Public Relations of the Dalung Tourism Vocational School who also serves as the Pasraman budaya Coordinator, Ni Luh Erawati (interview on 15 August) said that:

To manage this pasraman budaya, is really a big challenge for us. Especially in terms of the amount of costs incurred, which so far have not received assistance from the local government, nor is it related to professional trainers. Several times we sent letters to several government agencies, but so far it has not been realized, including to IHDN Denpasar in 2017. As for the curriculum at pasraman, even though we as organizers are formal educational institutions, we also observe and study the Decree of the Minister of Religion, that the mandatory curriculum for formal pasraman is emphasized, but in non-formal pasraman, it is not only firmness/mandatory content. For this reason, we have taken the initiative to include *tattwa*, ethics and events material in this pasraman budaya, which is implemented in the form of *Mejejahitan* and *maulatan* activities, *Dharmagita*, *Nyurat Lontar* and *Pranayama*".

The curriculum as a program / learning plan, not only contains a program of activities, but also contains the objectives to be pursued along with evaluation tools to determine the success of achieving goals, besides that it also contains tools or media that are expected to support the achievement of these goals. The curriculum as a plan is prepared to facilitate the teaching and learning process under the guidance and responsibility of schools or educational institutions and their teaching staff. So the curriculum is an educational program that contains various teaching materials and learning experiences that are programmed, planned and designed systemically on the basis of applicable norms which are used as guidelines in the learning process for education staff and students to achieve educational goals.

The Pasraman budaya Curriculum of the Dalung Tourism Vocational School in question is a program of Pasraman budaya activities which consists of planning the implementation time, the material provided and the goals to be achieved. Pasraman budaya curriculum; 1) *Tattwa* (*Nyurat Lontar* and *Pranayama*), 2) Ethics (*Dharmagita*) and Events (*Majejahitan* and *Maulatan*), with the following description:

Place : Dalung Tourism Vocational School (Pasraman Budaya)
Day/date : Every Full Moon (date and day adjust)
Time : 07.00-Finish

The forms of this training activity are:

1. Prayer (45 minutes)
2. *Dharma Wacana* (45 minutes/about the Pasraman budaya material)
3. *Dharma Gita* (150 minutes)
4. *Mejaitan* (150 minutes)
5. *Meulatan* (150 minutes)
6. *Pecaruan* (150 minutes)
7. *Nyurat Aksara* (150 minutes/*ete-ete upakara*)

Achievement Target

Female students after attending the Pasraman budaya for 3 years are able to:

a. *Mejaitan*:

- 1) Students are able to make various types of *kulit tipat*
- 2) Students are able to make *sampian sodan*
- 3) Students are able to make *penyeneng & Wakul*
- 4) Students are able to make *tamiang & Sampian Penjor*
- 5) Students are able to make *Taledan & Taledan Prayascita*
- 6) Students are able to make *Cenigan & Lamak*
- 7) Students are able to compete with *Canang, Kwangen & Pejati*
- 8) Students are able to compete for *Sodan & Tipat*
- 9) Students are able to play the *ayaban Tumpeng 7*
- 10) Students are able to compete with *Prayascita, Tebasan Durmanggala*.

b. *Nyurat*:

- 1) Students are able to write Balinese script
- 2) Students are able to draw *senjata*

c. *Dharma Gita*:

- 1) Students are able to sing *Gending Rare*
- 2) Students are able to chant *Sekar Madya*
- 3) Students are able to sing the *Kidung Warga Sari & Kawitan Warga Sari*

Male students after attending the Pasraman budaya for 3 years are able to:

d. *Meulatan & caru*:

1. Students are able to make various types of *tipat*
2. Students are able to make *Sengkui*
3. Students are able to make *Kisa*
4. Students are able to make *Klakat*
5. Students are able to make *ngeracik basa*
6. Students are able to make *adonan Lawar*
7. Students are able to make *adonan Sate*
8. Students are able to make *Ben Caru*
9. Students are able to *metanding Caru*

2.3 Training Patterns and Activity Materials

All Dalung Tourism Vocational School students as participants in the Pasraman budaya activities. Starting from the level of class X, class XI and class XII. Both son and daughter. From the competence of culinary and hospitality expertise. This includes both Hindus and non-Hindus. Being a privilege is the Pasraman budaya activity which is held once a month to coincide with the Full Moon, all Pasraman budaya participants who are students of the Dalung Tourism Vocational School use Balinese Traditional Clothing. This was true before the Governor Regulation regarding the use of Traditional Clothing in Bali. Traditional clothing in question is clothing or traditional clothing used to go to the temple. Consists of:

- a. Men: *Udeng, Safari, Saput, Kamen*
- b. Women: *Kebaya, shawl and kamen*.

For non-Hindu students, this has been communicated from the start before students join the Dalung Tourism Vocational School. And at the parents' meeting at the beginning of the school year. So that the Pasraman budaya Program can be well received by all residents of the Dalung Tourism Vocational School. The pasraman budaya training program is an activity designed to develop human resources through a series of identification, assessment and planned learning processes. This is done through efforts to help develop the skills needed to be able to carry out tasks, both now and in the future. This means that training can be used as a tool that serves to improve organizational performance problems, such as effectiveness, efficiency and productivity. Training is also a learning effort organized by organizations, both government and non-governmental organizations or companies with the aim of meeting organizational needs and achieving organizational goals.

Training as part of education contains a learning process to acquire and improve skills, a relatively short time and methods that prioritize practice over theory. Some of the definitions above illustrate that training is a process of helping trainees to acquire skills in order to achieve effectiveness in carrying out certain tasks through the development of thought processes, attitudes, knowledge, skills and abilities. The pattern of training carried out in pasraman budaya activities refers to the Project Based Learning method. Project-based learning or project-based learning is a student-centered learning model to conduct an in-depth investigation of a topic. Students constructively carry out deepening learning with a research-based approach to serious, real, and relevant problems and questions. Characteristics Project Based Learning has characteristics that distinguish other models. These characteristics, among others

1. Centrality. In project based learning, the project becomes the center of learning.
2. Driving questions. Project based learning is focused on questions or problems that lead students to find solutions with appropriate scientific concepts or principles.
3. Constructive Investigation. In project based learning, students build their knowledge by conducting independent investigations (teacher as facilitator).
4. Autonomy. Project based learning requires student centered, students as problem solvers of the problems discussed.
5. Realism. Student activities are focused on work that is similar to the actual situation. This activity integrates the authentic task and produces a professional attitude.

Objectives of Project Based Learning Every learning model must have a purpose in its application. The objectives of project based learning, among others:

- a. Improve students' ability to solve project problems
- b. Gaining new knowledge and skills in learning
- c. Make students more active in solving complex project problems with real product results
- d. Develop and improve students' skills in managing materials or tools to complete tasks or projects
- e. Increase student collaboration, especially in group PjBL

With this Project Based Learning method, it is hoped that the training carried out can be useful for students, besides that students will have skills that can be applied in the community. The goal of achieving the training materials as determined, with this method causes Pasraman activities to continue to grow and get appreciation from all related parties.

Majejahan and Maulatan Activities

When talking about Balinese culture, it is very familiar about how the Balinese people live their lives. Cultural practices, not easily separated from ethical and aesthetic values, can especially be seen during the implementation of various Ceremonies, which present offerings as a form of *yantra* to worship Ida Sang Hyang Widhi Wasa. The completeness of this offering is the responsibility of not only the offerings, but also all the mothers involved, who are in the local environment. Because it cannot be done alone, the Balinese people apply a system of cultivating, or working together, at the same time. All of this, monitored by mothers and teenage girls. So, it is an unwritten requirement that every Balinese woman (whether married or not) at least can get *nues* and nanding offerings known as *mejejahan*. Seeing the importance of this, the pasraman budaya included this activity as a training material for female students. According to the results of an interview with the builder of ceremonies, Ni Luh Putu Yudiasminiati (interview on August 15) stated that:

We as supervisors of this field realize that the shape of the offering in each region in Bali is naturally different, because it is influenced by the *Desa*, *Kala* and *Patra*. However, with this awareness, we finally determined that the form of the offering given was the Badung version, with the reason, our location in Badung, students are also the majority of Badung residents so it will be easier to understand the training materials for each level are different, for example for class XII, practice making *ayaban* and *tumpeng pitu*, Class XI making *pejatian* or *byakaon*, class X starting with *ngulat tipat*. The material continues to rotate every week, and for students who have mastered it, it will help their friends who cannot.

Based on the results of the interviews above, it can be seen that the form of the trained *banten* is the Badung version, supported by several reasons. The existence of cooperation between the trainer and students builds a harmonious relationship, as a hallmark of *pasraman*.

Material	Level		
	X	XI	XII
Mejaitan	Ngulat various types of Tipat	Making Tamiang	Metanding Flowers: Canang, Kwangen
	Making Ceper and Sampian Sodan		Metanding Pejati
	Making Sampian Perass	Making Sampian Penjor	Metanding Sodan & Tipat
	Making Penyeneng	Making Taledan and taledan Prayascita	Metanding Tumpeng
	Making Wakul	Making Cenigan and Lamak	Metanding Tumpeng 7

Table 1: Materials for female students

Source: Doc. School



Photo 1: Class XI female students *mejejahitan byakaon*

Source: Doc. Personal

Likewise with male students directed to *maulatan*, when female students to *mejejahitan*, recently *maulatan* also developed into training in making *caru* and processing satay and *lawar* for *magibung* purposes with all students per class at the end of the *pasraman budaya* activity. According to I Nyoman Widianara (interview on August 22, 2020), the *Maulatan* coach always stated the following:

With a very large number of students, even exceeding the capacity, it is not comparable to the number of trainers who are only 4 people, so first I have to group them per class, and then divide the available materials together. For class XI practice making; *katik satay*, *caru lima*, *caru dua*, *caru besar*. For class XII, the task is to divide the *caru* or *metanding*. For non-Hindu participants, they are not forced to be involved in making *caru*. This activity is full of philosophical values.

Based on the information from the interview above, it can also be concluded that non-Hindu students can carry out independent activities during the process of cutting chickens to *metanding caru*. This is a form of tolerance between religious communities that is trained from an early age. Regarding the training material, it also adjusts to the grade level, which is summarized as follows:

Material	Level		
	X	XI	XII
meulatan	Making various types of tipat	Making base	Making Ben Caru
	making Sengkui	Ngolah base (Base Rajang, Base Genep)	Metanding caru
	Making Kisa	Making adonan sate	Making Ben Caru
	Making Klakat	Making Lawar	Metanding caru

Table 2: Materials for male students
Source: Doc. School



Photo 2: male student meluatan
Doc. Personal

Dharmagita Activities

In every implementation of the Ceremony in Bali, it is always accompanied by the chanting of a sacred song (*Dharmagita*) which is adjusted to the type of ceremony itself. *Dharmagita* is one of the art media that is very supportive in understanding religious teachings and increasing spiritual awareness. *Dharmagita* comes from Sanskrit and consists of two words namely Dharma and Gita. Dharma means truth/goodness, duty, law, rule. While Gita means singing / song. So, Dharma Gita means a truth song that is usually sung during religious ceremonies. Dharma Gita is also defined as a religious art that uses sound or vocal media in Hinduism. In it there are poems that have been summarized in such a way and filled with religious teachings, then sung in a very charming voice. The implementation of the Dharma Gita is carried out at a *yajna* ceremony whose songs have been adapted to each *yajna* that is offered.

The Dharma Gita is part of the *Panca Gita* which is sounded at the time of the *yajna*. The *Panca Gita* are five types of sounds or sounds that accompany or support the implementation of *yajna*. The five *gita* consist of: Mantra Vibration, Bell Sound, Kidung Sound, Gamelan Sound, and Kentongan Sound (Kulkul). The five voices of the five *gita* give a vibration of silence, spiritual purity and foster imagination, creativity and as a masterpiece of *adhiluhung*. There are several benefits of *Dharmagita*, namely:

1. Appreciate religious teachings deeply so that their feelings, thoughts, and intellect become smooth.
2. Religious songs sung in the *Dharmagita* can vibrate the realm of taste and increase *Sraddha Bhakti* to Sang Hyang Widhi Wasa and His *prabhava*. In connection with the implementation of the *Dharmagita* in Hindu religious ceremonies, Sama Veda 8.29 reads "*Gayo sa sasravartani*" which translates to "We sing the Samaveda mantras in a thousand ways". Also contained in Regveda II.43.1 which reads "*Ubhe vacau vaditi samaga iva, gayatram ca traistubham canu rajati*", which means "Birds sing in tones like a Sama Veda reciter, chanting mantras in the rhythm of Gayatri and Tristubh".
3. Control yourself from the influence of *Adharma*.
4. Preserving Culture.
5. To support the implementation of *yajna*.
6. As a means of communication, namely spiritual communication. For a devotee to get closer to Brahman, it can be done by using *kirtanam*, which is singing/ singing God's songs continuously.

Nyurat Lontar Activities

At that time, lontar itself was considered very sacred because it was a combination of the thoughts of scholars and traditional and religious leaders at that time with facts that had happened as a reference, this made people at that time believe in lontar as an answer if something happened an insurmountable problem or condition. Some lontars at that time were still hereditary in nature, meaning that the contents of the teachings of a lontar would continue to be passed down to the next generation without any renewals and additions because only holy people were believed to be able to read, interpret, and add certain teachings to a lontar. This made the Balinese lontar at that time discuss more about the genealogy of the king and his descendants to date, then also discuss religious teachings both in terms of theory and practice, constitutional science to the science that discusses treatment and disease. According to Ni Made Ardiya Garini (interview on August 25, 2020) as the supervisor of the Nyurat Lontar activity stated that:

On the other hand, at the same time, paper has been found as a more efficient and effective writing medium. This step made people move from using palm leaves to white paper. However, over time, the use of paper decreases, because its durability is less than that of palm leaves. However, despite knowing the shortcomings of paper media, we were forced to use this media, because the cost for palm leaves is quite expensive. So to get around this, the use of palm leaves for correspondence is only for evaluation. The rest, we use the photo-create technique. This means that the use of gauze and picture books is dominant.

Furthermore, I Putu Agus Sutena as the main coach of Nyurat Lontar activity in an interview on 29 August stated that:

The Balinese script, especially the Wianjana script, has 18 characters with several additions such as *gempelan*, *gantungan*, *aksara swalalita*, *aksara suara*, *aksara angka*, and *pengangge suara* and *tengenan*. Then, another uniqueness lies in the tools and materials that are very easy to obtain and also friendly to the environment. Some of the tools and materials needed in the ejection of lontar include; Thick leaves that have been cut 30 cm long, Pengrupak (stationery), and burned candlenut.

According to the informants, although the materials used are eco-friendly, specifically for lontar, they consistently use paper media, where students will be told to bring tools and materials two days in advance.

Pranayama Activities

Pranayama is an exercise to regulate the breath. This practice is the main component when doing yoga. In Sanskrit, "*prana*" means life energy and "*yama*" means control. The purpose of *pranayama* is to connect body and mind. This exercise also helps the body to provide oxygen. Most of today's *pranayama* practices are not based on the original passages, but contemporary *pranayama* practice often finds a number of additional variations on the basic breathing pattern. Modern *pranayama* tends to aim at integrating modern knowledge with more traditional yoga teachings and focuses more on explaining the physiological and psychological benefits that occur when practicing *pranayama*.

The techniques in pranayama have different effects such as different benefits in each yoga pose. In general, *pranayama* is done in an upright sitting position such as the cross-legged pose, hero position or lotus pose, the goal is to make the breath flow smooth and even and not tense even when holding your breath. The implementation of *pranayama* at the Pasraman budaya of the Dalung Tourism Vocational School is carried out before starting the prayer. The purpose of this *pranayama* is not only to prepare oneself before starting the prayer, but also to calm oneself, regulate emotions so that one can follow all activities properly.

The most important thing about proper breathing is *prana* or vital energy. Breathing techniques that are well known, teach how to activate, stimulate energy that makes us feel calm, relaxed, and comfortable. In yoga, this energy that we breathe in, and

which feels refreshing with each breath is called *prana*. *Prana* is energy which is universal in nature – *prana* is everywhere. A portion of *prana* is also present in the human body. *Prana* flows in the superficial layer (close to the surface) to protect the body and its organs. Breathing is the process of inhaling vital energy and removing waste matter from the body and mind. Generally, breathing involves inhaling and exhaling, which is incidental only. In *prānāyāma* the process of breathing includes holding the breath. There are three phases in *prānāyāma*:

1. *pūraka* (inhalation or inhaling)
2. *kumbhaka* (retention or holding of breath)
3. *recaka* (exhalation or release of breath)

Kumbhaka is the activity of holding and exhaling breath from the lungs. This is a very important stage. Retention of breath will increase the level of *prana* (energy) in the body, and regulate the flow of *pranic* energy throughout the body. Thus *prānāyāma* will help eliminate disease and slow down the aging process of the body. There are many breath control techniques, and some of them are *sūrya-bedha* or *sūrya-bedhana* (sun-breathing); *ujjayī* (calming breathing); *bhastrikā* (breathing breath); *kapāla-bhāti* (brightening the skull); *kumbhaka-prānāyāma* (breath holding).

1. *Prānāyāma* reduces toxins and wastes from our body, and protects the body from disease transmission.
2. *Prānāyāma* helps with digestive function. With proper breathing, metabolism and health conditions will improve.
3. *Prānāyāma* develops concentration of mind (focus), also combats stress and relaxes the body. Controlling the breath also gives calm and peace of mind.
4. *Prānāyāma* leads to better self-control. With concentration, we are better able to cope with emotions and reactions. The mind can function more clearly, avoiding disputes and wrong decisions. In addition, self-control also includes control over the physical body.
5. *Prānāyāma* leads to a spiritual journey through the body and relaxed mind.
6. When properly practiced, *Prānāyāma* has great curative value. Hiccups, coughs, asthma, and pain in the head, ears, and eyes, are some of the symptoms that can be effectively treated through breathing control.
7. *Prānāyāma* is also said to reduce defecation, urine, and phlegm.
8. Furthermore, *prānāyāma* strengthens and refreshes the body, mind, and has a rejuvenating effect.

If time permits, *pranayama* activities will be carried out after praying together. Setting the right breath, is expected to be able to bring positive energy and enthusiasm to all students of Pasraman budaya.

III. Conclusion

The form of the cultural boarding school at the Dalung Tourism Vocational School is a) non-formal boarding school, containing Balinese cultural practices, by prioritizing 4 pillars of knowledge, namely learning to do, learning to know, learning to live together and learning to be. b) In managing the pasraman, technically assisted by the coordinator of the Pasraman budaya who is under the supervision of the principal and the Dalung (Bali Dwipa) Tourism Education Foundation. c) The curriculum consists of planning implementation time (in the table of activities per month), d) Training patterns and activity materials (*Tattwa* in the form of *Nyurat lontar* and *pranayama*), Ethics (in the form of *Dharmagita*) and Events (in the form of *majejahitan* and *maulatan*), which held every Purnama Day, where each activity has its own learning outcomes that participants must be able to surpass in 3 years of being active in the pasraman budaya.

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