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Pattern Of Adolescent Learning Hindu Scholarship Recruits Through Pasraman Widya Dharma Saraswati

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Pasraman Widya Dharma Saraswati

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Abstract

Mental development and religious personality is one aspect that needs to get special attention because through it children and adolescents understand the meaning of Religion and its benefits for human life and will later form a person who virtuous noble character. Having grown a noble personality then the teenager has a fortress to face the challenges of his life. In an effort to provide guidance to the younger generation, *Parisada Hindu Dharma* in Atula Village and Hindu community together attempt to form the path of non-formal education of Hinduism namely Pasraman Widya Dharma Saraswati.

Keywords: Hindu Youth, Drop Out, *Pasraman*

I. Introduction

Technological advances do not entirely bring teenagers in a positive direction, but with those advances have a negative impact. With the ease of getting information, teens face various problems such as adjustment to technological developments, job selection, education, social problems, financial problems and other problems. If teenagers do not succeed in adjustment to the development of technology can lead to juvenile delinquency that leads to criminal acts such as murder, drinking, rape and arson and other unpleasant acts. The

delinquency caused by teenagers is perceived as a small percentage, but if such a thing is left perpetually an inhibiting factor for national security because their actions are unacceptable in society (Nursyahbani, 1998: 55)

Through mental coaching and religious personality, it is possible to make children and youth understand the meaning of religion and its benefits for human life. In this way, religious beliefs will grow within them, if religious beliefs have developed within them and should be pursued in the continuous practice of worship. If the practice of worship has been ingrained, it

will grow awareness in adolescents of the importance of the role of religion in mental health that can avoid them from disgraceful acts. In other words, religion can fortify their lives.

Mental and personality development needs to be developed and strengthened because the coaching is a logical consequence of human existence (existence) as social beings and cultured beings. It is said social beings because humans always have a network of interactions with each other. Believed mental coaching also one of the substance of national education. Religious coaching in schools is expected as a formal educational institution can fill the lack of religious guidance in the family turned out this does not fully provide a solution. Hours of religious subjects in schools are minimal, so it is difficult to expect the establishment of adequate religious guidance for adolescents, while the tools of religious institutions in the community are considered less touching among youth (Ali Mohamad, 2004: 31)

The situation is not in line with the fact that in formal education institutions (schools) have been given relevant religious education and must be followed by all students in school. Religious education, especially Hinduism in the form of material is still less effective in formal education to instill religious values, especially in adolescents who are the next generation. In other words that this must be balanced by providing non-formal formation of Hindu religion through the institution of Pasraman Widya Dharma Saraswati and also carry out religious development through spiritual activities that support the implementation of *pasraman*.

The phenomenon that occurs in the community where the number of teenagers dropped out of school especially at the Atula Village is often encountered behavior of teenagers who are not polite, there is often an unhealthy debate between the teenagers this is because the understanding of the teachings of Hindu religion is still very minimal. It is influenced by the heterogeneous environments of the

teenagers that make the differences of concept to the understanding of the teachings of Hinduism brought by each individual.

In response, *Parisada Hindu Dharma* along with the Hindu community in Atula Village tried to form the path of non-formal education of Hinduism namely Pasraman Widya Dharma Saraswati. The presence of *pasraman* is expected to provide new rides in improving *sradha* and *bhakti*. The coaching of Hindu adolescents in Pasraman Widya Dharma Saraswati for Hindu drop-outs is also expected to create Hindu intellectuals and qualified human beings, both physically and spiritually, for the realization of *Jagadhita ya ca iti Dharma* (Happiness in the world and the Hereafter)

The existence of Pasraman Widya Dharma Saraswati is a solution to overcome the real obstacle illustrated in the objective conditions in the field, that the description of the number of Hindu facilitators in the Atula sub-district drop out and need to get Hindu religious education for Hindu drop-outs who are not educated Hindu religion in school good.

Based on the description above then the authors have interest and interest to conduct research in Pasraman Widya Dharma Saraswati. This is not apart from the existence of teenagers and Hindus in the village of Atula who have less knowledge of the teachings of Hinduism. Another consideration that *pasraman* is the only one in the area. Besides, the authors also see the condition of Hindus who belong to the minority compared with other people. But with such circumstances does not reduce the desire Pasraman Widya Dharma Saraswati to carry out their duties (obligations) guide the Hindu teenagers drop out of school and run the teachings of *dharma*.

II. METHOD

This research uses qualitative research method, with a primary data source and secondary data. Primary data is data obtained directly by a researcher of a field while

secondary data is data obtained from the second source. Primary data in question is the data of informants interviewed directly by the researchers and also from the observed social situation, while secondary data obtained from various books or other libraries.

Data collection methods used are observation techniques, interviewing, documentation techniques and literary techniques. The collected data then analyzed using qualitative descriptive. The stages of data analysis is started with the reduction of data that has been collected through data obtained from the field inventoried in the form of detailed descriptions and reports, the classification of data is the selection of data both primary data and secondary data in accordance with the problems studied, then interpreted data by analyzing or interpreted, to be connected with the process in Pasraman Widya Dharma Saraswati where further will be obtained the final conclusion which is the answer to the problems to be studied.

III. Results And Discussion

3.1 Response Hindu Society Against The existence of Pasraman Widya Dharma Saraswati in the Atula Village

The presence of Pasraman Widya Dharma Saraswati is very helpful for the community in the Atula Village especially those who have children who are unable to continue their education to a higher level and parents also help in Hindu counselor drop out to be able to interact with Hindu teenagers which originated outside the Atula village such as Kelurahan Welala, Kelurahan Putemata. The parents also participated in the success of the program and helped in developing pasraman next.

Learning in Pasraman Widya Dharma Saraswati is done on Sunday with 2-hour time allocation where Sunday is chosen because Hindu teenagers drop out mostly from the village in Atula Village. On Sundays, Hindu teenagers

spend more time at home so they use the time to follow the guidance in *pasraman*. Guidance coaching is also done at any time for example on the day *Saraswati*, and *Siwaratri*.

Guidance of Hindu teenagers dropped out of school more emphasis on the atmosphere of casual coaching prices Hindu teens are not too tense in following the guidance in Pasraman Widya Dharma Saraswati material that is given at Pasraman Widya Dharma Saraswati not glued to the education of the Hindu religion but on the development of the curriculum set by the government this is done for Hindu teenagers. Learning in Pasraman Widya Dharma Saraswati is not glued to the education of Hinduism but also Hindu teenagers are given general knowledge so that they can have additional knowledge.

3.2 Pattern of Hindu Youth Development Dropouts Through Pasraman Widya Dharma Saraswati.

The learning process is a system. While the learning system is a process learning process therein are components that are interrelated in order to achieve goals. The components are students, teachers, teaching materials, strategies / learning models learning strategy can be interpreted as a general pattern of teacher and student activities in the realization of teaching and learning activities. From the general pattern of the activity can be seen the sort of sequence of activities displayed by teachers and students. In this case, there is a strategy that is more emphasis on teacher activity, but there are also that emphasize activities on students. The orientation and approach of forwarding must be emphasized on student activity. For example, students are asked to read the material and then discuss, simulate, solve problems in groups, make resumes or students are asked to interview with resource persons/figures and others. The study of religion emphasizes the moral aspect and the attitude of the virtuous behavior of the noble who is guided by the Vedic

scriptures. The success of the learning process depends greatly on Master's ability to appreciate and creativity. Because the teacher must master the contents of the material, using a variety of methods and evaluation tools in accordance with student development. So as to be able to design optimal learning (Sagala, 2009: 6)

1. Pattern of Religious Social Approach

In social life should also give priority to respect other religions such as respecting their own religion. So it appears that each has a weakness. Since the notion of religion is imperfect it is always influenced by new evaluations and interpretations, to the truth that God only with the evolution of religious equality does not eliminate the ugly widening of the Religion. He says that a person is said to be a religion measured by a good pattern of behavior. Concerning interfaith tolerance is described in Bhagavad-gita, IV: 11 as follows:

*Ye yatha mam prapadyante
Tams tathai 'va bhajamy ahama
Mama vartma nuvartante
Manusyah partha sarvasah*

Translation

By whatever means people approached with that same path I fulfilled their desires.

Through many ways, man follows my path, O Partha (Mantra, 2006: 65)

Since the four paths correspond to the color chess, the duty (profession) and the duty of the human in Bhagavad-gita, IV: 13 is mentioned:

*Caturvanyam maya srstam
Gunakarma vibbhasah
Tasya kartaram fire mam
Viddhya akartaram avyayam*

Translation:

Color chess I create according to the division of the use and karma (nature and work).

Catur Warna I create according to the division of the use and karma (nature and work). Though I am the creator, know Me, overcome the motion of change (Mantra, 2006: 66-67)

Hinduism teaches that there is no difference in status between the chess color of all living classes that are differentiated on the basis of their respective professions, structurally all layers of society are present in one site mutually supportive of each other, none of the above and below. The religious social pattern applied in Pasraman Widya Dharma Saraswati at Atula is based on universal acceptance of thought, the sense of tolerance, and the struggle to eradicate humanity from ignorance to holy souls, so that no time is wasted, more time-consuming it is used to work to help the poor by applying self-sufficiency so as to utilize all the potential that exists in society. Its application to *pasraman* students, as well as to all citizens *pasraman* by participating in the activities of youth institutions are held in the Village Atula thus can merge with the community.

2. Pattern of Awareness Approach

The pattern of consciousness applied in Pasraman Widya Dharma Saraswati is the transformation of the work of simple into a conscious karma of yoga. The pattern of consciousness is only learned in the spiritual theory. And implemented into practice in everyday life. That all life is done with full awareness that is dedicated to God. In Hinduism, explaining the importance of mastery of tongues is described in Bhagavad-gita, III: 13 as follows

*Swabhawa matikang indriya an
pawisaya swagocaranya sowang-
sowang,
Tinuaken ika, kunang ikang hinilan*

*the pandita, yan pakanimittang
lalana*

*Mwang raga also, tan pakaphalang
dharmasadhana, yes ika
sininggahanira.*

Translation

This sensual always intertwined with the respective wisdom that is denied by the preacher is, if *indriya* it only cause cuddles and spirits only, because it will not produce like-dharma; that is why it is avoided by the *pandita* (Kadjeng et al, 2006: 205)

In the above *sloka* explains that *indriya* habits can occur if no self-restraint, for someone who follows the will of *indriya* will cause incense and lust, of course, should be avoided altogether.

3. Pattern of Ethical Approach

The way to achieve the goal of freedom is not related to the material world in the way of life, the main movement of life is *Satya* (honesty) with honesty as the basis of politics will not be dirty, the attitude of life begins from honest and self-discipline, *mulat sarira* self-correct. Explained in Bhagavadgita, 11:33 as follows:

*Atha cet tvam imam dharmyam
Samgramam na karisyasi
Tatah svadharmam kirtim ca
Hitva papam avapyasi*

Translation

If you do not practice this war of truth, yours deny the craft and your harmony will be polluted and you will sin (Mantra, 2006: 27)

Based on the above text meant by *satya*, it is the enforcement of justice, the ultimate truth, obeying the obligation as according to the *karma* of each. For by performing the duties

(obligations through it will be free from the all of sin).

3.3 Method of Coaching Hindu Youths Dropping School that is held in Pasraman Widya Dharma Saraswati

There are two patterns of guidance of Hindus through *dharma negara* and *dharma agama*, while the methods used in the guidance of Hindus are four: *Dharma Sadhana, Dharmagita, Dharmatula, Dharma Wacana*. All methods of fostering these Hindus can be applied in a pasraman institution in carrying out its activities. The process of coaching Pasraman Widya Dharma Saraswati is as follows

1. Dharmatula Method

The word *tula* in Sanskrit means consideration or likeness and balance. Literally, *dharmatula* means inheritance or discussion. *Dharmatula* often carried out during religious holy day celebrations such as *Saraswati, Shivaratri* seminar activities, *lokasaba, mahasabha*, this is limited. It can be observed if the *dharmatula* had already begun in execution at the level of formal education would be many benefits felt by the next generation of Hindu. For that *dharmatula* can continue to grow, it is expected that any formal educational institutions are always implement and not limited to certain days it is certainly a duty and obligation of teachers of Hindu studies to seek. The purpose of the method of *dharmatula* is as one of the methods that can be used the means to implement so that students are more active. (Composing Team, 1988)

Through the implementation of *dharmatula*, it is expected that the students will be able and have the courage to express their opinions and in order to train the students to have an argument and talk about the existence of Hinduism. Through

the active role of students will get to increase their understanding of Hinduism better, based on the attitude of tolerance of familial attitude and nurtured better attitude in accordance with existing conditions in society.

In this case the coaches in Pasraman Widya Dharma Saraswati usually do *dharmatula* at the time of religious holy day celebration like *Saraswati* and *Shivaratri*, the discussion is done in Pura Amertha by taking a theme related to Hindu teachings and the students play an active role in developing the argument is based on mutual respect

2. *Dharmawacana* Method

Dharmawacana is a method of enlightenment and fostering of Hinduism which is delivered at every opportunity in front of Hindus related to religious activities. This kind of religious illumination activity in the past was called *Upanisada*. The terminology *Upanisada* or *Upanisad* contains meaning and content which is “*rahasyapadesa*” and is part of the Book of *Sruti*. In the past *upanisads* were often associated with “*pawisik*”, the secret teaching given by a spiritual teacher to *sisya* or his disciples in a very limited number. By the term, *dharmawacana* is intended as a method of enlightenment of Hinduism which is given in general to Hindus according to the nature, theme, form of the type of religious activities carried out according to the *desa* (place), *kala* (time), and *patra* (circumstances). *Dharmawacana* aims to increase knowledge, appreciation and practice into the spiritual community and the quality of its devoted charity to religion, society, nation and state in order to increase *dharma agama* and *dharma negara* (Tim Penyusun, 1988: 16).

The method of learning or illumination of Hinduism that can be used describes the study of Hindu religion to students. In order for students to better understand and establish themselves in the learning process, then in order to apply the method of *dharma* discourse always inserted religious stories such as Mahabharata, Ramayana and similar stories. To be more interesting in delivery learning materials then the teacher always associates the Hindu teaching-learning material with problems close to student life. The purpose of applying this *dharmawacana* method is to attempt to socialize the material of Hinduism which is so complex and full of various secrets. Through the process is expected to increase knowledge, simultaneously practice in everyday life and through a good understanding is expected soul the student and the charity of devotion to *Hyang Widhi* / God Almighty, the religion of the people of the nation and State was huge early. In conjunction with the above understanding of teachers in Pasraman Widya Dharma Saraswati always provide *dharmawacana* to students during the learning process by linking religious stories in each give a material and expected the students able to appreciate the material given by the teachers.

3. *Dharmagita* Method

Dharmagita means religious song (*chanting dharma*). It has traditionally been implemented throughout Indonesia. This activity in Bali is called: *mekidung*, *magaguritan* or *mamutru*. Songs about *dharma*, meaning religious teachings are packed in singing so that singers and listeners alike can learn, live and deepen the teachings of Hinduism (Team Compiler, 1999: 12).

Dharmagita singing about *dharma* or as *dharma* chanting about *dharma* means the teachings of Hinduism which are packed in the form of spiritual hymns that are worth the rite so that the one who loves and who hears alike can learn to appreciate and deepen the teachings of *dharma*. Singing as *dharma* means singing in chant in order to perform *dharma*, for example, singing chanting the implementation of *yadnya* ceremony. *Dharmagita* as a hymn for the Hindus usually used to accompany the activities of religious ceremonies, especially those associated with *ritual / yadnya*, besides the theme of his poems containing the teachings and guidance of religion, moral, life guidance are always in pujas by Hindus. Preservation of the songs or songs religiously performed through the contests known as *Utsawa Dharma Gita*.

Dharmagita as a medium to convey and deepen religious beliefs is very effective. Therefore, the delivery of teaching materials is woven in such a way that the song/rhythm is beautiful and charming, fascinating readers and listener. The effort to preserve and develop *dharmagita* aims to maintain and preserve the traditional cultural heritage immortalized to the glory of religion. Besides that through *dharmagita* expected to be able to give a touch of sense of sanctity in the implementation of religious activities. *Dharmagita* is often used as accompanist in *yadnya* ceremonies such as the ceremony of *Dewa Yadnya*, *Bhuta Yadnya*, *Pitra Yadnya*, *Rsi Yadnya* and *Manusa Yadnya*. Besides these religious songs are also associated with traditional arts as well as: Arja or Topeng (Tim Pengusun, 1988: 18)

Based on the above exposure can be concluded in learning *dharmagita* in Pasraman Widya Dharma Saraswati in Atula Village given by the builders who do

have knowledge about *dharmagita* and can sing or *dharmagita*. The process is the coach gives contain how to sing this *dharmagita* then followed by the students. This is done in a re-adventure until students understand and are able to sing it on their own. The material sources for this *dharmagita* are taken from the holy books of Hinduism and other religious literature deemed appropriate to be given to students in *pasraman* for example *kawitan sari*, *wargasari*, *pupuh jerum*, *pupuh mas kumambang* and also forms of sacred sloka-sloka taken from the book of Bhagavadgita.

4. *Dharma Sadhana* Method

Sadhana means practice or practice to realize a belief. So what is meant by *dharma sadhana* means the realization of *dharma* teaching in a person. *Dharma sadhana* as a method of fostering Hindus is a form of practice in the form of *dharma* or Hinduism. This can be done through *Catur Marga Yoga*, namely: *Bhakti Marga*, *Karma Marga*, *Jnana Marga* and *Raja Yoga Marga*. In the practice of Hinduism, the chess name is simultaneous, intact and integral. This is important for the balance and not to grow individuals or extremist groups (Team Compilers, 1999: 11).

The process of coaching in Pasraman Widya Dharma Saraswati also uses *dharma sadhana* method to the adolescent Hindu or the *pasraman* students. Its implementation is through *catur marga* itself. Development of *dharma sadhana* conducted through *catur marga* in Pasraman Widya Dharma Saraswati as follows:

- a. *Bhakti Marga* is the practice of *dharma* by way of *bhakti*. Implementation in *pasraman* is realized in the form of *upasana*

(worship) and praying performed by the coaches with the students Pasraman Widya Dharma Saraswati in Pura Penataran Agung. For example *pujnama* and *tilem* prayer. Blessings or offerings to Almighty God in Rgveda X. 121.1 are mentioned:

*Hiranyagarbhah samavartatagre
Bhutasya ration patireka asit
sa dadhara prthivim dyam utemam
Kasumai devaya havisa vidhema*

Translation

Who do you worship with our sacred sacrifices that are in the alteration, which is manifested as God the Creator who is in charge of the earth and the heavens.

- b. *Karma Marga* is a karmic path that focuses on the deeds of merit or merit of virtue, doing something with full sincerity on the basis of *dharma*. Implementation in *pasraman* is realized with the work of devotion and participate in the activity (*ngayah*) in temple. The supervisor of Pasraman Widya Dharma Saraswati directs the students to cooperate to clean up, build and maintain temple, besides also through *ngayah* on *yadnya* implementation or religious ceremony and so forth.
- c. *Jnana Marga* is the path of knowledge wisdom. In the context of *dharma sadhana* in Pasraman Widya Dharma Saraswati is implemented in the form of implementing *jnana* such as giving knowledge of Hindu religion and conducting the discussion about Hindu teachings to search deeper about the doctrine of purity and *dharma* and also to gain a wide knowledge in order to interpret the teachings of Hindu religion.

- d. *Raja Marga* is the path of spirituality and spirituality done in the form of *tapa* (restraint *indriya* and endurance), *brata* (obedience abstinence), *yoga* (connecting with God and stoping movement of mind), *samadhi* (realize awareness *atman*). Its implementation in Pasraman Widya Dharma Saraswati is usually done by way of meditation on certain days such as meditation during *Saraswati*, *Siwaratri* and certain days

Based on the above explanation can be concluded the purpose of coaching through *dharma sadhana* is to foster, develop and nurture the noble adult and purity of adolescent Hindus in Pasraman Widya Dharma Saraswati so that in their souls embedded religious attitudes are steady, solid and steady in carrying out daily life both in society, nation and state.

5. *Dharma Santhi* Method

The habit of forgiving each other among people even among religious people, for Hindus, is something that has been carried out early on. This forgiving tradition is actually embedded long ago because Hindus believe in the teachings of *Tat Twan Asi* (I am you), which means within every man stored *atman*, and *atman* is the smallest spark of *Ida Sang Hyang Widhi Wasa* then the students because of all creature is the same. *Dharma santhi* needs to be implanted to the students and forgive each other towards fellow creatures is a way to establish *sradha*. *Santhi* means peace, calm and sentosa. Thus *dharma santhi* can be interpreted *dharma* activities in order to condition the life of harmony, peace, and prosperity. The purpose of *dharma santhi* is for the stability of *sradha* which is accompanied by a sincere and

sincere mind to forgive others. In relation to the above, the activities in Pasraman Widya Dharma Saraswati always perform *dharma santhi* during the ceremony of holy day *Galungan* and *Nyepi* by visiting the house of teachers and stay in touch and shake hands forgive each other. In relation to the above, the students at Pasraman Widya Dharma Saraswati always perform *dharma santhi* during the ceremony of the holy day of *Galungan* and *Nyepi* by visiting the teachers' house and stay in touch and shake hands to forgive each other.

Some of the above methods have been applied in Pasraman Widya Dharma Saraswati assisted using general learning methods which include:

1. Lecture method is a way of teaching that is done through the oral application by the teacher. This method can be used if the religious material conveyed contains many containing things that require lighting and explanation. Methods of talk can be used in the delivery of teaching materials orally. This method is much in selecting the coach because it is easy to implement and does not membuhkan special tools and does not need to design student activities.
2. Q & A method is a presentation of materials or materials that are done by the question form that students answer.
3. Discussion method is a way of entrepreneur of Hindu religious education subject matter of measuring rationale opinion based on acquired knowledge and experience, in order to solve the problem, clarify material of warning and media in reaching an agreement. This discussion method is often exchanged in its use by the Q &

A method. In the discussion may arise a question, but the question is not planned in advance. In the discussion, there is an exchange of ideas or gets to get the same opinion.

4. Assignment method is a way of teaching by giving agreement to students to carry out tasks based on direct instructions that have been prepared by the coach.
5. The method of storytelling is a way of planting the values of religious teachings on the students through the disclosure with the stories contained in the teachings of Hinduism.
6. The role-playing method is a way of mastering the subject matter through the development of imagination of expression power and appreciation of the students on the material that is conveyed.

Based on the above description summed up the learning process in Pasraman Widya Dharma Saraswati can be said a process of activities to encourage and stimulate the subject to get knowledge of Hindu religious education and general knowledge and can live the values of humanity and religious values so that mambawa change the behavior students and help learning in Pasraman Widya Dharma Saraswati which is nothing but a process to nurture Hindu teenagers drop out of school. Through the education of Hindu religion and generally knowledge other, in order to grow self-awareness of *Sang Hyang Widhi Wasa* (God Almighty), in addition to Hindu religious education trying to instill knowledge and *sradha* and *bahkti* against God Almighty in the family, school (*pasraman*) as well in society of everyday education to reach *moksartham* and *jagadhita*, world welfare.

IV. Conclusion

The existence of Pasraman Widya Dharma Saraswati in Atula Sub-District, Ladongi District, Kolaka Regency Province, Southeast Sulawesi. The functional structural theory is used to examine this problem, namely in an attempt to describe or describe the existence of Pasraman Widya Dharma Saraswati. In dissecting the second problem that is about the process of fostering Hindu religion for adolescent Hindu in Pasraman Widya Dharma Saraswati used Rhetorical Theory because in providing guidance of Hindu religion coaches use theory in talking or communicate well so that target can be reached target Village Atula. The pattern of juvenile teenagers dropping out of school in the village of Atula ie. 1). the pattern of the social approach to diversity is done by basing itself on a sense of universal acceptance and can blend with the activities of the local community. 2) The pattern of awareness approach, done by demanding a sense of awareness of obligations and rights pasraman citizens so that there is a sense of mutual respect. 3). Patterns of ethical approach, done by reminding the teachings contained in the Hindu religious teachings.

The guidance of the material given is the material of Hinduism which is adapted to the material of Hindu religion in formal education (school). Pasraman Widya Dharma Saraswati uses several methods of approach in coaching namely; *dharmawacana* method, *dharmagita* method, *dharmatula* method and *dharmasadhana* method. The coaching of adolescent Hindu in Pasraman Widya Dharma Saraswati in using Behavioristic Learning theory because in giving learning of education Hindu religion educator use theory for example in talking or communicate good so that target can be achieved.

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