

Working Culture Of Hindu Community Guidance With Parisada In Development Of Hindu People In West Nusa Tenggara Province

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Abstract: *The success of an organization depends on the work culture created in it. The better the work culture is built, the better the output of the organization. This research tries to explore the work culture that exists in the Ministry of Religion of West Nusa Tenggara Province, especially in the field of Hindu Community Guidance which is synergized with Parisada of West Nusa Tenggara Province. This work tries to explore the integrity of the work culture that exists within it, especially regarding the form of work culture, the process of how the work culture is formed and the implications arising from that process. The form of work culture that has been developed in the Hindu ministry of religion in West Nusa Tenggara can be seen in terms of its functions, duties and values. The ideal conditions that are expected to continue to be strived to achieve so that human resources become increasingly developed. The process of forming a work culture is carried out in various ways along with their duties and responsibilities. Improved work culture is reflected in their methods. The implication is that people are slowly starting to see the benefits of their presence. Sraddha and Bhakti which are expected to increase in society have become points of Hindu Community Guidance (Bimas) and Parisada.*

Keywords: Work culture, Hindu Community Guidance (Bimas Hindu), Parisada

I. Introduction

The Provincial Government of West Nusa Tenggara continues to strive to improve human resources in various fields, especially in the field of education, because the advancement of an area is due to the advancement of education. This is done in accordance with the goals of national education, namely developing capabilities and forming dignified national character and civilization in the context of educating the nation's life, and aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, competent, creative, independent and become democratic and responsible citizens (article 39, paragraph 1, National Education System No. 20 of 2003). The essence of national development is the development of the whole person. Developing the whole person means helping to improve his personal qualities and creating a balanced climate so that the quality and human resources can increase.

In the process of achieving progress, increasing human resources as well as in the fields of development and education, all of this cannot be separated from the readiness of Hindu Community Guidance with Parisada as a leader in a Hindu institution in providing services that are able to compete in the current era of globalization. The quality of good leaders is the main basis for preparing human resources that are able to compete in the global world. Of course, a work culture sovereignty is needed between the Hindu Guidance Division and Parisada as professional Hindu leaders in carrying out the task of providing guidance to Hindus in the West Nusa Tenggara region.

The management of the work culture of the Hindu Community Guidance Sector with Parisada in fostering Hindus in West Nusa Tenggara Province in order to create work discipline, in the process of achieving progress, increasing human resources requires commitment and effort from a leader, in this case the Head of the Hindu Community Guidance Division. This effort can be carried out through a coaching process in the form of lectures in increasing understanding of religion, and assistance in the form of materials to support the development of the interests of Hindus who are directed towards achieving a harmonious life.

The work culture established by the Hindu community between the Head of the Hindu Guidance Division and Parisada is meant to improve the work ethic as a service to the people. This is important to do in order to increase a positive image as a religious institution for religious people under the Ministry of Religion in the eyes of the public. The work culture that has been agreed upon is the right and appropriate values in an effort to improve the performance of the state apparatus, namely the Hindu Community Guidance Division to provide excellent service to the community.

In accordance with Regulation of the Minister of Religion No. 13 of 2012 concerning Organization and Work Procedures of Vertical Institutions of the Ministry of Religion, the Duties and Functions of Hindu Community Guidance are to carry out services, guidance, coaching, education and management of information systems in the field of Hindu community guidance based on technical policies set by the Head of Office The territory of the Ministry of Religion. A privilege of areas outside Bali, only the Province of West Nusa Tenggara, is the only area that has a Head of Hindu Community Guidance who is tasked with providing services, guidance and coaching to Hindus, while other areas are to serve Hindus in the area. is the Preacher.

The field of Hindu Community Guidance will develop if the organizational culture as a system consists of components (subsystems) that are interrelated or interdependent with each other in the work process of the Hindu Community Guidance Field

and Parisada. Subsystems that are interdependent are goals and values (goals and values subsystem), technical (technical system), management (managerial system), and sub-substructure (structural system). In the process of interaction between a subsystem and other subsystems there is no guarantee that there will always be compatibility between the Hindu Community Guidance Division and Parisada and society or compatibility between individuals and implementers. The existence of a work culture in an organization that develops in an institution will influence the behavior of members of the Hindu Community Guidance Division.

After the 1998 reform, the Ministry of Religion has indeed shown many improvements. This can be seen from their seriousness in improving the performance of the state apparatus as a service to the people, improving the system, realizing good and clean governance, and last but not least, efforts to develop a work culture, to keep the flow of good change in the Ministry of Religion running on the right track. correct, then the work culture that has been agreed upon and established needs to be consistently implemented.

Consistency in the behavior of the Hindu Guidance Division of the Ministry of Religion of West Nusa Tenggara Province is part of the organizational culture in dealing with the environment. However, that consistency can encourage or hinder organizations in responding to environmental changes. In other words, although consistency can improve organizational functions institutionally, not all consistency is beneficial to the organization (Evers & Lakomski, 1992). The reason is that performance in the field of Hindu Guidance with Parisada performance and how the sense of belonging to the bureaucracy cannot be understood properly, except by understanding the culture.

Work culture is inherent in people's institutions, in any organization big or small, wherever or whenever, work culture will be found, including in government bureaucratic organizations. In this study the work culture of the Hindu Guidance Field with Parisada in fostering Hindus in West Nusa Tenggara Province as a research subject related to work culture in fostering people, as a basis for building the morale of the younger generation of Hindus. The selection of research subjects was based on the consideration that within the Hindu Community Guidance Sector there are section heads, each section head at the Ministry of Religion of West Nusa Tenggara Province has the main task of providing guidance and service to the community by demonstrating a work culture related to fostering religious and religious education that exist in society. One of its goals is to serve, protect, and protect the interests and needs of community members in an area.

Method

This research was conducted at the Office of the Ministry of Religion of West Nusa Tenggara Province. The type of data collected in this study is a type of qualitative data. Primary data sources are in-depth interviews, while secondary data are obtained from books, scientific articles and other sources. The research instrument used was an interview guide and other supports. Informants were determined purposively because they were directly involved and understood the problems of this research. Data was collected through observation, in-depth interviews and document studies. Data analysis was carried out in a descriptive qualitative manner and presented in the form of a research report.

II. Discussion

The work culture that is positively formed by the two institutions, both from the Hindu Community Guidance and Parisada divisions, will be beneficial because every Hindu in an organization's regions needs a positive scope in building society for the betterment of Hindus in West Nusa Tenggara. The work culture of the Hindu Community Guidance Sector with Parisada in good form will have an impact on Hindus who are the target community. To improve work culture, it takes time to change it, therefore it is necessary to make improvements starting from attitudes and behavior as leaders in Hindu institutions. Likewise, each leader of the institution, both the Hindu Guidance and Parisada Divisions, has their own duties and functions.

2.1 Work Culture of Hindu Community Guidance with Parisada

The duties and functions of the Hindu Guidance Sector in conducting guidance, namely 1) carry out services and guidance in the field of Hindu society, 2) carry out the function of elaborating and implementing technical policies in the field of Hindu community guidance, 3) covering religious institutions and facilities for extension workers and religious technical staff, Hindu religious education, educational supervision, and temple services; and 4) Preparation of service materials and guidance in the field of Hindu community guidance.

Parisada's duties and functions are in protecting Hindus in West Nusa Tenggara with the hope that, 1) the integrity of the Hindu community will be maintained by accommodating local cultural wisdom; 2) the realization of a Hindu society that is qualified and has *sraddha* and *bhakti* that can be actualized in a modern way; 3) the realization of a Hindu society that is proactive in carrying out its rights and obligations in religious, social, national and state life; 4) the realization of an intelligent and character Hindu society; and the realization of a harmonious and prosperous Hindu society physically and spiritually.

The formation of a work culture between the two heads of Hindu institutions, namely between the Hindu Guidance Division and Parisada, starts from the level of awareness of the two institutional leaders, because the great relationship between the two leaders and the Hindu community in West Nusa Tenggara Province determines the different ways in which in the work unit apparatus in fostering Hindus, so that every work cultural value will be able to foster the following: First, the need for discipline, with behavioral discipline always based on the rules and norms that apply in the development of the people as a group within the

organization. Discipline includes compliance with laws and regulations, procedures, working time, interacting with the community and so on. Second, there is openness, namely readiness to give and receive correct information from the community as the target for the interests of Hindus in West Nusa Tenggara. Third, mutual respect, behavior that shows respect for the Hindu community, is the duty and responsibility of the Hindu Community Guidance and Parisada as protectors of the people. Fourth, cooperation, namely the willingness to give and receive contributions from and or to the Hindu community in achieving the work targets of the Hindu Community Guidance Sector with Parisada in conducting coaching.

A professional work culture that is balanced by high morale has an impact on the level of progress of Hindus. The existence of group cooperation in conducting coaching has implications for the progress of the Hindu community of West Nusa Tenggara. The existence of the color of coaching between the Hindu Community Guidance Field and Parisada which is balanced with the coaching strategy has resulted in the maximum results as expected. This is as expressed by one of the informants as follows.

For the integrity of a society, the work culture of religious institutions is needed to determine the goals and objectives of the Hindu community. Work culture is obtained from an idea, an intelligent thought to achieve a coaching goal. The progress of the Hindu community on the basis of professional management is a manifestation of the existence of a culture of cooperation between the Hindu Community Guidance and Parisada in fostering Hindus in NTB. The Hindu Community Guidance Division has handed over to non-PNS counselors to serve as an extension and to go out to the assisted community more often according to what is stated in the Decree of the Head of the West Nusa Tenggara Regional Office, considering that the duties of the Head of the Field are quite hectic. We, as the Bimas partner, are Parisada (interview, Widra, 24-5 -2016; 11.00-13.00 WITA).

In principle, the function of the work culture of the Hindu Community Guidance Division with Parisada in fostering Hindus in West Nusa Tenggara aims to build human resource confidence or instill certain values that underlie or influence attitudes and behavior of Hindus who are consistent and committed, getting used to a way of working in their respective environment, with the existence of a strong belief and commitment to reflect certain values, for example getting used to quality work in accordance with the rules.

Implementing a work culture in the field of Hindu Guidance with Parisada has a very deep meaning, because the two leaders of the people's institution will change the attitude and behavior of Hindu human resources to achieve awareness of religious diversity and higher work productivity in the face of the MEA (Asian Economic Community) as future challenges, so that they become superior and competitive Hindus in the global world. Apart from that, there are many other benefits of work culture that arise, such as increased job satisfaction, closer relationships, increased discipline, and a desire to provide the best service for Hindus.

In order to build confidence in the resources of the Hindu community in West Nusa Tenggara or instill certain values that underlie or influence the consistent attitudes and behavior of Hindus, then a number of factors can influence the work culture of Hindu Community Guidance with Parisada in fostering the people as follows. 1) The field of Community Guidance for Hindus with Parisada behaves as a leader of the people, as a leader of the people so that they have good behavior as an important reflection for Hindus as a *Guru Wisesa*. 2) Organizational culture, as the leader of the people in protecting their people so that they have current habits, traditions and common ways of doing work, thus organizational culture is a general perception that is believed by subordinates and their people. 3) Clarity of mission in the field of Community Guidance for Hindus and Parisada, by understanding the clear missions of the two institutions, it will be fully and clearly known what work should be carried out both by subordinates and in carrying out their duties as heads of institutions. 4) Motivation, a work culture by Hindu institutions, both Hindu Community Guidance and Parisada, in conducting coaching to pockets of Hindus requires encouragement to participate in solving all the problems faced by Hindus wherever they are. This is as expressed by one of the informants who served as Parisada Province as follows.

In this day and age, in building faith in the Resources of Hindus, I, as Parisada, as the leader of a Hindu institution, have concerns, with the pressing existence of our people, especially among the younger generation of Hindus. If we are negligent, this is where our young generation will be missed. So that Parisada's breakthroughs with Hindu Community Guidance are really used to synergize in fostering people to have self-confidence as a work culture, I am with Hindu Community Guidance. In accordance with Parisada's Vision, namely, the realization of a prosperous and happy Indonesian Dharma Hindu society (*moksa* and *jagadhita*) originates from the Sacred Vedic Library. Breakthroughs made through scientific work gatherings, such as the Lightning Market, the Pasraman Jamboree as a momentum to direct our generations in a direction that fosters self-confidence. As a Parisada, I give a positive appreciation of the Hindu Guidance Programs. Factors that influence our work culture, such as; motivation, role model, behavior, institutional mission and organizational culture are forms of behavior that foster strong beliefs in reflecting certain values such as conducting regular coaching. I've heard that for routine coaching Mr. Hindu Community Guidance has handed it over to *Non-PNS* (non-civil servant) extension workers. I think it's been good. Hopefully, our breakthrough will be successful enough for our future generations, moreover we will be challenged with the MEA economy, we are really competitive for work. Now this is where our people's human resources will be overwhelmed, if we are not actively involved in coaching (interview, I Gede Mantra, 12-6-2016; 11.00-13.00 WITA).

All of these factors are the behavior of institutional leaders that influence the implementation of work culture in an institution or organization, exemplary to be used as examples and role models by all parties, as well as policies in determining the direction, objectives of an institution's vision and mission will be used as the basis for implementing a work culture. With work culture factors, so that there is a strong belief in reflecting certain values, such as; getting used to quality work according to standards, effective, productive, and efficient is the beginning of a good work culture.

Purpose and Benefits of Work Culture

Culture in general has a goal of changing the attitude and behavior of available human resources and can increase work productivity to face various life challenges in the future. Actualizing the work culture of the Hindu Community Guidance Sector with Parisada such as; integrity, exemplary, professionalism, innovation and responsibility are measures of the value system in work. The first thing that must be sought is the cultivation of a mental attitude which includes understanding and implementation of attitudes and implementation of coaching towards Hindus in the regions.

The aim of the Hindu Community Guidance work culture with Parisada is to change the attitude and behavior of available Hindu human resources in order to increase work productivity to face various challenges in the future such as; building a sense of religious togetherness, creating an atmosphere of harmony between, within religious communities, a sense of mutual cooperation, an attitude of openness between religious communities, and so on.

The benefits of the work culture of the Hindu Community Guidance Division with Parisada are to increase the spirit of mutual cooperation among religious people, increase the spirit of kinship among religious people and fellow human beings, be responsive to developments in the outside world and so on. The Hindu Community Guidance work culture with Parisada is a realization of the values that every individual needs to have in order to always work, succeed and be praised by Hindus and other people wherever they are. Also, the benefits of work culture are to improve the quality of the Hindu people's own resources, improve the quality of the results of the guidance of the Hindu Guidance Field with Parisada, which is the hope of the Hindu community in the future.

The Function of Work Culture

The function of the Hindu Community Guidance work culture with Parisada in general is to build Hindu beliefs or instill certain values in human resources, consistent attitudes and behavior as well as a commitment to getting used to a way of working in the work environment both in the Hindu Community Guidance and Parisada work. In practice in the field in dealing with people, among others, as follows:

1. Organizational identity (symbols and expectations), so that members of the organization feel proud of their organization and respect external parties.
2. Stability of the organization so that internally all employees/employees feel calm and confident, as well as interested parties from the community.
3. As a driving tool for the organization, so that it can become the basis and driving force for achieving organizational goals.
4. Organizational commitment so that it is capable of being a catalyst in forming commitments to implementing various ideas or a strategic plan.

With a strong belief in reflecting certain values, for example getting used to quality work according to standards, or according to customer expectations (community groups), an organization, effective or productive and efficient is the start of a good work culture. One of the informants who served as Parisada in Dompus stated the following.

Talking about the function of Parisada, it will not be much different from the field of Hindu Community Guidance, namely that they are both servants of the people. The functions of the Parisada are to establish *bhisama*, make decisions in the religious field in the event that there are differences in understanding of teachings and or in cases where there are doubts about problems that arise in society, disseminate the teachings of the Veda *bhisama* and Parisada decisions, and become an inspiration, initiator, dynamist, regulators, mediators, and stabilizers related to the existence of the people. These are all Parisada's duties in serving the people to guide people to understand their religion and the teachings that they believe in (interview, Dewa Alit, dated 6 July 2016).

Related to the results of the interview that, the fundamental function of work culture is to build Hindu society, so that modern behavior at work and interacting in communication with others is effective and efficient, so that the challenge of high morale and discipline. As Parisada and Hindu Guidance, by getting used to quality work in accordance with the standards or qualifications determined by the organization, as a servant in the organization they become workers who have economic value, can provide added value to society. In addition, if the work is carried out correctly in accordance with applicable procedures or regulations, it means that as a servant the people can work effectively and efficiently in achieving community or organizational goals.

The Hindu Community Guidance work culture with Parisada has a very deep meaning, because it will change the attitude and behavior of the Hindu community to achieve higher work productivity in facing future challenges. Besides that, there are many other benefits that arise such as increased job satisfaction, closer relations with the people, increased discipline, and always wanting to give the best for the Hindu community.

2.2 The coaching process carried out by Hindu Guidance with Parisada

The coaching process carried out by Hindu Community Guidance and Parisada in fostering people in NTB Province carried out with the concept of Hindu religious teachings by instilling a work culture based on religious teachings. The aim is to instill character education from an early age to minors and increase *sraddha* and *bhakti* of the younger generation of Hindus. Furthermore, the implementation of community development is carried out as part of community-based education organized by social and traditional Hindu religious institutions, in this case the Hindu Community Guidance and Parisada.

The process of fostering people whose duties are from Hindu Community Guidance with Parisada, has been determined according to a predetermined schedule from the Hindu Community Guidance Division. It is this schedule that creates a sense of togetherness that is carried out by Parisada, Hindu Community Guidance, and Religious Extension in conducting coaching, so that coaching materials in each region where Hindus are located can be given evenly. The attitude of kinship and togetherness among the three elements of the government is quite prominent especially at the level of the part of the organization. The coaching process can run if it is supported by the local community, so that the goal of coaching Hindus in remote areas can be achieved. This is as stated by Mr. I Wayan Sukahanaya, as Parisada of Sumbawa Regency (interview, 17 July 2016 at 13.00-1420 WITA). Continued by Parisada West Lombok, West Nusa Tenggara Province, said the following:

.... the entire coaching process carried out by Bimas Hindu together with Parisada with a different schedule is the obligation and responsibility of the two institutions, with the hope that Parisada's partner Bimas Hindu can improve its performance in the coaching process, so that the goal will be achieved, namely to improve *sraddha* and *bhakti* as a form of maturing the morality of Hindus in the Province of NTB. Moreover, we who are in this small part, as if more than our own family. We always work together with Hindu Guidance in carrying it out and if there are problems that arise, we usually resolve them as much as possible with local religious and customary leaders, and if we encounter difficulties, we consult the Hindu Guidance Kidang. So, we feel that the problems faced by the people here are all of our problems. We must have an aggressive attitude towards the people as the coaches here feel like brothers and sisters (interview, Dr. dr.h.I Nyoman Sembah, S.Ag., M.Si 24-7-2016; 10.22-12.32 WITA).

The explanation above shows that the familial attitude that exists between the Hindu Community Guidance, Parisada, and Extension as community leaders in the smallest sub-organization can be well established. The sense of shared destiny that is felt by religious coaches becomes the basis of kinship and togetherness among the group. As far as possible, problems that arise from tasks and work are discussed and resolved jointly among its members before consulting with superiors or the head of the Hindu Community Guidance Division of West Nusa Tenggara Province. In addition, the sense of togetherness in carrying out all the activities carried out by the members

From the information above it appears that a close and familial relationship is instilled in all religious leaders who are supported by coordinators in the Hindu Community Guidance Division in West Nusa Tenggara Province. Close and family relationships that are manifested in a sense of togetherness in carrying out duties and obligations will avoid frictions between coaches that will lead to unhealthy competition.

The acknowledgment above shows that the attitude of togetherness and kinship felt by Parisada and the Hindu Community Guidance Division as the leader of the people creates motivation for the implementation of a work culture. They are more concerned with the work carried out based on a sense of togetherness and mutual assistance among coaching members.

2.3 Methods of Community Development by Hindu Guidance with Parisada

In principle, in the application of the Hindu Community Guidance method, Hindu Community Guidance and Parisada generally use several methods. These methods are as follows.

Lecture method

The lecture method is very effective for relatively large numbers and does not require feedback from participants who are coached directly or interactively. This method is almost similar to *dharma* discourse, except that *dharma* discourse is generally carried out on holy days and takes place in temples or community halls. The advantage that can be obtained with this method is that it is easy, allowing for the widest possible exploration of material so that the target is understood. However, there are also a number of conditions for maximizing this method, including the skill of the supervisor in processing the material and presenting it so that the targets do not experience saturation. Because the number of targets or participants is large, an assistive device in the form of an LCD is needed to convey the guided material so that the weakness is that it provides little opportunity for participants to actively ask questions about things that may not be clear to them.

The lecture method is a method that uses a set of knowledge and thought processes in actualizing concepts that can be collaborated and integrated and then conveyed to students. This will provide stimulation or stimulus to students to study and analyze so as to produce a thought that can be used in action.

Dialogue Method

This dialogue method is generally carried out by Parisada and Hindu Guidance in providing guidance to the community. In this case Parisada acts as a counselor or consultant for the target area. With the dialogue method, it is hoped that personal closeness will grow so that there are no social boundaries or divisions that become barriers in interacting between the builder and the community being fostered or the object being fostered. With this openness, coaches can apply an empathetic approach, so that all problems can be explained logically and it is easy to determine alternative solutions. On the other hand, a coach that involves many participants should be carried out in a planned, programmed and integrated manner by involving other aspects so that the dialogue method can be achieved according to the target.

The dialogue method contains the exchange of opinions carried out with problematic questions, the emergence of ideas, testing of ideas or opinions carried out by several fostered participants. The benefits of this method are (1) managers or coaches get the opportunity to think, (2) managers and coaches get the opportunity to express their opinions, attitudes and aspirations freely, (3) coaches learn to be tolerant of society, (4) can develop a democratic attitude, and (5) be able to respect the opinions of others.

The weaknesses of this method are (1) it takes too long, (2) in general, *pasraman* managers do not practice dialogue, and (3) sometimes extension workers do not understand how to conduct dialogue (All, 2012: 208-209). In carrying out coaching activities a dialogue is a parameter to achieve coaching results effectively. It is said that considering dialogue is an accurate method that can change thinking behavior in a more advanced and developing direction. For this reason, a good method of dialogue and structure is needed in carrying out a development of Hindus in the Province of NTB.

Religious Tourism Methods

The method of religious tourism can be called dharma yatra, namely making a sacred journey to visit sacred and historical places. This method can actually be carried out in places that are considered better for religious life so that it becomes an adequate comparison to increase religious passion in the Hindu community in remote areas in the Province of NTB.

Extension officers provide guidance and direction before leaving for the holy places in Lombok with the intention of participants being able to describe what they find and experience in doing religious tourism. The benefits derived from this method are that the participants or targets of the extension workers are invited to interact with other community groups. Apart from that, it also evaluates and appreciates artifacts from the past that have an impact on today's religious life. By obtaining a direct impression, it is expected to be a motivation to improve the quality of their religion. The things that can be learned in this method is to increase the insight of the target or the community regarding cultural diversity in diversity.

Discussion Method

The discussion method is similar to a question and answer on the involvement aspect of the fostered target. This method is said to be effective when the targets have adequate knowledge potential. This is done jointly by Hindu Community Guidance with Parisada and members of the discussion community to solve a problem or subject of study. Coaching with the discussion method is very suitable for use in intellectual and educated groups of people with a limited number and specific time. Submission of the discussion method requires extension agents in selecting topics to be truly on target. Furthermore, giving answers can satisfy the questioner or the discussion group.

The discussion method is a scientific conversation that contains an exchange of opinions woven with questions or opinions by several people and groups directed at obtaining solutions to problems in search of the truth. In discussions there is always a topic discussed. The topic discussed in this discussion was the existence of Hindus and non-formal educational institutions to always be managed professionally.

In a conversation or discussion, it is hoped that the speakers will not deviate from the subject. This means that they always come back to the main problem. In essence, discussions are different from conversations, namely situations are more relaxed and sometimes interspersed with humor. Some of the discussions that are commonly carried out are (1) panel discussions, this discussion is only carried out by several people who are elected as representatives of the people, (2) symposium the course of the discussion is the same as the panel but ends with a decision, (3) seminar discussions have several types of briefings which gives the speaker's outline later in the discussion (4) workshop discussion, previously this activity was carried out or discussed first in the workshop, especially ways of writing, making materials, and using language that is suitable for developments in the field (5) formal discussion, this discussion follows the ways that are carried out in teacher meetings, school principal meetings, or periodic meetings between teachers and school principals with students, (6) lecture discussions, these discussions are carried out after the lecture is finished the discussion starts from a brief sequence of the points discussed, (7) brainstorming, this discussion is intended to accommodate a number of opinions from discussion members as material for solving the problems they are facing.

2.4 The Cultural Impact of Hindu Community Guidance Work with Parisada

Based on the presentation of the research data, it is known that the impact of the work culture of Hindu Community Guidance and Parisada under the Ministry of Religion of West Nusa Tenggara Province on the quality of coaching, has proven to provide a positive response stimulus. That is, the target group responded positively, namely the community, both in West Nusa Tenggara Province and in remote areas. Judging from the meaningfulness of the cultural impact of the Hindu Community Guidance work with Parisada, it contains a number of coaching materials regarding quality control in community development as follows.

Practically the work culture of Hindu Community Guidance and Parisada towards the satisfaction of community development which is currently set tends to be top down and is in a transitional period before the implementation of Government Regulation No. 19, 2006 concerning National Education Standards. However, all parties need to be responded to as a promotional stimulus for the people being fostered who have the ability to carry it out effectively. In practice, of course, this still needs to be addressed proportionally and professionally so that the supervisors, both Parisada and non-PNS extension officers, have independence based on the principles of accountability and responsibility. To support accountability for the progress of Hindus in NTB Province, the Hindu Community Guidance can be explained as follows.

The independence that is expected of Hindus in the future is closely related to various advances in the development of science and technology. Thus, in welcoming the enactment of national education standards that apply in education, it is a tough challenge that must be faced by the community through the strength of human resources (teaching and educational staff), the capabilities of community leaders, organizational capacity that forms a conducive climate and partnerships with communities or Hindus in NTB Province which cares about Hindu institutions, as well as parents who can be empowered as donors. This will have implications for the quality of Parisada development (Interview with I Wayan Widra, S.Ag., M.Ag, as Head of the Hindu Guidance Division, July 18, 2016).

The impact of the Hindu Community Guidance work culture with Parisada in West Nusa Tenggara Province on community development, some are positive and some are negative. Positive impacts include the formation of a comfortable work culture in building a quality religious community. Modernization as a form of changing elements of work culture into elements of modern work culture that are in line with the development of the nation is also a positive impact. The impact of the work culture of the Hindu Community Guidance and Parisada in the development of Hindus towards negative development can be seen in the following.

1. The fading of knowledge of Hindu religious instructors, such as their religious knowledge, not to mention unsupportive morals and morals.
2. The fading of the community's belief system or religion towards the performance of Parisada with Hindu Community Guidance, which is less humane.
3. Shifting work cultural values due to advances in technology and science. In this regard, it is necessary to have religious values that are able to balance the changes in the work culture of Parisada and Hindu Community Guidance at the Ministry of Religion so that the paradigm of thinking becomes more credible.
4. The weakening of the work ethic of the Hindu Community Guidance in the Ministry of Religion, such as a decrease in Parisada's performance in coaching.

As a result, people do not have to work hard to improve performance. Some Parisada work casually because everything has been determined by the surrounding natural environment. This kind of work ethic used to be suitable for creating a calm atmosphere, without conflict and greed. Now the traditional work ethic is being replaced with a work ethic that is dynamic, tenacious, full of challenges, and planned in order to obtain optimal results. In the era of building Hindu religious values, the work ethic of the Hindu Community Guidance and Parisada changed drastically. The point is the spirit in building the community through coaching counseling, namely active, productive, creative, full of development, and others.

Results of interviews with Parisada Province, Drs. I Gede Mantra, M.Si stated that there were implications for Hindu Community Guidance and Parisada in fostering Hindu religious education to improve the quality of the people and quality morals. The advancement of parisada development is due to the availability of professional human resources. Professional human resources due to the availability of advanced educational institutions. The lack of understanding of Parisada development with its duties and functions will result in a decline and shift in moral values, ethics and a lack of trust held by the Hindu community.

The impact on the development process can be seen from the increasing motivation of the community to increase intelligence and perfection of life, as well as to build character or personality. Guidance based on religion which contains moral values in the education process gets the most important and main place compared to other values. The importance of decency is described in the book Saracamuscaya 162 as follows:

“Prawṣṭti rahayu kta sādhananing rumakṣang dharma, yapwan Sang Hyang Aji, jñānam pageh ekatāna sādhana ri karakṣanira, kunang ikang rūpa, si radin pangraksa irika, yapwan kasujanman, kasucilan sādhananing rumakṣa ika” (Saracamuscaya, 162).

Good conduct is a tool for maintaining dharma; of sacred literature (science), a firm and firm mind alone is an attempt to uphold it. As for the beauty of the face, it is the cleanliness of its maintenance that concerns the birth of the face, it is moral character that upholds it.

Good or ethical behavior is the hope of all parties, both parents, educators, and society. In connection with education, especially religion and character, it is absolutely necessary to implement it. Sura (1997:43) reveals that good behavior is actually the cause of a person being known of noble birth, even though his lineage no longer exists, as long as he behaves ethically the origin of that person's lineage will be known.

The implication of the coaching process is that religious coaching is part of the national education goals. Several important things are implicitly contained in religious education, including the inculcation of a religious teaching value, such as *sradha* or faith, and religiosity, devotion to parents, love and respect for siblings, both brothers and sisters, respect for friends or friends, love homeland and nation, be friendly and speak sweetly, develop virtue, develop purity of heart, be obedient in prayer and study hard, love to sacrifice, be peaceful and patient, recognize gender equality, like deliberation, be fair, be responsible, and respect and respect the environment.

By developing two types of education, namely intellectual education and moral education or humane education, the direction of development is to achieve goals that can support the achievement of national education goals. Coaching will be able to underlie intellectual intelligence education and at the same time be able to underlie education that is oriented towards increasing *sradha* and devotion. Coaching has an impact, namely there is a fundamental change in the knowledge, affective, and skills aspects of the community.

III. Conclusion

The work culture that is positively formed by the two institutions, both from the Hindu Community Guidance and Parisada divisions, will be beneficial because every Hindu in an organization's regions needs a positive scope in building society for the betterment of Hindus in West Nusa Tenggara. The work culture of the Hindu Community Guidance Sector with Parisada in good form will have an impact on Hindus who are the target community. To improve work culture, it takes time to change it, therefore it is necessary to make improvements starting from attitudes and behavior as leaders in Hindu institutions. Likewise, each leader of the ummah institution, both the Hindu Guidance and Parisada Divisions, has their own duties and functions.

The coaching process carried out by Hindu Community Guidance and Parisada in fostering people in NTB Province. carried out with the concept of Hindu religious teachings by instilling a work culture based on religious teachings. The aim is to instill character education from an early age to minors and increase *sradha* and *bhakti* of the younger generation of Hindus. Furthermore, the implementation of community development is carried out as part of community-based education organized by social and traditional Hindu religious institutions, in this case the Hindu Community Guidance and Parisada.

On the other hand, Parisada is a socio-religious institution and a religious educational institution, although in fact it has made a very large contribution to the development of Hindus in the Province of NTB. However, most of the institutions are expected to be able to play a function as social change in society and adapted to the objectives of the guidance carried out by Parisada with Hindu Community Guidance. Likewise, the coaching process uses various methods with the aim that the coaches can convey material easily to Hindus, otherwise the people can understand what the coach is saying. The impact of the Hindu Community Guidance work culture with Parisada under the Ministry of Religion of West Nusa Tenggara Province on the quality of coaching has been proven to provide a positive response stimulus. That is, the target group responded positively, namely the community, both in West Nusa Tenggara Province and in remote areas.

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