

Pasraman Widya Gitanjali's Strategy In Increasing Sraddha And Bhakti Of Hindu People

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Abstract: *This journal article investigates the important role played by the Widya Gitanjali pasraman in increasing the sraddha (faith) and bhakti (devotion) of Hindus. Pasraman is a Hindu religious education center which functions as a place for Hindus to deepen their understanding of Hinduism. In this context, this research aims to explore various strategies that can be used by pasraman to increase sraddha and bhakti among Hindus. This research uses qualitative methods by collecting data through interviews, observation and literature analysis. The research results identified a number of effective strategies in achieving this goal. These strategies include in-depth religious education, performance of puja and rituals, meditation and yoga, devotion (sewa), scripture study, satsang (spiritual discussions), celebration of Hindu holidays, building supportive communities, community service, and use of technology. In this study, we describe how each of these strategies can be applied in pasraman and how these strategies can contribute to increasing sraddha and bhakti of Hindus. This article provides valuable insight for pasraman leaders and managers, as well as those interested in understanding how pasraman can act as important agents in strengthening spiritual belief and devotion among Hindus. The results of this research can be used as a guide for the development and improvement of pasraman as well as other efforts aimed at improving the spiritual life of the Hindu community.*

Keywords: Pasraman, sraddha, bhakti, Hindus

I. Introduction

To disseminate knowledge about Hindu religious teachings among the younger generation of Hindus, a special strategy is needed, one of which is by establishing a pasraman as a place for the process of religious learning and religious activities. The community development strategy and religious education strategy is a method or method used to instill Hindu religious values in the community, so that religious values truly are an integral part of the personality of every Hindu. Pasraman is also a place to provide knowledge about Hindu religious teachings to its people, especially the younger generation, which is expected to provide more knowledge and provide enlightenment to the younger generation of Hindus, so that they can increase sraddha and bhakti. The strategy for increasing sraddha and bhakti is very important, because strengthening the faith of the people, especially the younger generation of Hindus, is determined by the strategy they use. According to Titib, (95-97: 2003).

Community development, especially for the young Hindu generation in Dusun Ngis, Buwun Sejati Village, Narmada District, West Lombok Regency. A strategy is really needed to establish a pasraman as a place to grow and develop religious awareness so that it can increase sraddha and devotional service. Because in improving religious education the strategy of establishing a pasraman plays a very important role, especially in remote areas. Because the conditions of the people, especially the young Hindu generation in big cities, cannot be equated with the Hindu young generation in remote areas, let alone the minority in number. Pasraman is a place where people, especially the younger generation of Hindus, play an important role in religious education and formation to increase their sraddha and bhakti.

Pay attention to the phenomena that occurred from the author's experience when he was assigned to community service with the team in Dusun Ngis, Buwun Sejati Village, Narmada District, West Lombok Regency. From the results of the survey, there is a young generation of Hindus who change their faith almost every year. According to parents who have daughters who change their faith, they accept it because it is a karmic debt. It is believed that previously the younger generation of Hindus adopted another faith, so now their children have to pay, that's what parents understand. However, there are also parents who do not accept their children changing religions or changing beliefs. This is what the community, religious leaders and community leaders want to have a pasraman in Dusun Ngis. Then, from the community service activity program that was prepared, one of them was to form a pasraman as a place or forum for religious study in increasing sraddha and devotion, so that this program became a priority scale. Finally it was formed and was inaugurated by the Head of West Nusa Tenggara Province Hindu Community Guidance with the name Pasraman Widya Gitanjali in Dusun Ngis, Buwun Sejati Village, Narmada District, West Lombok Regency.

Basically, the community has wanted to form a Pasraman for a long time, but because they didn't understand the procedures for forming a pasraman, then in the end the IAHN Gde Pudja Mataram Community Service Team came in with its task of implementing the *Tri Dharma* of Higher Education. From community service duties, information was obtained that the community in Dusun Ngis needed to build Pasraman. From the results of observations by the Community Service Team, they finally made a program, one of which was establishing Pasraman as a priority scale apart from coaching programs and others. This program was delivered to the head of Dusun Ngis, religious leaders and community leaders, then the program presented was welcomed with enthusiasm by the leaders and the community.

Then the head of Dusun Ngis, namely Mr. I Made Supartha, along with several religious figures and community leaders held a meeting which was attended by 2 Banjars, namely Banjar Kelodan and Banjar Kertayasa. After discussion or consultation, it was agreed to establish a Pasraman with the name: Pasraman Widya Gitanjali, and on November 15 2020 it was inaugurated by the Head of Hindu Community Guidance at the NTB Regional Office of the Ministry of Religion, namely: I Wayan Widra, S.Ag, attended by the Chair of the Narmada District Parisadha, the Head of Buwun Sejati Village, Ngis Hamlet and the entire community along with the IAHN Gde Community Service Team Pudja Mataram. During the inauguration, the Head of the Hindu Community Guidance Division, I Wayan Widra, expressed his appreciation, because the existence of this Pasraman means that public awareness of developing the younger generation, and human resources, especially in Dusun Ngis, can increase.

II. Discussion

2.1 Widya Gitanjali's Pasraman Approach

The results of the researcher's interviews with informants were to determine Pasraman Widya Gitanjali's approach in increasing the Sraddha and Bhakti of the young Hindu generation as an effort to prevent conversion. The following is an excerpt from an interview that the researcher conducted, namely: with I Nengah Wedi Astawa as chairman, I Gede Wedana as secretary and other administrators of Pasraman Widya Gitanjali, explaining as follows

"The approach taken by the Widya Gitanjali Pasraman Management in increasing the sraddha and bhakti of young Hindu generations in an effort to prevent conversion is by having a pasraman that has been formed and also the work program, schedule and coordinator and members that have been prepared by the Widya Gitanjali Pasraman management can be implemented with full responsibility, this pasraman activity can divert the attention of the younger generation both through coaching activities regarding religious education and religious activities, such as megambel sewing, yoga dancing and other activities that collaborate with the community during piodalan at the temple" (interview, 18 July 2021).

Followed by an interview with I Made Tindih, as chairman of the Kerta Yasa Banjar Ngis, and I Komang Pasek Maha Prasta as a member of the pasraman who similarly explained as follows:

"The approach taken in increasing sraddha and bhakti in an effort to prevent conversion is by not only the pasraman administrators directing and developing the younger generation, but also all parents are expected to invite their children to become members of the Widya Gitanjali pasraman to gain an understanding of religious teachings. Apart from that, Pasek said that it is hoped that parents will also approach their children by communicating frequently and providing love, attention and giving advice that strengthens their belief in Ida SangHyang Widhi. Routinely in daily life such as praying at home with *metirte*, *meTrisandhya*, and participating in religious activities carried out both by the community and the Widya Gitanjali pasraman program, and advising the younger generation to take part in every work program at the pasraman Widya Gitanjali is in Dusun Ngis, so that the people and young generation in Ngis have strong beliefs, so the goals of Hinduism can be realized, namely *Mokshartham Jagadhita ya ca iti dharmam*."

Interview with I Nengah Wenten as a leader or religious figure in Dusun Ngis, interview with I Made Tindih, as chairman of the Kerta Yasa Ngis banjar said the following:

"The approach of the Widya Gitanjali pasraman to increase the sraddha and bhakti of the young generation of Hindus in an effort to prevent conversion is by directing the younger generation to actively participate in pasraman activities that have been prepared by the Widya Gitanjali pasraman administrators and listen to the advice given by parents, especially in terms of socializing. to be careful. "Apart from that, every holiday the younger generation is expected to participate in prayers and listen to *padharma wacana*, so that they have a deeper insight into religion and to strengthen their existing beliefs."

The results of the interview from I Gede Tin Purnawa as a Hindu religious education teacher at the Widya Gitanjali pasraman confirmed the following:

"The approach that must be taken to strengthen the confidence of the younger generation is: a. It is necessary to have a routine coaching schedule from related parties from the Hindu Parisadha, especially in Narmada sub-district because it is a target area in Dusun Ngis. "This young generation has become stronger towards the younger generation at Pasraman Widya Gitanjali in Ngis Hamlet" (interview, 18 July 2021).

The results of an interview with I Wayan Sumerti as a Balinese script teacher at the Widya Gitanjali and I Nengah Wenten, explains as follows

"The approach of the Gitanjali Widya Pasraman is that it is hoped that the young generation in this pasraman will actively participate in and join in the activities of other young people's organizations so that they can gain broader insight both in the existence of their own organization and in gaining other knowledge, especially religious knowledge, Wenten reiterated that as often as possible we provide an understanding of the teachings of Hinduism, both from parents and from the supervisors at the Gitanjali Widya Pasraman, so that their beliefs become stronger, with strong beliefs the young generation will not be easily influenced. from outside" (interview, 18 July 2021).

The explanation above is that it is very important to actively participate in activities other than those at Pasraman Widya Gitanjali, so as to gain more insight. Confirmed again in an interview with Mr. Parisadha West Lombok, namely Mr. I Nengah Sumandra, S.Fil.H, he said that:

"In addition to the establishment of the Widya Gitanjali Pasraman, a Pesantian has also been formed with the existence of this Pasraman and Pesantian. It is hoped that there will be collaboration between the entire younger generation at the Widya Gitanjali Pasraman with the fathers and mothers who are members of the pesantian, in Dharma Gita activities in particular and other activities in general. such as: sewing, mutual cooperation, and other religious activities, so that this collaboration will be able to improve communication between the younger generation and their parents and the community. "The approach of parents and society can automatically be felt by the younger generation in Dusun Ngis" (interview, 06 August 2021).

Based on the results of the interview above, it can be concluded that: the existence of the Widya Gitanjali pasraman in Dusun Ngis is a forum or place for approaching the young generation of Hindus in increasing *sradha* and *bhakti* by practicing the religious teachings in daily life that have been given. by coaches, both from teaching staff in the pasraman and coaching from outside, namely *parisadha*, especially the West Lombok *parisadha* and the instructors who are under their guidance. That's not enough, but love, attention, advice and direction from parents play a very important role in working together to increase the *sradha* and *bhakti* of the young generation in Dusun Ngis. This is an effort to foster mutual compassion, compassion and nurturing in accordance with the teachings of *Tat Twam Asi*. With this pasraman which aims to improve the moral values, ethics and character of the younger generation in their daily lives, so that they become good children who are the hope of all parents in Dusun Ngis, in this way conversion of beliefs can be prevented.

Pasraman Widya Gitanjali's approach to the young generation of Hindus in increasing *sradha* and *bhakti* in an effort to prevent conversion is: by giving confidence to the young generation to appreciate and practice religious teachings in everyday life, following every good guidance from the teaching staff at Widya Gitanjali pasraman as well as guidance from outside, namely *parisadha*, especially West Lombok *parisadha* and extension workers. That's not enough, but love, attention, advice and direction from parents play a very important role in working together to increase the *sradha* and *bhakti* of the younger generation in Dusun Ngis. This is an effort to foster mutual compassion, compassion and nurturing in accordance with the teachings of *Tat Twam Asi*. With this pasraman which aims to improve moral values, ethics, character, being able to think, say and do good and correct things in accordance with the teachings of the *Tri Kaya Parisudha*, so that the younger generation can control themselves in everyday life, becoming children. The suputra is the hope of all parents in Dusun Ngis, so that conversion of beliefs can be prevented.

The approach taken by Pasraman Widya Gitanjali is through work programs, support from parents, religious leaders, community leaders, coaching from extension workers and the entire Dusun Ngis community providing motivation and support, so that the young generation in Dusun Ngis can increase their *sradha* and devotion. in an effort to strengthen beliefs, so that changing beliefs can be prevented.

2.2 Widya Gitanjali's Pasraman Method

The results of interviews with I Wayan Sumerti as a teacher at the Widya Gitanjali pasraman and I Nengah Widiastawa as the head of the pasraman, explained that the methods used to increase the *sraddha* and devotion of the young generation of Hindus in an effort to prevent conversion were as follows:

"By providing dharma discourses both from the supervisors of Pasraman Widya Gitanjali and from *Parisadha West Lombok* and from instructors during *piodalan* at the temple by praying together with each, *kliwon*, *tilem* and *purma* as well as holding meetings with the management and members of Pasraman Widya Gitanjali for the future development of the organization .

"It was emphasized again by I Nengah Wenten that this young generation should be given responsibility for religious activities more often so that this young generation's time can be diverted to activities that are useful for themselves and useful for others, as well as reducing less useful games" (interview, 13 August 2021).

Continuing the interview with I Wayan Tindih, as a teaching staff, said that the method used to increase *sradha* and devotional service in an effort to prevent religious conversions is:

"The method used is to encourage people to read books related to religion more often and provide direction and religious guidance, either from supervisors or teachers assigned to teach at the pasraman or guidance from outside, namely from *parisadha* and from instructors in West Lombok, so that you have a stronger understanding of religion" (interview, 23 July 2021).

Interview with I Made Wedana as Secretary of the Widya Gitanjali Pasraman management, the Widya Gitanjali Pasraman method for increasing *sradha* and devotion is as follows:

"The method used to prevent conversion of beliefs is by listening to *dharma wacana*, actively participating in discussions about religious teachings, participating both during training and during *piodalan* to be involved in *dharma gita* or *mekidung*, it is hoped that in the future there will be a program to visit good temples in the form of *ngayah* or in the form of praying

together, other methods are also carried out by parents always controlling and monitoring their children in their social interactions, apart from that, inviting the younger generation to pray together every full, tilem and other holidays while listening to the dharma discourse with full concert. from the paradaha and from religious figures in Dusun Ngis." (interview, 19 August 2021).

The chairman of Pasraman et al emphasized that the methods used to increase *sradha* and *bhakti* in an effort to prevent conversion are:

"By using the method as often as possible to discuss religious teachings not only in activities at Pasraman Widya Gitanjali but also by actively participating in social religious organizations, so as to gain insight into both developing your own organization and adding to the knowledge of Hindu religious teachings. carrying out regularly scheduled activities such as praying with each *kliwon* full moon and *tilem* as well as providing dharma discourse, giving the pasraman members the opportunity to display both the arts, namely: dancing, *gambel* and sloka reading which have been coached by the respective section coordinators who have been assigned by the management on certain days, such as when there is a *pujawali* at the temple." (interview, 19 August 2021).

From the results of interviews with several informants above, it can be concluded that: Pasraman Widya Gitanjali's method is to increase the *sradha* and *bhakti* of the young Hindu generation in an effort to prevent conversion by providing guidance either through dharma discourse during *piodalan* or when providing material about Hindu religious teachings, then carrying out dharma Tula is also done during *piodalan* at the temple or when providing material by conducting questions and answers or discussions, apart from the dharma discourse and dharma gita, this is also done using the Dharma Gita method, namely by collaborating with the *pesantren* ladies and gentlemen or during *piodalan* or when practicing hymns. Meanwhile, the *dharma yatra* or *tirta yatra* and *dharma santhi* methods can become pasraman programs in the future.

With the above method carried out by the younger generation as administrators and as members in collaboration with fathers and mothers in the Islamic boarding school organization with support and motivation from parents, religious leaders and community leaders, the increase in *sradha* and devotion in efforts to prevent change of faith can be increased, This can be proven that during the formation of the Widya Gitanjali pasraman, no young generation has changed their faith.

The Pasraman Widya Gitanjali method is to increase the *sradha* and *bhakti* of the young generation of Hindus in an effort to prevent conversion by providing guidance either through dharma discourse during *piodalan* or when providing material about Hindu religious teachings, then carrying out dharma tula is also carried out during *piodalan* in temples and temples. when providing material by conducting questions and answers or discussions, apart from the dharma discourse and dharma gita, this is also done using the Dharma Gita method, namely by collaborating with the *pesantren* parents or during *piodalan* or when practicing hymns. Meanwhile, the *dharma yatra* or *tirta yatra* and *dharma santhi* methods can become pasraman programs in the future. The above method is in accordance with the methods and techniques of religious education taught in the *Bhagavadgita* by Sri Krishna, so the method of religious education, especially for developing moral education, includes 4 (four) things, namely:

- a. *Abhyasa* which means training oneself, getting used to good things meaning that all good behavior is practiced in everyday life.
- b. *Tyaga* means sincere sincerity, in the *Bhagavadgita* (XVIII.3-4,10), namely sincerity without burden when facing something. The *abhyasa* attitude and the *tyaga* attitude can both be compared as: *markata nyaya*, which is the attitude of a monkey child, and *marjara nyaya*, which is the attitude of a kitten. The first is to hold tightly and carry out religious teachings as best as possible (*bhakti*), while the second is to completely surrender oneself to Him (*prapatti*).
- c. *Santosa*, which means being satisfied with the situation, in the *Bhagavadgita* means being able to be grateful for His gifts. In the book *Nitisastra* states that failure is for those who persevere in trying.
- d. *Sthitaprajna* is: being steadfast in facing challenges, waves of joy and sorrow (*Bhagawadgita* II.54). In facing the waves of life one should always adhere to dharma.

There are several things that need to be considered by everyone who is responsible for Hindu religious education, such as parents in the family, religious teachers, but more than that, it is about capturing the message from the material. Religious education that radiates in the form of behavior change will be real in the form of love, including 5 things, namely:

- a. Correct behavior (right action/ dharma wacana),
- b. Peace (peace/santhi)
- c. Truth (truth/satyam)
- d. Love (love/parama prema)
- e. Non-violence (*ahimsa*).

2.3 Widya Gitanjali Pasraman Technique

Interview with I Nengah Wedi Astawa as chairman of Pasraman Widya Gitanjali and I Made Widana as Secretary of the board of Pasraman Widya Gitanjali, Pasraman Widya Gitanjali techniques for increasing *sradha* and devotion for conversion,

namely: teaching staff who are assigned to provide guidance or provide material and discuss teachings Hinduism, so that the younger generation can gain an understanding of religious teachings so that *sradha* and *bhakti* can be increased." (interview, 18 July 2021). The results of the interview above show that the techniques used in coaching to increase *sradha* and *bhakti* are the lecture method and the *dharma tula* method where the teaching staff delivers the material and at the same time gives the participants the opportunity to ask questions or discuss, this technique is very effective in providing an understanding of the teachings of Hinduism.



The teaching staff provides Hindu religious material

Followed by an interview with I Wayan Sumerti, S.Pd. as a teacher and coach of Balinese script said that:

"In increasing the *sradha* and *bhakti* of the younger generation in Ngis Hamlet, apart from providing material about Hindu religious teachings, Balinese script is also provided so that the younger generation can learn to love the Balinese culture or language that we have inherited, don't be able to speak other regional languages but the region itself is not known and "is not understood, Sumerti emphasized that the younger generation must learn Balinese script or Balinese language, following photos, when learning Balinese script, it begins with Balinese singing or regional Balinese singing performed by KKN students, this interlude is done so that the younger generation who learns does not feel bored or boring" (interview, 15 October 2021).

The results of the interviews above are techniques carried out by teaching staff not only providing material about religious teachings but also providing Balinese script, so that the younger generation knows and loves their own regional language culture, this can also provide confidence about the cultural heritage of their ancestors, especially in terms of language.



Mengending Bali and Balinese script

Continuing the interview with I Gede Widana and I Gede Tin Purnawa as coaches or teaching staff, said that:

"In addition to the religious material presented, the techniques used also teach and practice how to do *Trisandhya* properly and correctly. Coincidentally, there are students who hold KKN in Dusun Ngis, which is the main target for their coaching,

namely at Pasraman Widya Gitanjali, so that in this coaching the young generation in Pasraman gets more insight from IAHN Gde Pudja Mataram KKN students” (interview, 15 October 2021).



Students practice the Tri Sandhya method well

This was followed by an interview with I Nengah Wedi Astawa, as chairman of Pasraman Widya Gitanjali, who said that: the techniques used by Pasraman Widya Gitanjali are:

"Before carrying out the Widya Gitanjali pasraman activities, we must first start with Trisandhya and praying together, so that what we do in carrying out activities at the pasraman can be beneficial both for ourselves and for others."



Trisandhya before the activity starts

An interview with I Gede Wedana as Yoga coordinator said that:

"In order to increase sraddha and bhakti in an effort to prevent conversion, the technique of practicing yoga is carried out, which is one of the programs of the Widya Gitanjali pasraman, where before yoga begins with prayer led by the yoga instructor. By practicing yoga the younger generation can train self-control or emotional control by means of "Breathing in yoga. Below is a photo before yoga practice." (interview, 18 October 2021).

Widana said again that after praying, it was continued with a warm-up or stretching along with photos of the warm-up in yoga below

"Furthermore, yoga movements are carried out by instructors and yoga instructors. Yoga instructors are not only from pasraman but these instructors are also from KKN students to realize the program, apart from students who are doing KKN, they are also provided by instructors. With this technique of providing yoga practice, the younger generation can be distracted by useful activities, here are photos of yoga movements. (interview, 18 October 2021).



Yoga Asana Practice

Interview with the dance instructor, namely: Ni Luh Suti Aryanti, the technique used by Pasraman Widya Gitanjali in increasing the *sradha* and *bhakti* of the younger generation in Dusun Ngis, Aryanti said that:

"The coaching is not only through religious teachings and Balinese script material, it can also be coached through dance training which is one of Widya Gitanjali's pasraman programs, namely: extracurriculars apart from yoga and gambel, for this dance training only female or female participants participate, because I It can only be women's dances, he stressed, hopefully in the future there will be people who can train men's dances, so that our Balinese artistic culture can be respected by the younger generation in Dusun Ngis. Aryanti said that by practicing dance, one can control one's emotions emotionally, what's more, one can control one's father during *puja wali* at the temple, because dancing uses deep expressions and feelings, apart from that the younger generation is also given extracurricular training, this is also a technique for increasing the *sradha* and devotion of the people in general and especially the younger generation in Dusun Ngis. The following is a photo from dancing practice."



Dance practice

The results of the interview above show that the techniques used to increase the *sradha* and *bhakti* of the younger generation are also carried out by practicing dancing for women and drumming or gambling for men. This can also divert the attention and activities of the younger generation to be more positive, because art is either dancing or This drumming can soften a person's feelings, apart from that, it can also love and respect Balinese culture. Furthermore, an interview with I Made Tindih, as chairman of the Kertayasa banjar as well as a community figure, said that

"In increasing the *sradha* and *bhakti* of the younger generation by using collaboration techniques between the younger generation and the pasraman fathers and mothers in performing the Dharma Gita, both during practice and during *pujawali* at the temple."



Practicing mekidung pasraman with pesantian

Interview with I Gede Suara Mahardika, as public relations officer to invite the Head of West Lombok Regency Hindu Community Guidance to provide direction and guidance to the younger generation and all people in increasing *sraddha* and *bhakti*. "Mahardika said that it is very important at certain moments to invite the Head of West Lombok Regency Hindu Community Guidance, apart from knowing the existence and existence of Pasraman Widya Gitanjali, it can also provide enlightenment, especially for the younger generation and the community in general in Dusun Ngis." "Furthermore, yoga movements are carried out by instructors and yoga instructors. Yoga instructors are not only from pasraman but these instructors are also from KKN students to realize the program, apart from students who are doing KKN, they are also provided by instructors. With this technique of providing yoga practice, the younger generation can be distracted by useful activities, here are photos of yoga movements. (interview, 26 October 2021).

The results of the interview above show that collaboration between the pasraman and the Islamic boarding school in dusun Ngis, apart from taking part in other organizations, can also provide more insight for the younger generation at Pasraman Widya Gitanjali, the techniques used are quite effective in increasing *sraddha* and *bhakti*. in an effort to prevent conversion.

The techniques used in coaching to increase *sraddha* and *bhakti* are the lecture method, the *dharma tula* method and the *dharma Gita* where the teaching staff delivers the material while providing opportunities for participants to ask questions or discuss, as well as providing opportunities for the younger generation to collaborate between pasraman and pesantian in Dusun Ngis, apart from that, also taking part in other organizations can also provide more insight for the younger generation at Pasraman Widya Gitanjali, the techniques used are quite effective in increasing *sraddha* and devotion in efforts to prevent conversion. This is in accordance with the teachings of Hinduism, namely:

sattvanurupa sarvasya sraddha bhavati bharata,
sraddha-mayo 'yam puruso yo yac-chraddhah sa eva sah.
(*Bhagawad Gita*. XVII. 3)

O son of Bharata, according to a person's life under various modes of nature, he develops certain types of beliefs. It is said that living creatures have certain beliefs according to the characteristics they have acquired.

sri bhagavan uvaca mayy avesya mano ye mam
nitya-yukta upasate sraddhaya parayopetas te me yuktatama matah.
(*Bhagawad Gita*. XII. 2)

Sri Bhagavan said:

Those who focus their minds on Me, always controlling it and with full trust, they are the ones I consider the best in practicing yoga.

Sraddha is the ability of sincere belief that affirms truth and law to bind spiritual values in humans. By referring to *Sraddha*, various basic religious understandings of Hinduism can be explained (Pudja, 1984: 8-9). All religions are based on faith. Hindu morality is based on the Hindu faith called *Sraddha*. Hindu faith is the five basic pillars of Hindu faith called *Panca Sraddha*, which can be explained as follows:

1. Widdhi sraddha as the basis of Hindu ethics, namely: Hindus believe that God loves people who are moral and have noble character.
2. Believing in the Atma is believing that basically the Atma of all beings is one, but their conditions are different because of their karma and their respective bodies, so Hinduism believes in the concept of "Unity in Diversity" which means they are different from each other but are essentially one. *Sanghyang Atma sirata dewa ring sarira, manoning ala ayu tan keneng in imur-imur.* This means that Sanghyang Atma is a god in the body, knowing false and true (good - bad) cannot be deceived (Sukantala). Based on the belief that, in essence, all Atma is one, giving birth to the philosophy of "*Tat Twam Asi*" meaning he is you: underlying and encouraging ethics to respect each other.
3. Because they believe in the Law of Karma Phala that, every action will definitely bring consequences, people maintain their attitudes and behavior so that they are safe (*anggraksa cara rahayu*) including guarding their thoughts. will bring that result. "*Who is kari tan tetung ayu masadana sarwa ayu, katemwaning ala masadhana sarwa ala*" Meaning, who will not get goodness if it is based on good deeds?
4. Based on the belief in Punarbhawa that, if a person behaves badly in his life, he will be born as a lower being, whereas if his life is dominated by good deeds, he will later be born at the level of a higher being.
5. Believe in the existence of *moksa* which is even higher than heaven, namely the union of the Atma with Brahman (God), for those who succeed in freeing themselves from the shackles of their father by doing good (Subhakarma) enjoying "*Sat cit ananda*" or "*Suka tan pawali dukha*", meaning joy that will never return to sorrow, in other words achieving eternal happiness.

Believe that there is heaven, which is a natural place where spirits are very happy, a natural place to enjoy joy for spirits who during their lifetime did a lot of good deeds. Ethics or precepts keep people away from hell and lead them closer to heaven and moksa. This belief encourages people to be ethical, more enthusiastic about upholding the precepts in their lives. These are the basics of Hindu morals which are based on the Hindu faith.

*bhaktya mam abhijanati yavan yas casmi tattvatah,
tato mam tattvato jnatva visate tad-anantaram
(Bhagawad Gita. XVIII. 55)*

By serving Me, he knows who and what I really am, and by knowing My essence, he attains Me in the future.

*bhaktya tv ananyaya sakya aham evam-vidho 'rjuna,
jnatum drastum ca tatvena pravestum ca parantapa
(Bhagawad Gita. XI. 54)*

But, through the path of unwavering devotional service I can be seen in its reality and also enter it, O conqueror of enemies (Arjuna).

2.4 Obstacles faced by Pasraman

In connection with the Pasraman Widya Gitanjali kandal to increase the Sraddha and Bhakti of the younger generation in an effort to prevent conversion. The following is an excerpt from the interview that the researcher conducted. Interview with I Gede Wedana, as secretary of the Widya Gitanjali pasraman in Ngis Hamlet, the following is an excerpt:

"The obstacles in increasing sraddha and devotion so that our young generation does not change their faith at Pasraman Widya Gitanjali are: distance constraints, where the young generation who come from Dusun Ngis work and have difficulty interacting with pasraman members" (interview, 18 July 2021) .

Based on the statement above, it can be concluded that the obstacle faced by the management is that the distance between the residences of each young generation in Ngis Hamlet is quite far from the two banjars, namely Banjar Kelodan and Banjar Kertayasa, Mr. I Nengah Wediastawa as chairman and I Gede Widana as secretary provided various information regarding obstacle to increase Sraddha and Bhakti in an effort to prevent conversion, the following is an excerpt:

"The obstacles faced in increasing sraddha and bhakti so that the younger generation does not change their faith are: by utilizing online media such as cellphones, we can interact with all the younger generation who come from Dusun Ngis, despite the fact that they are quite far apart." (interview, 18 July 2021).

Based on the statement above, it can be concluded that HP media can help in interacting with the younger generation and administrators when holding meetings or discussing activities that will be carried out to increase the Sraddha and Bhakti of the younger generation in Dusun Ngis. Continuing the interview with I Gede Tin Purnawa as a teacher at the Widya Gitanjali pasraman,

the researcher also conducted an interview with I Nyoman Sumerti, S.Pd as a teacher and coordinator of Balinese Script, following the excerpt:

"The obstacles that we face as teaching staff are: difficulties such as teaching manuals and reading books as support in providing insight into religion, especially Hinduism, to the young generation in Dusun Ngis, apart from that, the distance which is quite far apart causes problems in communicating or interacting. "among the young generation, the next kandala was emphasized again by Tin Purnawa, namely: there is a lack or lack of guidance for the young generation of Hindus from extension workers, especially West Lombok extension workers, especially for the younger generation and society in general." (interview, 18 October 2021).

Based on the statement above, it can be concluded that the problem faced by teaching staff is due to the limited number of religious books, both teaching guides and reading books for the younger generation, apart from that, the distance which is quite far apart is a problem in communicating or interacting both between members and with administrators, but the presence of cellphone media is quite helpful in interacting. Then it is highly hoped that guidance from West Lombok instructors will be scheduled as often as possible if necessary to provide religious counseling at the Widya Gitanjali pasraman, so that the younger generation will gain more insight. Followed by an interview with I Made Tindih, as chairman of the Kertayasa banjar and also as a community figure, conveying the obstacles faced in developing this young generation, that

"The problem that is very difficult to maintain is the association of our children who are in an environment where people of other beliefs are more in the majority, apart from that which is related to daily livelihoods, it also causes it to become a problem because the parents are busy working as farmers who are more dominant, so that time "To accompany children is lacking, but with the formation of Pasraman Widya Gitanjali, the community, especially parents, really feel helped in developing the younger generation in understanding religious teachings, especially Hindu religious teachings." " (interview, October 18 2021)".

Continuing with the interview with the head of Hamlet, I Made Supartha, who said that as the person in charge at Pasraman Widya Gitanjali, said that: the problem we are facing to increase the sradha and devotion of the younger generation in an effort to prevent conversion is the following quote:

"Our district with the number of children to teenagers numbering 50 with the number of kk91 and a population of 317 people, but those who only took part in this pasraman numbered 39, from 11 children to teenagers who did not take part in this pasraman, but we will try to raise awareness "In the future, these 11 people can join as members of Pasraman Widya Gitanjali" (interview, 18 October 2021).

From the results of the interview above, it can be concluded that the problem faced by pasraman administrators and educational staff is that apart from very minimal funds, distance, manuals and reading books are really needed to support the running of the Widya Gitanjali pasraman, apart from that, intensive guidance from West Lombok instructors is very important. is needed, so that an understanding of religious teachings can be believed and implemented in everyday life by Hindu teenagers in Dusun Ngis.

III. Conclusion

Pasraman Widya Gitanjali's approach to the young generation of Hindus in increasing sradha and bhakti in an effort to prevent conversion is: by giving confidence to the young generation to appreciate and practice religious teachings in everyday life, following every good guidance from the teaching staff at Widya Gitanjali pasraman as well as guidance from outside, namely parisadha, especially West Lombok parisadha and extension workers. Love, attention, advice and direction from parents play a very important role in working together to increase the sradha and bhakti of the younger generation in Dusun Ngis. Cultivate mutual honing, compassion and nurturing in accordance with the teachings of *Tat Twam Asi*. Thinking, saying and doing what is good and true is in accordance with the teachings of *Tri Kaya Parisudha*, so that the younger generation can control themselves in everyday life and become good children who are the hope of all parents in Dusun Ngis.

The Pasraman Widya Gitanjali method is to increase the sradha and bhakti of the young generation of Hindus in an effort to prevent conversion by providing guidance either through dharma discourse during piodalan or when providing material about Hindu religious teachings, then carrying out *dharma tula* is also carried out during piodalan in temples and temples. when providing material by conducting questions and answers or discussions, apart from the dharma discourse and *dharma gita*, this is also done using the *Dharma Gita* method, namely by collaborating with the pasraman parents or during piodalan or when practicing hymns. Meanwhile, the dharma yatra or tita yatra and dharma santhi methods can become pasraman programs in the future. The above method is in accordance with the methods and techniques of religious education taught in the Bhagavadgita by Sri Krishna, so the method of religious education, especially for developing moral education, includes 4 (four) things, namely: a. *Abhyasa*; b. *Tyaga*; c. *Santosa*; d. *Sthitaprajna*.

The techniques used in coaching to increase sradha and bhakti are the lecture method, the *dharma tula* method and the dharma Gita where the teaching staff delivers the material while providing opportunities for participants to ask questions or discuss, as well as providing opportunities for the younger generation to collaborate between pasraman and pesantian in Dusun Ngis, apart from that,

also taking part in other organizations can also provide more insight for the younger generation at Pasraman Widya Gitanjali, the techniques used are quite effective in increasing *sraddha* and devotion in efforts to prevent conversion.

The obstacles faced by teaching staff are due to the lack of funds, limited religious books, both teaching guides and reading books for the younger generation, apart from that, the relatively large distance is an obstacle in communicating or interacting both between members and administrators, but with Mobile media is quite helpful in interacting. Then it is highly hoped that guidance from West Lombok instructors will be scheduled as often as possible if necessary to provide religious counseling at the Widya Gitanjali pasraman, so that the younger generation will gain more insight. so that an understanding of religious teachings can be accepted by all Hindu children and teenagers in Dusun Ngis.

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