

## **Pengaruh Komunikasi Interpersonal Dan Kesejahteraan Terhadap Keharmonisan Keluarga Dharmika Di Kota Mataram**

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| <b>Keywords:</b>  | <b>Abstract</b>   |
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| <p><i>informal education, dharmika, transformation of values, Hindu religious teachings</i></p> | <p><i>This study aims to examine informal dharmika women education in transforming Hindu religious values to their children at Banjar Parartha, Perumnas Karang Permai, Sekarbela Subdistrict, Mataram city. This research was designed in a qualitative interpretative type using a case study model. Based on the results of this study it was found that the efforts of dharmika women in transforming Hindu religious values for their children in the family through several strategies. First, cooperation between husband and wife to be able to provide knowledge and at the same time be able to transform Hindu religious values for children in the family. Second, the husband and other family members must overcome the psychological pressures of dharmika so that later in carrying out the marriage ark they will feel happy. Third, studying Hinduism can be done through the internet and books about Hinduism also from members of the banjar (the traditional organization of Balinese society). Fourth, directing their children to be more able to explore Hindu religious lessons at school, while the means of ceremonies and ritual as well as their implementation are self-taught. The results of this research recommend preserving informal education for dharmika women as a transformation of Hindu religious values.</i></p> |

| <b>Kata kunci:</b>   | <b>Abstrak</b>  |
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| <p>pendidikan informal, dharmika, transformasi nilai, ajaran agama Hindu</p> | <p>Penelitian ini bertujuan untuk mengkaji pendidikan informal ibu-ibu dharmika dalam mentransformasikan nilai-nilai agama Hindu kepada anak-anaknya di Banjar Parartha, Perumnas Karang Permai, Kecamatan Sekarbela, Kota Mataram. Penelitian ini dirancang dengan tipe kualitatif interpretatif dengan menggunakan model studi kasus. Berdasarkan hasil penelitian ini ditemukan bahwa upaya perempuan dharmika dalam mentransformasikan nilai-nilai agama Hindu kepada anak dalam keluarga melalui beberapa strategi. Pertama, kerjasama antara suami dan istri untuk dapat memberikan pengetahuan dan sekaligus dapat mentransformasikan nilai-nilai agama Hindu bagi anak dalam keluarga. Kedua, suami dan anggota keluarga lainnya harus mengatasi tekanan-tekanan psikologis dharmika agar nantinya dalam menjalankan bahtera rumah tangga</p> |

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|  | merasa bahagia. Ketiga, mempelajari agama Hindu dapat dilakukan melalui internet dan buku-buku tentang agama Hindu serta dari anggota banjar (organisasi tradisional masyarakat Bali). Keempat, mengarahkan anak-anak mereka untuk lebih mendalami pelajaran agama Hindu di sekolah, sedangkan sarana upacara dan ritual serta pelaksanaannya dilakukan secara otodidak. Hasil penelitian ini merekomendasikan untuk melestarikan pendidikan informal bagi perempuan dharmika sebagai transformasi nilai-nilai agama Hindu. |
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## I. INTRODUCTION

Marriage is the uniting of two men and women in a husband and wife bond, which is regulated in customary/religious law and the constitution. With the aim of forming a household or family that is eternal and happy. Marriage is not merely an outlet for lust, but is responsible for children, providing a living, education and others so that they are able to build an eternal and happy household. Family life which is very important to pay attention to is educating children to become suputra (noble children) who can create a harmonious life, especially in the midst of a plurality of social life. With regard to the education of children in the family, it is very important in order to improve the quality of life of the next generation. Educating children besides increasing intelligence, is also very important for increasing spiritual quotient and social competence. Referring to Wirawan, et al. (2023b) that the spiritual quotient and social competence have an effect on increasing aspects of intercultural sensitivity in order to create a harmonious life in a multicultural society. In this regard, the spiritual quotient and social competence of adolescents in the city of Mataram has a significant influence on intercultural sensitivity which in turn affects the attitude of religious moderation.

Marriage is valid if it is carried out according to the law of each religion and belief. Each marriage is regulated according to the applicable laws. In principle, in a marriage, a man can only have one wife. A woman can only have one husband. The issue of marriage is an actual and interesting issue to be discussed today, because it does not only concern human dignity, but also touches a noble institution, namely the household. According to Windia (2009) that marriage is one of the most important human phases in life because it can change a person's legal status where someone who is immature will become an adult after marriage and someone who still considers himself young after marriage will become husband and wife and will accept all the consequences. juridically and sociologically.

Marriage is the culmination of an intimate relationship between the sexes where both parties share experiences and feelings and thoughts so that eventually the couples who have

been married long enough have similarities in attitudes, values, interests and attitudes (Pearson & Lee, in Sarwono, 1996). According to Hinduism, marriage is a bond between a woman (Pradana) and Purusa (man) where the bond is legalized through a process of religious ceremony called *Wiwaha* (*Widhi Widana*). Of course, marriage does not only occur between one religion, one tribe, one race and even one country. But marriage can also occur between religions, between tribes, between races and even between countries.

In Hinduism, a woman from another religion who later converts to Hinduism with a background in marriage, the marriage process is called *sudhi widani* and the woman will be accompanied by the local Hindu *Parisada* (the Hindus assembly) to say *panca sradha*. The woman who has been *sudhiwidani* is called *Dharmika*.

*Dharmika* will accept himself as a visual teacher in the family who will later become a teacher for his children, both instilling morals, morals and ethics, which of course cannot be separated from teachers in the field of religion which involve religious ceremonies and rituals which are carried out daily or in real time. With the demands of *Dharmika* (mother) in the family to always know and understand the Hindu religion that she has just embraced, of course there are still many things that need to be learned such as the language, customs, culture and teachings of Hinduism and even religious ceremonies and ceremonies. From the social aspect, of course, it cannot be separated from problems and it is also not easy to adapt to the surrounding environment, let alone an environment that is still new and does not know anyone. Psychological pressure is a major factor such as: (1) there is still embarrassment to be seen by other people with adherents of the religion they previously adhered to, (2) feeling uncomfortable because they are not used to it, (3) considering religion to be a burden and (4) in association one cannot blend.

However, in carrying out his obligations as a teacher, *dharmika* cannot do it alone without the help of various parties such as husbands, mother-in-law and brother-in-law, and even neighbors, because the function of these parties is besides being a provider of unknown knowledge, knowing something related to religion or customs, and Hindu culture that is not yet known, also guides in learning something that includes teachings contained in Hindu teachings and reminds something that has been learned which is sometimes forgotten.

In the family, it is a mother who determines the process of religious education. It is the mother who is very dominant in the implementation of the religious education, and it is the mother who is the main key in shaping the personality and character of her children. According to Syafei (2006: 85) that one of the functions of the mother according to *Panca Dharma Wanita*

is as the primary and first child educator in the family. This implies that the existence of mothers is so important and strategic in the educational process for their growth, development and maturity. According to Brigman & Webbn (2003) that children have difficulty learning when they do not demonstrate certain prerequisite learning skills that involve attention, listening comprehension, and social skills. Meanwhile, Payton, et al. (2008) revealed that the learning provided to students seeks to improve various social and emotional skills.

However, sometimes a dharmika in carrying out her obligations to the family cannot run smoothly as expected, sometimes she is required to study Hinduism as a whole but in reality, a dharmika cannot carry it out optimally considering that a dharmika comes from another religion. Acceptance from all parties in the family, not all of them can accept the way it is so that it will create psychological pressure.

Based on the phenomenon above, the researcher is interested in raising the research focus, namely (1) how do Dharmika women transform Hindu religious values in the family towards children at Banjar Tri Parartha Perumnas Tanjung Karang Permai Kec. Sekarbela Mataram? (2) what are the obstacles faced by Dharmika women in transforming Hindu religious values in the family towards children at Banjar Tri Parartha Perumnas Tanjung Karang Permai Kec. Sekarbela Mataram?, (3) what efforts have been made by Dharmika transforming Hindu religious values in the family towards children at Banjar Tri Parartha Perumnas Tanjung Karang Permai Kec. Sekarbela Mataram?.

The aims of this research are 1). To find out and describe the ways that Dharmika women can do in transforming Hindu religious values in the family towards children at Banjar Tri Parartha; 2). To find out and describe the obstacles faced by Dharmika women in transforming Hindu religious values in the family towards children at Banjar Tri Parartha; 3). To find out and describe the efforts made by Dharmika in transforming Hindu religious values in the family towards children at Banjar Tri Parartha.

The benefits of this research are 1) Theoretically, the results of this study can be a reference and guideline for the community in providing informal education for Dharmika women in transforming Hindu religious values for children in Banjar Tri Parartha Perumnas Tanjung Karang Permai, Sekarbela District. In addition, this research can be a reference for other researchers related to religious education in transforming Hindu religious values. Practical Benefits 1) Providing insight and knowledge for women who have been educated to be able to study Hinduism in depth so that later they can apply religious teachings to their sons and daughters.

Central Studies in this study reveal or describe, review and criticize related sections and documents that are of benefit to research, whether books, articles or other scientific works. This aims to clarify the position or differences in the research being carried out with previous research, to determine the level of authenticity of the problem to be studied or to avoid repeating problems that have been researched by others and find relevant concepts, theories as a basis for solving problems as well as to provide direction in formulating a framework for thinking and developing concepts, theories and ideas that can later be used to enrich analysis in research. In this case, the researcher uses several relevant studies, including: Yoniantini (2017) in her research entitled Hindu Religious Education for Women who are Sudhi Wadani, permanent lecturers at the Department of Dharma Acarya State Hindu Institut Gde Pudja Mataram regarding Hindu Religious Education for Women who have been Sudhiwidani. In his research concluded that Hindu religious education provided by the family (husband) in the form of morality in social life, ceremonies and implementation of daily prayers which certainly requires knowledge and learning that is carried out continuously by learning about Hinduism from books, the internet, discussions with religious leaders and active in the activities of Hindu organizations

Made Sudarma (2015) in the research entitled Religious Education in Hindu Families Carrying out Interfaith Marriages in Cakranegara District. In his research, he concluded that the value of Hindu religious education instilled in interfaith marriages in Cakranegara District, Mataram City, namely in the form of instilling the concept of belief in new people entering Hinduism, where this process takes a relatively long time because it is the first time they are acquainted with the teachings of Hinduism in their life, but if If you have a great will and are followed by curiosity about the existence of Hindu religious teachings, the person concerned will understand more quickly.

Windariyanti (2018) in the research entitled The Role of the Environment in Instilling Hindu Religious Education Values for Dharmika in Banjarmetu Hamlet, Central Lombok Regency, namely the role of the environment is very important in instilling Hindu religious values, namely from the family environment such as accepting the existence of dharmika and guiding and guiding dharmika as well as the role of the community environment by holding a place for Hindu religious learning as well as bridging guidance from extension workers as a place of observation for dharmika and as a place to share experiences.

Theory functions to explain phenomena so that it can function as a problem solving tool and as an anticipatory tool because theory can predict the possibilities that will occur. The theory used in this study is the theory of motivation and social constructive theory.

## **II. METHODS**

In this study required a research design to direct the course of research. The research design is a basis for making a research plan. In this study used qualitative research methods. Qualitative research methods arise because of a paradigm shift in viewing a reality/ phenomena/ symptom. In this paradigm, social reality is seen as something that is holistic/ whole, complex, dynamic and full of meaning. Such a paradigm is called the post-positivism paradigm. The previous paradigm was called the positivism paradigm, which in viewing phenomena was more singular, static and concrete. The post positivism paradigm develops qualitative research methods.

Qualitative research methods are methods used to examine natural object conditions (as opposed to experiments) where the researcher is the key instrument, data collection techniques are used purposively, collection techniques are triangulation (combined), data analysis is inductive and the results of qualitative research emphasize meaning rather than generalization.

This research uses a qualitative method, this research method does not use numbers, even if there are numbers, they are only a complement. This research focuses on the study of Dharmika women's informal education in transforming Hindu religious values which can be seen from observations, interviews and documentation. From the data and information that the researcher obtained, it will be analyzed in order to obtain conclusions which are the results of the research in the form of suggestions and recommendations for people who carry out sudhi wadani or those who have dharmika status.

The location of this research took place in Banjar Tri Parartha Perumnas Tanjung Karang Permai, Sekarbela Mataram District. Based on observations obtained from several banjars in the city of Mataram, it was found that the banjars in Perumnas had quite a lot of inter-religious marriages.

Valid and accurate data in research determines the quality of the research itself. Collection of data and data sources that are right on target are needed in research, so that they can be accounted for scientifically or scientifically. Data sources are divided into primary data sources, namely informants and objects that have been observed and secondary data sources,

namely data obtained from documents such as reports, dissertations, books, journals, texts that are relevant and support this research.

In this study the informant determination technique used was purposive. This technique is used with the consideration that the informant provides complete data as expected which is the key informant. The informants in question are people who know and are directly involved as actors who determine the success or failure of the research carried out. Purposive is a sampling technique deliberately, with the intention of the researcher determining the sample himself according to the researcher's goals in order to obtain accurate and reliable data. So with this purposive technique the researcher comes directly to the location where the members of the population are.

The data can later be obtained from the head of the Parisada district of Sekarbela as well as the head of the banjar, the secretary of the banjar, religious leaders, community leaders, dharmika and members of the banjar in the area. Consideration of informants carried out by taking into account: 1) religious background before marriage, 2) knowledge of the research object, 3) relationship with dharmika and 4). Social interaction with the community.

Primary data is obtained directly from the source or the field (empirical) from informants, namely Parisada Sekarbela sub-district/chair of banjar, kelurahan, secretary of banjar, religious leaders, community and dharmika leaders and members of banjar related to this research. Meanwhile, secondary data was obtained through literature review, documents, and previous research reports that were relevant to the study in this study.

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This study used non-participant observation, namely observation in which the researcher as an observer to find out the phenomena that exist in the banjar Tri Parartha

Perumnas Tanjung Karang Permai Kec. Sekarbela Mataram so that it can obtain valid data. In this study the interviews used were unstructured interviews to ask parisada, banjar heads, banjar secretaries, religious leaders, community leaders, banjar members and dharmikas and other parties who know about dharmika and how to transform Hindu religious values in banjar Tri Parartha Perumnas Tanjung Karang Permai Kec. Sekarbela Mataram. The documentation used in this research is data archives, data, books or pictures as support in this research which was conducted at Tri Parartha Village Housing Complex Tanjung Karang Permai Kec. Sekarbela Mataram

In this study qualitative data analysis techniques were used with the following stages of the process: 1) Data reduction was carried out to obtain the required data related to dharmika women's informal education in transforming Hindu religious values for banjar children Tri Parartha Perumnas Tanjung Karang Permai, Sekarbela Mataram District . 2) In this study, the presentation of data was carried out in the form of narrative text related to the informal education of dharmika women in transforming Hindu religious values for Tri Parartha banjar Perumnas Tanjung Karang Permai Kec. Sekarbela Mataram. 3) The third analysis activity is drawing conclusions. Conclusions are drawn after data reduction and data presentation. In the concluding stage (data verification) it is carried out to find meaning from the data obtained and look for patterns of explanation of data that have been verified and the researcher draws a conclusion.

The conclusion of qualitative research may be able to answer the formulation of the problem from the start or maybe not because the formulation of the problem is still temporary and will develop after conducting research in the field. The last stage in this research is to draw conclusions related to the informal education of dharmika women in transforming Hindu religious values for Tri Parartha banjar Perumnas Tanjung Karang Permai Kec. Sekarbela Mataram

In testing the validity of the data, qualitative research uses different terms from quantitative research. Checking the validity of data in qualitative research includes, 1) Credibility, 2) Transferability, 3) Dependability and 4) Confirmability (Sugiyono, 2005: 121. Confirmability meant in this study is that researchers use the means used to obtain data such as interview guides and other important records relevant to research.

### **III. RESULTS AND DISCUSSION**

#### **3.1 Hindu Religious Values that have been obtained by *dharmika* at Banjar Tri Parartha**



Based on field observations, in general the Hindu religious values implemented in the life of the people in the Banjar Parartha area, in Mataram city, show that there is harmony in life, both internally among Hindus or externally with adherents of different religions. This is a form of adaptation carried out in order to build social relationships in the environment. This also occurs in other Lombok regions, as referred to by Wirawan et al (2023a) that the Hindu community is able to build harmony with Muslims and Buddhists in carrying out their traditional traditions and creating harmony with the natural environment around where they live.

The above conditions are also implemented by *dharmika*, namely women who are married to Hindu husbands are also mostly able to adapt themselves to carry out the teachings of Hinduism. The *dharmika* also always make adaptations to study Hinduism in several events held by Hindu women in their surroundings. This condition is a lesson carried out by *dharmika* to increase self-knowledge. In this regard, Harnika (2021) revealed that *dharmika* in Mataram city can be created the social harmony is determined by the communication carried out, especially with regard to teaching Hinduism. This is like teaching symbols in the Hindu religion to *dharmika*..

Before discussing the knowledge of Hindu religious values that have been accepted by *dharmika*, we should review the background of interfaith marriages in Banjar Tri Parartha. According to Aisyah (an informant) that the marriage started with “*cilok*” (love of location) when they were both teachers. Social restrictions from parents are not limited because associating with anyone is allowed as long as it is positive. Apart from that, because they are used to interacting with other religions, both in the school environment or in the community, there is no longer any feeling of shyness or fanaticism towards other religions (interview on 15 October 2018)

In addition, the *dharmika* view of Hindu religious teachings changed when they became Hindus, as expressed by Popy (an informant) that in the beginning, she became Hindu and thought that Hindus worshiped statues during prayer, but when she converted to Hinduism, she learned that Hindus worship God, not statues. Meanwhile, the statues in every *sangguh* or *merajan* are symbols of Ida Sang Hyang Widhi Wasa. When she first matured and chanted the *tri sandya* she felt calm and peaceful. She think being a Hindu is a joy. (interview on 18 October 2018)

The reflection of the above expression is that the *dharmikas* entered Hinduism not because of coercion but sincerely accepted Hinduism as a religion whose truth is believed in

carrying out life in the family. *Tri sandya* and daily prayers are carried out with the family and their sons and daughters so that happiness in the family can be achieved

On the other hand, Petronik (an informant) stated that at first, her parents forbade me to marry a man of another religion, let alone leave the religion that she had followed. But because my decision was unanimous to enter Hinduism, my family finally accepted it even though it was hard. When she first converted to Hinduism, she learned many things, such as: *Tri Sandya*, *Panca Sembah* and *Tri Hita Karana*, while she said the *Panca Sradha* when she was carrying out *Sudhi Widani* but she continued to study them and everything could not be separated from the guidance of my husband and family (interview October 18, 2018).

Furthermore, the statement above was confirmed by Rieka (an informan) who revealed that now she can do the *tri sandya* followed by five prayers, even though sometimes it is difficult to memorize it, but over time she can do it too. We only pray once a day with our family and continue with prayers at the Saraswati temple in *banjar* Tri Parartha. With The Tri Parartha *banjar*, it really helps her and her children to learn Hindu religious teachings in more depth. Regarding the making of offerings for the ceremony, she learned a lot from *banjar* members and learned about it via the internet. (interview on 25 October 2018)

The statement above was further strengthened by Baiq Harisa (an informant) who revealed that their children and she learn more about Hindu religious values through the internet and the books she had read. Regarding sewing and how to do the offerings, she was guided by my parents-in-law, but sometimes if there are examples of offerings that she think she can do, and she usually take them to the temple so she can slowly make them. Even though she doesn't really understand Hinduism, but in daily life the family carries out prayers every day and is done in the afternoon and is always guided by *Tri Kaya Parisudha* (interview on 8 November 2018)

Based on the narratives of the three informants above, the researcher can conclude that to study Hindu religious values, each *dharmika* varies according to knowledge, education and whether there is guidance from the family. However, in reality the *dharmikas* really understand the importance of the *tri sandya* in daily prayer even though they don't really memorize it.

If you look at the interactions that are carried out within the family, on average the *dharmikas* already feel comfortable being Hindus because they can adapt to the family and society that surrounds them, both in the form of rules and customs that apply. The ability to make ceremonial means at least *canang* (ritual means) is already able to make, even to make

*bendatenan* (materials for Hindu religious rituals) there are those who can even be proficient compared to mothers who are Hindus

Interfaith marriages that occur between individuals with one another are certainly not easy to implement in one's life. Likewise regarding the views of religions other than the religion he adheres to. However, it is different from the *dharmika* in Banjar Tri Parartha, they changed their religion to become Hindus and accepted them sincerely because they thought that all existing religious teachings would always teach good things depending on the individual who implements these teachings.

### **3.2. Obstacles faced by *Dharmika* women in transforming Hindu religious values in the family towards children**

Living life doesn't always go smoothly according to plans and expectations, especially with *dharmika* who always learns about Hinduism continuously both from books and the internet. In this regard, of course there are many obstacles and obstacles encountered. According to Erna (an informant) that living life as a Hindu is difficult and easy. It is difficult if you have to learn on your own when your husband and family don't provide guidance on Hindu religious values that should and should be implemented in everyday life so that it requires your own creativity to be able to do it yourself and it's easy if there is family support and response. But she also learned a lot from the internet, because everything she was looking for was there (interview on 11 November 2018)

The narrative above is reaffirmed by Amelia (an informant) who stated that she had studied Hinduism not so difficult because she had the support of her husband who always guided me and gave me answers when she didn't know and often gave books about Hinduism. Apart from that, their children and she often take part in *banjar* activities, including praying together, sewing and *pasraman* (Hindu educational institutions) activities. She can only learn the basics, others learn on their own through the internet and books. In the end she taught herself because no one really taught him (interview 16 november 2018)

The above was further strengthened by I Ketut Lestra (an informant) who revealed that he always supports every activity carried out by his his wife while it is positive and is willing to guide his wife to learn about Hinduism. As the husband of *dharmika*, of course he feel responsible for making him comfortable in his new religion and trying to provide understanding and knowledge to the best of my ability and knowledge. As for the first thing to be taught to recite the *tri sandya* mantra and the five prayers which will be done every day. Then introduced

the Bhagawadgita (one of the *smrti* sacred books of Hinduism) which is one of the sacred books of the Hindu religion and provided as much understanding and explanation as he could and invited him to discuss things that he had not understood (interview 16 November 2018)

Furthermore, according to I Dewa Sastrawan (an informan and as the secretary of *banjar* Tri Parartha and also has a *dharmika* wife revealed that as the husband of his *dharmika* wife, I fully support what my wife is doing related to Hinduism. But, he also teach about Hindu religious values to the extent of his knowledge. But, his wife actually doesn't need to be taught because everything can be done, from praying every day to preparing for the *odalan* ceremony and Hindu religious holidays (*galungan* and *kuningan*). Apart from that, his wife learns from the *banjar* activities that are held and learns on her own from the internet and the children learn to explore Hinduism at school. But what my wife finds difficult to learn is to study Hinduism in its entirety and depth and children ask unknown questions (interview 18 November 2018)

Observing the statement above, the researcher can conclude that the family is the first and foremost environment that provides education for each individual, including the existence of *dharmika* that is present in the midst of the family. A *dharmika* is a new member who must be greeted and received warmly, so that *dharmika* feels comfortable and of course a close relationship with his new family will be established, of course the values of Hindu religious teachings can be understood more optimally

With the support of the family, of course *dharmika* will be motivated to study Hinduism and carry out daily habits in accordance with Hindu religious teachings. With the motivation within him, the obstacles and obstacles encountered can be overcome. The role and response of the family, especially the husband, is very much needed for *dharmika*. Not only for himself, but also for his sons and daughters to be able to understand, know and apply in everyday life the teachings of the Hindu religion.

Efforts have been made by *dharmika* women in transforming Hindu religious values in the family towards children at the *banjar* of Tri Parartha in Tanjung Karang Permai, Mataram city. The *dharmika*, when they are still in the process of learning and getting used to their new religion, not only observe the habits of the family that lives in the same house with them, but also observe the habits of the community where they live. For *dharmika*, interacting with the surrounding community will foster experience and knowledge about the way of the ballads.

In connection with the above, poppy (an informant) revealed that in addition to books and tapes as well as the internet as learning materials about Hindu religious teachings, she often use the surrounding community, especially women in *banjar* activities, as lessons in carrying

out Hindu religious ceremonies. If there is a *pujawali* (implementation of Hindu religious rituals) event at the temple followed by a *dharma wacana* (convey the messages of Hindu religious teachings), there she catch that there are very deep Hindu religious teachings conveyed that she has never read before. At that time, *dharma tula* (discussion of Hindu religious teachings) also listened to him about Hindu ceremonies and ceremonies. Likewise, the meanings and symbols of various offerings used in Hinduism, although making and remembering them requires a learning process (interview on 21 November 2018)

Furthermore, the statement above was further strengthened by Baiq Harisa (an informant) who stated that she realize that by instilling Hindu religious values in the family, it is not enough to need in-depth knowledge and understanding of Hindu religious teachings. This is where the role of the family, especially the husband, must provide extra and intensive guidance so that what we hope for in the family can be achieved. If all of these things can be fulfilled then it can be easily transformed to my sons and daughters. Routine activities in banjar activities she doesn't participate very actively because of work, but when there is time she make time to attend banjar activities. Even though she doesn't participate very actively, she still learn and ask parents-in-law or people who understand and understand the teachings of the Hindu religion, especially regarding the preparation of ceremonial suggestions (interview 21 November 2018)

The statement from Baiq Harisa was further strengthened by Aisyah (an informant) who revealed that she was very happy when there are *banjar* activities, besides being close to my house she learns a lot in each *banjar* activity. As for what she learned more about sewing, even though she can only do a little, she try to learn it until she can, because she will teach it all to my child. If there is time, she also participate in dancing, such as the *renjang* dance, which is held at *piodalan* events. Their children also take part in activities at temples and *ngayah* when there are Hindu activities (interview, 22 November 2018)

Digesting from the various opinions above, it is very clear that the role of the family, especially the husband, is very supportive in guiding *dharmika* to study Hindu religious teachings. But not all of it is fully obtained from the family, so the *dharmika* must try and learn on their own to be able to carry out daily habits that are in accordance with the values of Hindu religious teachings.

High motivation will influence someone to study harder. So, awareness and intention and passion for learning Hinduism are the most important so that everything can be achieved.

In addition, the mass media, especially television, is very helpful in the process of socialization and provides a lot of information and insight about humans themselves.

The mass media is a tool in the socialization process because the media provides a lot of information that can add insight to understand human existence and various problems that exist in the surrounding environment (Maksum, 2016). In this case the *dharmikas* use more mass media to learn about Hindu religious teachings such as television and social media. The mass media has positive and negative impacts on *dharmika*, if it is positive it will add more creativity and curiosity, using the mass media as a place to find information or knowledge that has not been obtained in their environment, while the negative impact if what is conveyed in the mass media is in the form of incitement and utterances of hatred against *dharmikas* which enable *dharmika* to return to their original religion

#### **IV. CONCLUSION**

Based on the results of this study several conclusions can be drawn. *First*, the Hindu religious values that are applied in the family by *dharmikas* towards children include: the values of *tattwa* (philosophy), *susila* (ethics), and *upacara* (ceremonies). This is done by giving examples and at the same time carrying out religious activities/religious ceremonies both in daily life and on other big Hindu celebration days (*galungan* and *kuningan*). *Second*, the obstacles faced by *dharmika* in transforming Hindu religious values in the family towards children are the lack of support/response from husbands which causes psychological pressure, the absence of parties who care about the importance of informal educational institutions for *dharmika*, the lack of availability libraries on Hinduism which can be used as references/references by *dharmika* in understanding Hindu teachings. *Third*, efforts made by *dharmika* in transforming Hindu religious values for children in the family, namely: trying to ask about Hindu teachings to husbands and families and the surrounding community, finding out about the existence of informal education that provides education about Hinduism to *dharmika* women, trying looking for references/references about Hindu religious teachings in the form of books, social media or those originating from holy books.

#### **Suggestion**

The results of this study put forward several suggestions as recommendations. *First*, for Parisadha Hindu Dharma Indonesia (PHDI), it is best to pay attention to *dharmikas* which can be in the form of organized coaching, providing informal educational platforms (*pasraman*)

for *dharmika*, providing libraries that will be used as a reference for *dharmika* who can channeled through *parisada* (assembly of Hindus) in *banjar*. *Second*, for Hindus, especially for *dharmika* husbands to pay more attention to the importance of imparting religious knowledge to their wives (*dharmika*). *Third*, for the Hindu community, they should establish a harmonious relationship with the *dharmika* so that the *dharmikas* become motivated to explore and love the teachings of Hinduism. *Fourth*, for Institut Agama Hindu Negeri Gde Pudja Mataram, it is best to be able to use the results of this research as a benchmark to be more concerned about religious education for *dharmika*.

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