EDUCATION AS A TOOL FOR FORMING LEARNERS WHO ARE SVAHA, DHAVALA, NIHSESA JADYAPAKAH, AND DEVALAYA

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EDUCATION AS A TOOL FOR FORMING LEARNERS WHO ARE *SVAHA, DHAVALA, NIHSESA JADYAPAKAH,* AND *DEVALAYA*
A Concept of Hinduism-based Education

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Abstract

Education is nearly considered sacred, full of virtue, but also contains oppression. Knowledge is power, through the power of knowledge and education, eventually human beings have difficulty becoming autonomous and independent, because it depends on knowledge oriented scientism "producing" technology, which eventually imprison human freedom. If you mistakenly use a knowledge-based scientism, instrumentalist, and technology, it will make life on earth to be horrible. The purpose of this research is to gain a deep knowledge of education according to the concept of Hinduism. Theories analysis using are the theory of structural functionalism, critical education theory and cultural studies with descriptive analytic method. The conclusions of this study are education should be able to bring man to life *Devasya* (adult), through a process of cultural inheritance: 1) teaching and learning; 2) imitation; 3) habituation, according to the teachings of Hinduism namely *Daiwa, Sampad, Yama, Niyama,* and *Madhawa.* To realize a symbiosis of who may be where, who may be why, as well as equality between rights and obligations. Thus, education will produce the *swaha sisya, dhavala, nihsesa jadyapakah,* and *devalaya,* who could uphold the truth, to realize the purity of thought, the sanctity of life, as well as respect for human life as a place of worship of God.

Keywords: Education, *Sisya, Svada, Dhavala, Nihsesa Jadyapakah,* Hindu Educational Concept

Introduction

Many educational practicians, lecturers, teachers, instructors, and facilitators in various formal and informal arenas of education are not aware that they are getting involved in a struggle between politics and ideology in the arenas of education. Generally, people only perceive that education is a great activity which always contains benevolence and is always neutral. The world of education are getting surprised that every education-related activity, which is always glorified and assumed to contain benevolence, is criticized by Paulo Freire and Ivan Illich. They state that "education, which has been so far considered almost sacred, full of benevolence, turns out to contain oppression". This is in line with what is stated by Foucoult (2002) that knowledge is power, that there is no knowledge without power and that there is no power without knowledge. Through knowledge and the power of education, humans find it difficult to be autonomous and independent beings. They are dependent on the knowledge which is oriented towards the sciences which "produce" technology. Technology with positivist instrumentality in every aspect of life has shackled the human freedom. If the knowledge which is based on sciences, instrumentality, and technology is wrongly used, then life on earth will be frightening (Foucoult, 2002; Friere, 2002; Karim, 2009: O'neal, 2008).

Humans have been successful in creating sciences; however, sciences have failed to humanize humans. They, through the sciences, positivist, and instrumentality-based knowledge, have been successful in creating various technologies, and unconsciously technologies have controlled the human life. Humans make the nature as the object through technology. At the same time, humans are faced with the natural degradation, starvation, discrepancy of prosperity, explosion of population, discrepancy of the development of technology and knowledge, economic crisis, the domination of wealthy countries, global

warming, climate change, and nuclear threat. From this case, if correlated with education, it can be stated that education has been used as the tool for obtaining "power", controlling the nature and human life. Humans are becoming dependent on technology, and paying less attention to the natural and social environment, as stated by Capra (1999) that :

… pada awal dua dasawarsa terakhir abad kedua puluh kita berada pada suatu krisis global yang serius, yaitu suatu krisis kompleks dan multidimensional yang menyentuh setiap aspek kehidupan, kesehatan, mata pencaharian, kualitas lingkungan hidup, hubungan sosial, ekonomi, dan politik. Krisis ini merupakan krisis dalam dimensi intelektual, moral, and spiritual. Suatu krisis yang belum pernah terjadi dalam sejarah umat manusia. Untuk pertama kalinya, kita dihadapkan pada ancaman kepunahan ras manusia, dan, mahluk hidup lainnya di planet ini, dan ketidakmampuan intelektual mencari jalan keluar cara mengatasinya.

……[in the beginning of the last two decades of the twentieth century we were suffering from a serious global crisis; a complex and multidimensional crisis which touched every aspect of life, health, livelihood, the quality of environment, social, economic and political relationships. Such crisis was the crisis in intellectual, moral and spiritual dimensions. It had never occurred to human history and, other living creatures on earth, and to the inability of intellectuals to search for the solution].

At the same time, educational motivation grew among those who adhered to the liberal and dominating ideas. It was indicated by various models of education and training which basically referred to the positivist sciences, liberalism, rationality, and instrumentality in various forms and approaches. Finally, the "scientific" and "non scientific" standardizations were created as the characteristic of the

civilization resulting from the education which referred to liberalism. As a result, there was a system which should be undergone by any work to make it assumed as scientific if being referred to as being out of date was not intended. Unconsciously, education underwent a transition with a model of education which was oriented towards positivist, rationalist, instrumentalist, and pragmatic sciences and the success in economy.

Nowadays there are phenomena that the graduates of educational institutions who become civilized individuals with generalist insight and balanced personality are getting scarce. They are perfectly professional but they are not or less aware of their ethic responsibilities. What they do frequently neglects the wide impact on other people and their surrounding environment. As an illustration, the laser beam which is used to break or even to drive the cloud away is finally responsible for the drought, flood and climate uncertainty. Another example is the hidden curriculum implemented in the basic and middle levels of education which lead to the scientism and instrumentalism-based education which is responsible for the encouragement of libido economy and narrow fanaticism of sciences, even which has been responsible for radicalism of sciences.

Empirically, education has become highly pragmatic and identical with technology. In the educational institution, technology has been used as a symbol of progress and the quality of education. In a country where "no race dominates others", the existence of technology in the educational institution is relatively responsible for high cost education, and for killing the creativity of the teachers and learners. Everything is ready and instant; what needs to be prepared is the only funds. Such a model will cause the educational costs to be high. It has also been responsible for making the educational institution as elastic institution; it cannot be separated from technology, and it has been

what is called "menara gading" (being out of someone's reach). The young people, especially those who come from the middle and lower classes, are forbidden to go to such a school; going to such a school is very expensive; education has been an luxurious product (see the socio-economic background of the students who go to favorite schools and schools which "used to be" internationally standard) in Denpasar, Bali, Indonesia, as a case. The young generation coming from the "non dominating race" will never go to any favorite school or to school which "used to be" internationally standard.

Education should be used as the tool for sharpening the nation's life and carrying the nation to the era of *aufklarung* (enlightenment). As well, it should also open and widen knowledge in order to make life awake. Education does not only give information and form the skills needed to anticipate the future life; it should be able to carry humans to a more mature 'devasya' and intellectually and emotionally intelligent life. As well, it should also make humans independent and feel the complaints and sighs around them (the natural and social environment). Developing maturity and then becoming independent are parts of education. Learning is not for school but for life (in Latin it is popularly known as non *scholoe sed viate discimus*). Learning in any educational institution is not only intended to acquire certificate and achievement with a great score being perfectly and greatly stamped. It is intended to make the learners to learn how to survive and to construct the motivation how to survive with high working ethos and achievement. Education, which is used as the main tool for developing life, should be systematically and consistently managed. In other words, education should lead to civilization rather than rudeness (Yamin, 2012).

It is affirmed by Supratiknya (2009: 3) that education which is carried out through school constitutes the tool for criticizing the truth

which has been in existence within the dialogical context between the teachers and learners. Having been changed into the "center of training" by eliminating the critical values and shifting the dialogical factor, education has been diverted in such a way that it has been used as the drilling medium and has been focused on pragmatic, practical, rational, positivist, and instrumental things. It has only been used as the medium for chasing "growth" with a liberal paradigm which always does its best to make adjustment/correlation between education and economic and technological achievement. Finally, the economic principle becomes the basis of the educational world. The process of muturity and the development of independent life have been marginalized, and have been considered not important. Then, the schooling education is focused more on the success in learning the libido of economy-based learning of sciences. Education has failed to explain the great narration of the objective sciences which are free from values and are not bound to any order of values of the social transformation which has been occurring so far (Nataadmadja, 2010; Supratiknya, 2009; Tilaar, 2012).

Education should be used as the medium for developing humans, forming responsibility, and freeing humans, as stated by a figure of education during the Dutch government, Raden Poera Redja (1921) that:

> .... pendidikan harus mampu menciptakan "kesepadanan". Anak harus dididik badan dan njawanja. Djanganlah kita loepa akan kesehatan toeboehnya, sebab kita tjoema mengoeroes akalnya sadja, begitoe poela sebaliknya. Anak kita haroes djadi orang yang sehat lagi kuat dan pandai lagi moelia hati.

> [.... education should be able to create "correspondence". A child should be educated physically and spiritually. Never forget his

physical health, as we only take care of his mind, and vice versa. He should be healthy, strong, intelligent and kind].

What was stated above means that education should be constructed from two consciousnesses; spiritual consciousness and material consciousness. In Hinduism we have the concepts of *svaha, dhavala, nihsesa jadnyapakah*, and *devalaya* which are designed to support what is true, create soul and mind purification, and human appreciation as the place for worshipping God. It is hoped that education will produce the "leaders" who are attached to the concept of *Asta Brata*, and will be able to create physical and spiritual prosperity and peace (Radhakrisna, 2000; Sudharta, 2009).

1. The Concepts of *Svaha, Davala, Nishesa Jadyapakah*, and *Devalaya*

Hinduism has the concept of *Catur Asrama*; the four stages of life the Hindus should go through. They are *Brahmacari*, the period of time during which Hindus are obliged to learn sciences in order to acquire knowledge (*vidya*) so that they will be free from *avidya* (darkness). During the stage of *Brahmacari* (the learning period of time), the learners (*sisya*) are educated by the teachers referred to as *Acarhya* as well as *Panembahan* as stated in *Brahmandapurana* 75.20; and *Agastyaparwa* 353.21; 365.12. The second stage is termed as *Grahasta*, during which Hindus establish *sukinah* families. After that, they enter the stage which is referred to as *Wanaprastha*, during which they prepare themselves not to be worldly bound (the worldly life). The fourth stage is termed as *Bhiksuka/Sanyasin*, during which they are not worldly bound (Sedyawati, 1991).

The sources of knowledge, according to Hinduism, refer to three things; they are 1) *sastratah* (the knowledge which is adopted from the holy books/*susatra*); 2) *acharya wakya* (the knowledge which is adopted from the wise words uttered by what is referred to as

archarya/teachers); 3) *swatah* (the knowledge which is adopted from personal experiences), one of which is the experience obtained from practice (*sadhana*). In the holy book, Siwasamhita III, it is stated that:

….”hanya pengetahuan yang diberikan guru, melalui bibirnya sajalah yang memiliki kekuatan dan sangat bermanfaat, sedangkan yang lainnya pengetahuan menjadi lemah, tanpa guna, dan menyedihkan.

[….”the only the knowledge provided by the teacher through his lips is strong and highly beneficial; the knowledge which is adopted from others is weak, useless, and not good].

The teacher 'guru' (*Archarya*/*Panembahan*) which is intended in the concept of Hindu education is in accordance with what is stated in the *Silakrama* manuscript, in which it is stated that there are four types of teachers '*Catur Guru*'. They are 1) *Guru Rupaka* (the parent); 2) *Guru Pengajian* (the school teacher); 3) *Guru Wisesa* (the government); 4) *Guru Swadhiaya* (the teacher who only emphasizes what is true/*Ida Sang Hyang Widhi*/*Tuhan Yang Maha Esa*, the Almighty God. It is from these four types of teachers, the learners acquire knowledge (*vidya*). In *Agastyaparwa* (365.21), it is stated that the teacher (*acharya*) is also referred to as *panembahan* (*sire sang penembahan sang panarudan sangaskrta pangajayan kunang sira guru ngaran nira*); those who teach ethics are referred to as the teachers. In *Sumanasantaka* (113.11), it is stated "*hana sira wiku sangke haryaka kasutapan ira mangde kwehning sisya pada marek*", meaning that a teacher (*acharya*) causes his many students to come to him using his cleverness. Different information is obtained from the book *Sanghyang Siksakanda Ng Karesian* that what is referred to as a teacher (*acharya*) refers to the place where knowledge is obtained. 1) *Archaya manusa* refers to the place where the public asks about knowledge (*kepradnyanan*); 2) *acharya panggung*, the knowledge or lesson

obtained by watching performances, as good performances will be used as guides; 3) *acharya weti*, the knowledge which is obtained by paying attention to or seeing and understanding using how someone feels about any work without any explanation from who creates it; 4) *archaya rare*, refers to how to obtain knowledge from a small child; 5) *acharya kaki*, the knowledge or lesson obtained from a grandfather; 6) *acharya kakang*, the lesson obtained from any older sibling; 7) *acharya ua*, the lesson obtained from an uncle; 8) *acharya hawan*, the lesson obtained from a journey; 9) *acharya kamulan*, the lesson which is obtained from the two parents. From what was described above, it is clear that a teacher (*acharya*) should be intelligent with a noble character, as implied by the slogan that a teacher is someone whom should be trusted and imitated. The learning process may take place wherever and whenever. According to what is stated in the book *Nitisruti*, the position of a teacher is highly respected and appreciated, as it is mentioned that one of the five things which should be worshipped is the teacher (*acharya*). It is affirmed that following what is taught by the teacher (*acharya)* means that happiness will be achieved (*kopasaman*). Therefore, in every learning process there must be a teacher (*acharya*). It is not justified if in the learning process there is no teacher (*acharya*). It is also stated in the book *Adiparwa* (130.11) reading ta *agawe ta sire gurudaksina*, meaning that a pay should be made for the teacher; in other words, a pay should be made for the teacher for what he is supposed to do (Sedyawati, 1991).

Based on the concepts mentioned above, it is clear that education should be established using four pillars; they are families (*kawulawarga*), the school (*pesraman*), the government (*wasatkara)*, spiritual (*religion*), as emphasized by the concept of *Catur Guru*. The family is the first institution (the basic need) which supervises education for the Hindu children 'putra manusia Hindu'. The Hindu children are those who will free their parents from suffering (*papa,*

neraka). The word *putra* is derived from the word *Tra(na)*, meaning making independent. If the parents do not give good education to their children, then they will suffer in the end of their lives. On the contrary, if the parents give good education to their children, then their children will become good "saputra" and make the families happy. In a family, the mother plays a very important role in educating children. She should apply education since she is pregnant with her children, when they are young until when they are grown up (Sedyawati, 1991).

In Hinduism, harmony (*Hita)* is always constructed. Harmony is also created in the learning process between the parents/teachers (*acharya*) and their children/students (*sisya/putra*). When the parents/teachers (*acharya*) carry out their obligation to give education, then the parents/teachers (*acharya*) should serve the *sisya* (the children) sincerely so that they will become *suputra* (being knowledgeable, kind, and devoted), and mature (*dewasya*) in accordance with the concept of *Daiva Sampad*. On the other hand, the *sisya* (the children) should be highly devoted, and follow what is taught and suggested by *Dang Archarya/Panembahan*. A child, who is *suputra* and mature (*dewasya*) will make his/her family happy (*nemu bagia*). In the book *Slokantara* (VI. 38), it is stated that those who make one hundred sacrifices (*meyadnya)* will be the losers if compared to the kind and mature (*dewasya*) learners 'sysya/putra'. Therefore, a main responsibility should be obligatorily assigned to them. The main responsibility of a *sisya*, as stated in the book Nitisastra (IV.20; V.1; VI.1), is that he/she should learn to search for what is true and cancel temporariness. The harmony which is constructed between the parents/teachers (*acharya*) and the *sysya/putra* (learners/children) will contribute to the construction of the *devalaya* educational process. Education builds the awareness of the acknowledgement of humans as the place for worshipping the Almighty God (*bhakti* and *sradha*). There is a process of services given by the *sisya/putra* and being devoted to the

parents/teachers (*acharya*). The services and being devoted to each other is the realization of the acknowledgement that humans are the place for worshipping God (*bhakti* and *sradha* to the Almighty God) (Puja, 2004).

As described above that the objective of education, according to the concept of Hinduism, is making the *sisya* more mature 'dewasa'. The word 'dewasa' is derived from a Sanskrit word *Dewasya*, meaning having the nature of divinity 'Kedewataan' (*Daiwa Sampad*). *Daiwa* is abbreviated to *Dewa*, the holy ray of the Almighty God. Those who have the divinity nature are certainly bright in all aspects of their life. In Bhagawad Gita XVI.1-3, it is stated that there are twenty seven divinity natures (*Daiwi Sampad*), characterizing the Hindus who are *Dewasya*, after completing the stage of life of *Brahmacari* or after finishing education. The twenty seven divinity natures are as follows: 1) *abhayam* (being brave, never frightened as doing nothing wrong); 2) *sattwasamsuddhir* (being purely hearted); 3) *jnana yoga* (being devoted to knowledge); 4) *vyavashitih* (being stable in knowledge); 5) *danam* (being generous); 6) *dama* (controlling senses); 7) *yadnya* (being willing to offer holy sacrifices); 8) *svadhyaya* (being fond of learning holy books); 9) *tapah* (meditating, curbing desires); 10) *arjawan* (honesty); 11) *ahimsa* (not hurting, no violence); 12) *satyam* (glorification of truth and honesty); 13) *akrodhah* (being never angry); 14) *tagya* (without egoism, without being bound to anything); 15) *santih* (being quiet, loving peace); 16) *apaisunam* (never slandering); 17) *daya bhutesu* (loving all creatures); 18) *aloluptwam* (never being made confused by any desire); 19) *mardawam* (being gentle); 20) *hrih* (being polite); 21) *acapalam* (never being frustrated); 22) *tejah* (being intelligent, working hard, being strong); 23) *ksama* (apologizing); 24) *dhrtih* (being brave, spiritually strong/being devoted); 25) *saucam* (being holy, having noble character); 26) *adrohah* (not hating anybody, not being jealous and never bearing a grudge); 27) *natimatita* (not arrogant).

Hindus highly appreciate education/knowledge. As the form of their appreciation 'bhakti' to sciences, they celebrate the day which is believed to be the day when sciences are transmitted to earth. It is celebrated once in six Balinese months (the Balinese calendar), that is, on *Saniscara Umanis Wuku Watugunung* (Saturday of *Legi Watugunung*). Sciences are symbolized as a beautiful goddess named Goddess Saraswati, who is always accompanied by a Goose. The beauty of Goddess Saraswati symbolizes the sciences which are always yearned for and are always searched for by humans all the year around. Sciences are believed to be the sources of holiness, wisdom, and beauty. Being always searched and yearned for by humans, sciences are eternal and humans always learn for which the slogan *long life education* appears. Each hand of Goddess Saraswati holds *ganetri, wina* (a musical instrument called 'rehab'/guitar), a palm leaf manuscript '*keropak lontar*', and lotus. *Ganetri* symbolizes that sciences are endless; sciences will never broken off; sciences always give new things to learn; sciences are eternal. *Wina*, the musical instrument, symbolizes arts/culture, and beauty. Sciences are the soul of culture. Through culture everybody will enjoy beauty. Beauty will lead to being interested in. The musical instrument symbolizes that sciences are always interesting. The palm leaf manuscript 'Keropak Lontar' symbolizes books which are the sources of sciences. The lotus symbolizes holiness; it never gets contaminated by the mud where it grows. The goose symbolizes wisdom; it can differentiate mud from its food. It is symbolized that sciences will never come to an end; sciences always contain new things to learn; sciences eternally gives holiness, wisdom and beauty to everybody who has "sciences".

The educational institution (*pesraman*) is one of the facilities for making humans holy, wise, and beautiful. In order to achieve what is aimed at by education as described above, everybody who is involved in education (*pesraman*) makes the learners '*sisya*' faithful to the rules of

behavior referred to as *siksa sisyakrama*, which includes the rule regulating how to behave (*astiti silakrama*), the rule regulating how to be devoted/listen to the teachers (*gurususrusa*), the rule regulating how to always behave in a respected manner (*susilasthiti*), and every learner should understand what is referred to as *susastra* (*wruh ing kawi*). The other rules which should be implemented by both the learners 'sisya' and the teachers 'acharya" are discipline (*yama*), and loyalty (*niyama*), which is made up of *ahimsa* (non violence), *brahmaacharya* (controlling desires), *astegrha* (no stealing), and *aphigrha* (living a simple life). *Niyama* includes being holy (internally and externally purified), *santosa* (firmness and satisfaction), *tapas* (self controlling), *swadaya* (learning to be independent), and *iswarapranidana* (submitting one's self sincerely). Based on the concepts of Hindu education described above, it may be stated that Hindu education is intended to change ordinary humans into humans with high values of benevolence (*madhawa*). *Madhawa* can lead to a moral superiority with the spirits of *svaha, dhavala, nihsesa yadnyapakah*, and *devalaya* which are able to support what is true, to realize the purification of mind, the holiness of soul, and to appreciate humans as the place for worshipping God (Sedyawati, 1991; Sivananda, 2003).

2. The Current Pre-school Education and Concept of Hindu Education

Albert Einstein, a great philosopher in the past, stated that knowledge makes life easier, that religion directs life, and that arts soften life. Based on what was stated by Albert Eistein, it is expected that sciences should be used as media, that religion should be used as a guide, and that arts should be used as the aesthetics of life in order to make the journey of life reach what is aimed at more easily and beautifully as what is directed by religion. The progress made in sciences may not lead to laziness, inflict anybody and the surrounding

environment. Sciences should be applied at the same time as the preparation of mentality. In addition, what is made to be easy by sciences may not cause humans to be spoiled; it should cause humans to have commitment and ethic responsibility. It can be concluded that religion, sciences, and arts should be applied in an integrated way and accurately so that they will be beneficial to improve the quality of human life and to humanize humans, *werdhisiah* (civil society). Quality humans, *werdhisiah* (civil society), will be responsible for their *swadharma* (obligation), morality, ethics, natural and social environments. The change in life will be getting more beautiful, balanced, harmonious, and productive. Such a change will produce a sustainable balance of spiritual values and material values. The balance between the existence of spiritual mentality and physical mentality will support life activities both spiritually and physically. Therefore, knowledge should be based on religion; they should be applied beautifully, gently, and in a humanistic way. No dichotomy of knowledge and religion and art may be made. Knowledge without religion is blind, and religion without knowledge is paralyzed. Knowledge and science should go side by side. If knowledge and religion do not go side by side, then many cases of violence such as social coercion and violence to the nature will take place. The most frightening violence is the violence to "feeling", resulting from the in-depth human anxiety about the possibility that what is created will cause life on earth to come to an end (Hirosima, Nagasaki, Chernobil, Fokushima, and thousands of guided nuclear missiles kept by the "fainthearted" and ambitious countries, as cases). Religion should not be implemented based on the only feeling and belief. Healthy mind and consciousness of mind should be in religion as references. The implementation of scientific rules should be controlled by the spiritual values of religion. In addition, they should be applied beautifully, gently, and in a humanistic way. In relation to that, according to

Mahatma Gandi, there are seven social sins which can cause the world to die; they are 1) being rich without doing anything; 2) being happy without inner self; 3) knowledge without character; 4) business without morality; 5) knowledge without humanity; 6) religion without sacrifice; 7) politics without any principles.

Based on what was described above, arts should be used as the medium for implementing the truth of knowledge and religious purification; as a result, life will be beautiful, and gentle mind will be formed. The truth of knowledge should be voiced honestly "full of *satya*", and should cause the great narration "knowledge is power" to disappear. That means that education should be able to produce *sisya* (learners) whose rational and emotional intelligences are balanced. Therefore, education should give equal proportions to the clusters of sciences. The "secular" (objective) knowledge and religious (subjective) knowledge should be proportionally developed. The secular knowledge and religious knowledge should be learned and developed proportionally; neither dichotomy between the secular knowledge and religious knowledge nor dichotomy among the secular sciences may be made.

In Indonesia, as far as the middle and lower educational levels are concerned, the clusters of sciences are divided into three; they are the Natural Sciences 'Ilmu Pengetahuan Alam' (IPA), the Social Sciences 'Ilmu Pengetahuan Sosial' (IPS), and Humaniora/Cultural Sciences. The cluster of the Natural Sciences includes Chemistry, Biology, and Physics. The cluster of the Social Sciences include Economics, History, Geography, Sociology, and the Humaniora cluster includes Religion, Indonesian language, Local language, and Foreign languages. When the writer conducted research from 2010 to 2012, dichotomies among such clusters of sciences were found. In addition, they were marginalized as well. Education was not equally managed

and tended to pay attention to a particular cluster of sciences. The sciences to which priority was given were the sciences which could make graduates professional, competent and economically competitive. In other words, economic libido was responsible for the fact that priority was given to a particular cluster of sciences. The sciences which relatively teach truth, soul and mind purification, and the sciences which appreciate humans as divinity services were highly marginalized. What was surprising was that people proudly accepted the positivist and instrumentalist secular sciences. It seemed that the educational regulator (the government) neglected such a condition. The completeness of the cluster of positivist and instrumentalist sciences was used as the indicator of the quality of education, its institution, and the intelligence of the learners 'sisya' (Winaja, 2012).

Now education has created many intelligent professionals as what has been dreamed of by the objective, positivist, and instrumentalist secular sciences. They have modern concepts, and are highly professional and positivist. They have used sciences as the tool for making growth and economy has been used as the commander of transformation. However, at the same time, their ethic quality is seriously embarrassing, disgusting and nauseating. Many have been corruptors and sold "the nature" to satisfy their greed", and have come from the state institutions such as Constitution Court and Office of the Counsel for the Prosecution. Many have become policemen (Senior Officers), politicians, professors, teachers, members of the Indonesian Legislative Assembly, members of the Assembly at provincial, regency and municipal level, governors, regents, district heads, village heads, and so forth. The question is that what can be exemplified by the young people when their professional, intelligent and smart seniors are involved in corruption, social anarchism, and illegal logging. Why the intelligent professionals cannot respect what is true; why they have

dirty thoughts and souls and why they do not appreciate humans as divinity services. What is wrong with the existing educational system?

If the tragedies stated above are mused over, then what seems to be responsible is the fact that education cannot contribute to critical awareness and produce the learners 'sisya' who are *devasya* and partly divinity humans (*madhawa*). Education has failed to produce learners who are critically aware of themselves, their natural environment and social environment. It has only been successful in producing "modern" humans who are highly professional but who are only, unfortunately, able to understand the knowledge of pragmatic principles of economy. The knowledge without economic principles tends to be considered hampering transformation which may lead to modernization. In addition, the knowledge without economic principles tends to be considered unscientific, meaningless, marginalized, historical inheritance, and the sources of dogmas and orthodoxy. Actually, pure quality education is the praxis of the education which is oriented towards the formation of individual character which is socially responsible and frees humans from being shackled, opens and widens knowledge so that life becomes awake. Education does not only attempt to give information and skills needed for life in the future, it should also lead humans to a more *dewasya*, intelligent and intellectual life. In addition, education should also cause humans to feel the moans and complaints around it. Education should humans *dewasya*; it should discriminate nobody; it should make humans appreciate dignity and human values; it should make humans *werdhisiah* (humanist); it should contain the values which can make humans rationally intelligent, sensationally intelligent, and faithfully intelligent (*srdha bhakti*). Therefore, education should be equally rather than partly developed; otherwise, humanist social transformation, cultural inheritance and improvement of life will not take place. According to Fuad Hasan (2010), cultural inheritance through culture takes place

through three processes which are related to one another. They are 1) teaching and learning process; 2) role model; 3) habit formation. This means that the definition of education is much wider than the definition of teaching. The definition of education involves the processes of formation, preservation, and development of culture in society. Considering that education involves the processes of formation, preservation, and development of culture, the teaching and learning process in every lesson should contain religion-based supplement local genius. The supplement local genius should be referred to in the teaching and learning process through the curriculum. In this way, the outcome, that is the *sisya* (learners) will be rationally (the left brain) and sensationally (the right brain) intelligent. As some illustrations, the lesson which is concerned with flora should contain what is called *Taru Premana* as its supplement local genius; the lesson which is concerned with space layout and environment should contain *Tri Hitakarana, Astha Kosala Kosali*, and *Astha Bumi* as the supplement local genius. The lesson which is concerned with economy should contain *Artha Sastra* as the supplement local genius. The lesson which is concerned with health should contain *Ayur Wedha* as the supplement local genius, and the lesson which is concerned with education should contain *Daiwe Sampad* as the supplement local genius, and so forth (Eljawie, 2010; Jala, 2011).

The question is, then, whether the inclusion of the supplement local genius guarantees that every lesson will make the *sisya wherdisiah*? The answer is, certainly, not. The role model should be included. Then what can be exemplified by the young people from their seniors who are highly professional, intelligent, smart and modern but the quality of their ethics is embarrassing such as being involved in corruptions? Therefore, in education the role model which may be used as an example is essential in education. After that the educational process should be continued with the habit formation such as long life

education; as a result, cultural bequeathing will take place through Knowledge, Faith, and Charity.

3. Conclusions

The basic principle to which attention should be paid in the development and implementation of education is that every individual is born and predestined to have the permanent attribute of being specific. Everybody is individually specific, which then becomes the main basis that every individual has sensitiveness, strength, and weakness. Such being specific cannot be changed and disturbed, as it is granted to be attached to every individual. It also features the diversity of every individual. Such a permanent attribute of every individual causes humans to form societies with multi ethnic groups, attitudes, and abilities. In the world of education, the specific form of the individual permanent attribute appears in the form of intelligence.

The multi intelligences which are identified are 1) linguistic intelligence; 2) mathematic intelligence; 3) visual intelligence; 4) kinesthetic intelligence; 5) musical intelligence; 6) interpersonal intelligence; 7) intrapersonal intelligence; 8) intuitional intelligence. Such intelligences gradually grow and develop in children. External aid and guidance in the form of schooling education (*pasraman*) are needed to make such intelligences develop fluently and in a guided way. If there is no aid, then such potentials/intelligences will never be actualized. In this case, education should make that the activities done by the left brain and the right brain should be equal, causing the intelligence between logics and sense to be integrated and balanced. Based on the criteria mentioned above, the learning process cannot be actualized using uniform patterns; it will be getting worse if it is equally assumed. The learning construction and educational construction should pay attention to such basic principles (Hernaki, 2003; 1996; 2008).

The schooling educational institution (*pesraman*) should at least use the principles mentioned above as the new spirits for developing what is wished and desired by the learners 'sisya' so that they will become independent and always give priority to maturity (*dewasya*) and independent life. This needs to be affirmed that going to school is not only aimed at the interest in searching for a certificate, achieving achievement with excellent scores, and being stamped as the best by the school institution and community. Going to school should be aimed at making the learners '*sisya*' learn to survive and able to motivate life, and have high ethic responsibility. Based on such an understanding, the school (*pesraman*) plays an important role in the formation of the motivation and attitude of the learners '*sisya*' so that they will live an independent and responsible life. It is expected that the learners will be able to go through all the matters pertaining to their life without feeling frightened. The school (*pesraman)* should be able to implant patterns of life so that the learners '*sisya*' will be able to live a more meaningful and beneficial life for themselves and their environment, and become transformative. The transformative learners '*sisya*' will be highly creative and participative (Muchlis R. 2008).

Viewed from critical education, the current model of education is the model of pragmatic education which leads to 1) the practical attitude (practicality); 2) the working hard attitude (workability); 3) the attitude of having cash value; 4) the attitude of personalism and dynamism; 5) the attitude of being aggressive; 6) the attitude of being able to if there is desire; 7) the attitude of achieving status; 3) the attitude that the nature is the object; 9) the democratic attitude; and 10) the secular attitude. Then an understanding that the school is the "place" where employment is searched for and "your beautiful dreams" will come true appears. The schools where students learn to be doctors, engineers, entrepreneurs, and so forth with the principles mentioned above illustrate this. In fact, going to school constitutes self activities in

order to be able to finish every self duty and responsibility (Suwati, 2008).

The process of cultural bequathing should take place in the educational process to make the two different idealisms described above not become what is referred to as cultural lag through 1) the teaching and learning process; 2) the role model; 3) the habit formation, which, in the cultivation process, cannot be separated from one another, and should form an intact unity. The teaching and learning process without the role model and habit formation will be meaningless, as *kulkul* (drum made from wood) in the middle of a field. Nobody will listen to it although it is hard beaten; nobody will be willing to do what is required to do using the *kulkul* sound. However, if it is located at a *balai banjar* (village hall), everybody will listen to it and will always do what is required to do using the *kulkul* sound. The *kulkul bulus* (the *kulkul* which is beaten with a high speed indicating that there is a danger), the *kulkul* which is beaten indicating that a ceremony will be performed, and the *kulkul* which is beaten indicating that a meeting 'sangkep pesamuan' will always be listened to if located at the *bale banjar*. In short, the three components in the cultural inheritance process in the educational system become integrated; otherwise, it will not contain the religious teaching-based cultural concepts. The teaching and learning are implemented by and the responsibilities of the three teachers 'guru'; they are the parents, the school, and the government (guru *rupaka kulawarga*, *guru pengajian pesraman*, and *guru wisesa*) with the hardware, software, supplement local genius and local genius). The role model and habit formation refer to the religions teaching concepts; in Hinduism, they refer to the concepts of *Daiwa Sampad, Yama, Niyama, Madhana*, and so forth. In this way, the symbiosis of who may be where, who may do what, and equality between obligations and rights can be actualized. Education will produce the learners 'sisya' who are *svaha, dhavala, nihsesa*

jadyapakah, and *devalaya*, and able to appreciate what is true, actualize mind and soul purification, and appreciate humans as the place where God is worshipped.

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