



Journal Website:
<https://theamericanjournals.com/index.php/tajpslc>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Research Article

RELATIONSHIPS BETWEEN THE CHILDREN AND HINDU FAMILIES

Submission Date: April 04, 2023, **Accepted Date:** April 09, 2023,

Published Date: April 14, 2023 |

Crossref doi: <https://doi.org/10.37547/tajpslc/Volume05Issue04-02>

Ni Made Aera

Stahn Gde Pudja Mataram, Mataran, Indonesia

ABSTRACT

The purpose of this article was to learn about and comprehend swadharma grihastha asrama, which is about teaching children about Hindu families. Information assortment strategies were perception, library studies, and top to bottom talked with. Lombok Regency was the location of this study. This study found that Hindu parents in Lombok have not used Hinduism's teachings about Sarasamuscaya and Nitisastra to their full potential. Economic factors demonstrate a lack of awareness of the significance of education. Because the parents were unable to meet the children's material needs, such as adequate food, housing, and learning facilities, as well as the use of non-formal educational institutions, such as courses and tutoring.

KEYWORDS

Educating children; course dorm at grihastha; swadharma; tutoring.

INTRODUCTION

Regency on Lombok Island is West Lombok. There is one of the regions wherein the local area has genuinely high Hindu social orders alongside Mataram City. The

level of development in this regency is comparable to Mataram City's. In NTB Province, the central government is situated. West Lombok is a satellite or

buffer city for Mataram City due to its relatively high level of development. Migrants from various NTB regencies flock to it, making it a popular urban destination. As a consequence of this, West Lombok is confronted with a number of issues, including an increase in the population, social issues, shifts in culture, conflicts between cultures, and other issues that are the result of changes in societies.

It is thought to be a result of modernization and globalization's negative effects. There is portrayed by the quick improvement of the universe of the travel industry in West Lombok, including the social and social existence of their general public. Families, particularly parents, are more likely to have a side job or part-time job due to the individualistic attitudes, touristic lifestyle, and influence of westernized lifestyles. It is hoped that it will be able to enhance the family's financial situation and society's existence.

According to Santrock (2000), various parental roles are being disrupted and the demands placed on the family caregiver and substitute caregiver are growing. It is because of the impact of modernization and globalization. There is a factor that prevents parents from providing their children with adequate self-service. There is an inclination of guardians who just spotlight on the actual satisfaction of youngsters, just giving material requirements, occupied with working and seeking after ways of life, unknowingly ignoring the job and other swadharma towards kids.

The findings of a study on nuclear family dysfunction also highlight the phenomenon of parental neglect and the role of childcare in family life. Families with children receive informal education, with a focus on Mataram City's high schools. Arini and others, (2016), found the predominance of dictator nurturing applied by guardians. The research object was the family sample. The strength dictator demeanor of guardians to

youngsters is reflected in how guardians treat kids with severe standards and assents, without allowing kids an opportunity to contend and convey their improvement to their folks.

Arini and others, (2016), likewise referenced that monetary elements in the families greater part with low center pay economy as one of the principal purposes behind poor satisfaction of parental commitments for their youngsters. The lack of parental support, particularly for non-formal education (tutoring, courses, training, and others), reflects both the economic factors and the parents' lack of comprehension of the significance of education. The lack of facilities is intended to provide a conducive learning environment for children at home. Similarly, how to satisfy their requirements for family entertainment and recreation as a means of establishing emotional closeness. According to Santosa (2015), the most crucial aspect of a parent-child relationship is mutual respect, mutual understanding, trust, and concern for one another.

According to Santosa (2015), the essence of good parent-child relationships is mutual respect, with the goal of inspiring admiration for the way parents love their children. Consequently, the word 'shared' characterizes that guardians should likewise introduce themselves as good examples or genuine models (parent demonstrating). as the parents described their plans for their children.

Sometimes, the existence of a culture is also supported by the influence of modernization. Society is still the foundation. It is less favorable to patterns of growth, development, and child care. Suyanto (2013), expressed that there were as yet social practices to hurt kids, regarding truly and inwardly. According to Suyanto (2013), a suggested method of child care still places an emphasis on children obeying their parents

and using whip, pecut, and samblek to discipline children. Argument is used to administer the physical punishment in order to maintain the children's respect for their parents.

Negative habits in society are linked to cultural practices. Arini (2015), communicated the social peculiarities structure on the general public for instance, a few occupants callings dominating in the North and South Karang Siluman climate, Cakranegara Subdistrict. There are some justifications and arguments for it. They come from a lower socioeconomic background and have chosen to work as tuak (palm wine) sellers or as traders and keepers who fight chickens. This occupation is regarded as typical. Due to the habit of consuming tuak from the community around them, there are still there. The services of raising or selling fighting chickens, on the other hand, date back to the existence of a people tradition known as tajen, or pitting chickens, with religious justification provided by the implementation of a ritual known as tabuh rah.

Similar behaviors have also been observed in Taman Sari Village, Gunungsari Subdistrict. Tajen implementation is still being discovered. The perpetrators originate not only from the district or sub-district, but also from outside the village itself. The local society also makes an indirect contribution to the implementation of the tajen by acting as a parking attendant, assisting in the management of the area or location where the tajen will be carried out, selling food (mostly to mothers), and providing services for the preparation of fighting chickens.

Unlike spending time, playing cards (remi, domino, ceki) is another form of bad social behavior in Taman Sari Village. Housewives also engage in activities that constitute a habit. besides other tasks that housewives in Taman Sari Village, particularly in Dusun Rendang

Bajur, must complete. The majority of the society still cultivates gardens and fields. The mothers should assist with gardening. They also engage in other activities, such as trading and producing ingke (knitted from stick-shaped plates) out of palm leaf sticks.

Social acknowledgment or propensity supports, callings, and customs don't uphold the production of a climate helpful for youngster development and advancement. because it is prevalent in middle society. The family presents a barrier to achieving the objectives of informal education. Because of the repetition, the child observes the parent's routine professional life. They will exert a significant influence on the child. Through the impersonation cycle, idea, and cooperation's ID with guardians who are experts of selling tuak and battling chickens. They will be met by the child in unexpected ways, including psychological growth and personal character. It does not conform to our expectations for characteristics, and the attitudes of children become suputra (good children).

When it comes to the dynamics of informal education and family childcare models, Hindu families in West Lombok Regency—a satellite or supporting city of Mataram City—especially those in Dusun Rendang Bajur, Gunungsari Subdistrict, experience a variety of phenomena. In order to discover additional phenomena, it acquires the power of its own attraction. This includes the society's traditions and customs, particularly the mothers' origins from Dusun Rendang Bajur, which is made up of three dusun (smaller areas than a village). Without the support of family and society (informal education), formal education cannot have a significant impact on children's character, morals, and knowledge acquisition. It is yet another factor that sets things off. There are a variety of issues affecting children and

adolescents that are part of society, so focusing more on peeling and locating the primary root causes is necessary. This paper looked at Swadharma Grihastha Asrama's efforts to educate children in Dusun Rendang Bajur, Taman Sari Village, West Lombok Regency, about Hindu families.

MATERIALS AND METHODS

The review utilized a subjective exploration approach on the kind of phenomenological examination to look at top to bottom about the guardian's swadharma peculiarity in nurturing their kids for Hindu families in Dusun Rendang Bajur. Because it is suitable for convincingly expressing an object, phenomenology was used as a research method. Despite the fact that it takes the form of actions, speech, and cognitive objects (Soenyono, 2004). It is possible to clearly demonstrate a variety of phenomena associated with the implementation of the parent's swadharma, particularly the fulfillment of informal family education. The current study used non-participant observation, in-depth interviews, and library research to investigate and gather information.

RESULTS AND DISCUSSIONS

The process of gathering and analyzing the data is complete. The following explanation was obtained. The manner in which parents raise their children at Dusun Rendang Bajur in Taman Sari Village demonstrates the impact that swadharma grihastha asrama has had on the education of children for Hindu families. A major factor is the parents' lack of knowledge about good parenting. Negative child characteristics, such as a lack of independence and closeness, lack of initiative or passivity, and a lack of confidence, aggression, and a preference for opposing and violating the norm, are created by the dominant parents through authoritarian and permissive

parenting. They are impulsive or incapable of controlling their emotions, labile, and want to win for themselves.

Swadharma grihastha asrama on Hindu education for children is in Sarasamuscaya, and Nitisastra has not been used to its full potential. It tends to be seen from the family monetary variables in Dusun Rendang Bajur and low familiarity with the significance of training causes guardians couldn't meet the kids material requirements for instance, satisfaction of healthful admission, sufficient places and learning offices, and the utilization of non-formal instructive establishments, specifically, mentoring subjects or courses. Mentoring and attention are morally responsible as well as the parents' motivation for the learning process and the development of children's home learning discipline. It's still not perfect. Continually, aspects of ceremonies or rituals are the primary focus of religious education. There are not equitably dispersed on parts of morals and tattwa. Religious teachings' positive learning model is also difficult because parents' habits and professions are less supportive, and card games, tuak, and tajen unknowingly pose a psychological threat to children.

In general, the parents' slokantara in Dusun Rendang Bajur do not yet comprehend how to treat children according to their age. They must know when to behave like a king, when to impose rules and responsibilities on others, like servants, and when to behave like family friends. As a child regulator or monitor, they continue to act authoritarian. They are not as a companion who needs to hear the sentiments and youngsters' craving. It gives the child freedom without control or good communication. Children may respond negatively by rejecting everything on the rules form, breaking the rules, or even seeking parental guidance.

The effects of swadharma grihastha asrama on the education of Hindu families' children regarding child behavior. First, the aspect of character education for children who are less self-reliant and closed off. They don't have the drive or detached. They are not sure, affecting the low energy and inside kids' inspiration in finishing training. From the elementary level all the way up to the highest level, including the tertiary level, there are. As a result, it has not been able to raise self-esteem through formal, informal, or non-formal education. The aggressive person likes to challenge the norm, is willing to win on their own, is impulsive or unable to control their emotions, and is unstable. They have a negative impact on how they interact with children at school, at home, and in the environment. In a similar vein, being required to complete education will inevitably cause feelings of stress, disappointment, emotional turmoil, and discouragement.

Second, on the sociocultural level, parents and their surroundings serve as the learning model for children's behavior. In Dusun Rendang Bajur societies, it is the most potent factor in influencing children's misinterpretation of its customs and culture. It still grows back in one's mind, character, and personality, as well as in bad habits or culture. Thirdly, the majority of children in Dusun Rendang Bajur are negative when it comes to the economic aspects of character development and personality. This has an impact on the children's personal readiness for adulthood, when they will be confronted with a highly dynamic work environment that requires high levels of creativity and innovation. Due to the same rotation cycle, the viewed family's economic point remains in the middle-low range, just like their parents'.

Findings

The data indicate that swadharma grihastha asrama plays a significant role in the education of children. First

and foremost, the most swadharma grihastha asrama society at Dusun Rendang Bajur in Taman Sari Town have not been satisfied as expected, because of financial factors and parent's perspective, parent's comprehension is still low about ideal nurturing is a main consideration. Second, the dominant parents practice permissive and authoritarian parenting, which results in negative child characters, such as a lack of independence and closeness. They lack initiative and passiveness. They lack confidence, are abrasive, and like to challenge the status quo. They are impulsive, unable to control their emotions, want to win by themselves, and unstable. According to the data, swadharma grihastha asrama regarding Hindu education has not been fulfilled. It is located.

1) A lack of awareness of the significance of education. Because parents are unable to provide for their children's material needs, such as adequate nutrition, a place to learn, and the use of non-formal educational institutions, such as tutoring,

2) It is ethically coaching and consideration, as well as, parent's inspiration on the educational experience and embedding of youngsters' learning discipline at home is as yet not ideal.

3) The ethical and tattwa aspects of religion are not equally represented in religious education, which continues to emphasize ceremonial aspects or ritual.

4) The positive learning model for strict lessons is likewise troublesome. in contrast to tuak, tajen, and card games, related to drinking habits and the profession of the less supportive parents. They end up becoming a psychological threat to children unintentionally.

5) The parents are still unsure of how to treat their children based on their age. There are times to behave

like a king, teach discipline and responsibilities to servants, for example, and others like family friends.

6) The parents continue to supervise or regulate their children with authority. They are not friends who want to hear about the child's feelings and what they want. It gives the child freedom without control or good communication.

The implications of swadharma grihastha asrama on the education of children for their behavior, as determined by the data. That can be found.

1) The aspect of character education for children who are less self-reliant and closed off. They lack initiative and passiveness. They lack confidence, which has an effect on children's lack of enthusiasm and internal motivation to complete education. Through formal, non-formal, or informal education methods, no improvement in self-quality has been achieved from the elementary level through the highest levels, including the tertiary level.

2) The aggressive personality enjoys opposing and breaking rules. They want to succeed on their own. They are unstable, impulsive, or unable to control their emotions, and their social interactions with children at school, home, or in the environment are negatively impacted. In a similar vein, being required to complete education will inevitably cause feelings of stress, disappointment, emotional turmoil, and discouragement.

3) the most significant influence on children's misinterpretation of Dusun Rendang Bajur societies' habits and culture is the socio-cultural aspect of their learning model behavior provided by their parents and environment. It still regenerates itself through negative culture or habits as well as the mind, character, and personality.

4) In Dusun Rendang Bajur, the majority of children view the character's economic influences on their development and personality negatively. The children's own self-awareness has an effect on them. At the point when they are grown-ups confronted the worked world is exceptionally powerful, requires high inventiveness, and advancement.

SUGGESTIONS

The family and climate conditions Dusun Rendang Bajur social orders require consideration from different gatherings, for the public authority, public associations, and training eyewitnesses, particularly, from instructive organizations in tertiary establishments. Through the BKKBN service, the government and the local government of Gunungsari Subdistrict and Taman Sari Village will offer counseling and assistance with the hoping family program (PKH). PKBM-PKBM, for instance, works on a variety of training programs in order to provide societies with facilities for training and skills development.

The government must also provide assistance to the business fund through the cooperative office. Through the planned and ongoing growth of MSMEs and cooperatives, it is socialized. to encourage members of the community, particularly the societies in Dusun Rendang Bajur, to start their own businesses.

Together with religious counselors, the government, through the Ministry of Religion of the Province of West Nusa Tenggara and the West Lombok Regency, ought to offer society counseling that is more in-depth and structured. mapping the region in terms of the conditions and issues faced by adherents. As a result, it is able to take preventative measures to stop the conflict from starting both internally and externally to the public.

Through community service projects, private and public universities contribute knowledge and concepts, particularly concrete problem solving. There are modified as fabricated regions and restricted to a specific time. The people group administration exercises are supposed to be led in a coordinated and quantifiable and economical way.

It is expected of lecturers and students in higher education to carry out studies and scientific research. These include thesis, dissertation, programmed research, and thesis. They can contribute ideas and solutions to problems that arise in society by researching and studying various phenomena of problems in society.

CONCLUSION

Parenting practices in Dusun Rendang Bajur, Taman Sari Village, demonstrate the impact of swadharma grihastha asrama on the education of Hindu children. They have not been effectively put into action. The primary factor, in addition to economic factors and parental mentality, is a lack of understanding of ideal care. The dominant parents practice both authoritarian and permissive parenting, which results in negative child characters, such as a lack of independence and closeness. They lack initiative and passiveness. They lack confidence, are abrasive, and like to challenge the status quo. They want to succeed on their own. They are impulsive, unable to regulate their emotions, and inflexible.

REFERENCES

1. Agra, I. B., Gelgel, I. P., & Dharmika, I. B. (2018). Pressure on socio-cultural towards post-divorce Hindu women in Denpasar city. *International Journal of Social Sciences and Humanities*, 2(3), 63-78. <https://doi.org/10.29332/ijssh.v2n3.191>
2. Arini, F. D., Choiri, A. S., & Sunardi, S. (2016). The Use of Comic As A Learning Aid To Improve Learning Interest of Slow Learner Student. *European Journal of Special Education Research*.
3. Arini, N. M. (2015). "Grahasta Asrama Sebagai Media Pendidikan Informal Pada Komunitas Hindu Kota Mataram". *Prosiding Seminar Hasil Penelitian Dosen STAHN Gde Pudja Mataram*. Mataram : Pustaka Bangsa.
4. Arniati, I. A. K. (2018). Young Hindu generation behavior in Denpasar city. *International Journal of Linguistics, Literature and Culture*, 4(4), 76-85. <https://doi.org/10.21744/ijllc.v4n4.269>
5. Basrowi, M. (2004). Soenyono. 2004. *Teori Sosial Dalam Tiga Paradigma*.
6. Gepu, W., Suda, I. K., & Suyasa, I. M. (2018). Religious conversion towards Hindu Kaharingan to Christianity. *International Journal of Linguistics, Literature and Culture*, 4(4), 25-37. <https://doi.org/10.21744/ijllc.v4n4.257>
7. Santosa, S., & Jensen, M. D. (2015). The sexual dimorphism of lipid kinetics in humans. *Frontiers in endocrinology*, 6, 103. <https://doi.org/10.1111/iwj.12096>
8. Santrock, J. W. (2000). *Psychology*. International Edition.
9. Suara, I. D. M., Gelgel, I. P., & Yasa, I. W. S. (2018). Pitra yadnya implementation for Hindu heroes. *International Journal of Social Sciences and Humanities*, 2(3), 136-148. <https://doi.org/10.29332/ijssh.v2n3.223>
10. Suarda, I. W., Yadnyawati, I. A. G., & Suda, I. K. (2018). Portrait of Hindu religious teacher performance certified educator in junior high schools Denpasar. *International Research Journal of Management, IT and Social Sciences*, 5(3), 53-61.
11. Sukarma, I. W. (2016). Tri Hita Karana theoretical basic of moral Hindu. *International Journal of Linguistics, Literature and Culture*, 2(3), 102-116.

-
12. Suyanto, D. Bagong. 2013. Sosiologi Ekonomi, Kapitalisme dan Konsumsi di Era Masyarakat Post-Modernisme.
 13. Surabaya: Prenada Media Groupa Cipta.

