



## Character Education through Diksha Suputra at Ambar Asram

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### **Abstract**

The character education of Ambar Ashram is electrifying to observe because a Hindu religious approach, plotting yoga through the concept of "Laughter," was applied to develop and harmonize the chakras in the body with joy and happiness. This study examines character education through Diksha Suputra creeded in the Ambar Ashram. Likewise, observation, in-depth interviews, and document studies were the data collection scheming descriptive interpretive techniques assisted by structural-functional, social learning, and essentialism theory. After conducting the analysis, several things were found as follows. First, ideological and practical considerations underlay the importance of character education. Second, the Diksha Suputra ceremony provided a strong foundation for the younger generation to adapt to nowadays era. Third, the development of self-confidence was instilled through the tenets of being a human being. Theoretically, this research also found that: first, character education must be carried out in a structured and systemic manner from an early age. Second, the learning process that viewed human behavior was not merely an automatic reflex from the stimulus and response but also a result of reactions from the interaction between the environment and the human cognitive venture. Therefore, character education is paramount to students because character is a fundamental basis of students' carrier development.

**Keywords:** *Character Education; Hinduism Education; Yoga Through the Concept of "Laughter;" Diksha Suputra Ceremony*

### **Introduction**

The existence of a nation is largely determined by the good and bad character of the nation. Therefore, character education becomes very important in maintaining the existence of a nation in the midst of world relations, which inevitably must be recognized that there will always be mutual influence among nations. In a global era with the intensity of cultural communication that is so fast, if a nation without a strong character will certainly not be able to survive the swift currents of change that are sweeping the world today.

Character education, whether carried out through formal or informal education, is believed to be an important way in building the character of the next generation. One form of character education carried out at Ambar Ashram is very interesting to observe considering that in the education process it uses a religious approach.

This ashram is named Ambar Ashram which is located in the Ubud area. This ashram is based on Hinduism with one of its unique features is applying yoga through the concept of "Laughter" which essentially develops and harmonizes the chakras in the body with feelings of joy and happiness so that the development process occurs naturally without coercion. Laughter according to the founder and person in charge of the Ashram, Kadek Suambara is not just any laugh, but a combination of letters that have the power to stimulate the development of the chakras in the human body. Besides that, this ashram in shaping character, especially children who are at the age of Brahmachari, uses the concept of "Diksha Suputra" which is the distribution of Diksha energy with the concept of balance and harmony so that children become more focused in all things. Characteristics of character education instill the principle of Tri Parartha, namely; Love, Possession and Bhakti in life. Everyone knows that almost all religions, including Hinduism, say that humans are the most perfect creatures of God from other living creatures on this earth. Humans are equipped with advantages in the form of Tri Premana, namely Bayu, Sabda, and Idep, while animals only have bayu and words, even plants only have bayu. Humans are given the advantage of having a mind to distinguish what is good and what is bad, what is right and what is wrong, and given reason to make their lives better. Humans are God's representatives in the world, because humans are the ones who can make nature and life on this Earth better or even destroyed. Therefore, it is the human character that is very necessary and urgent to be improved so that life on this earth becomes better. With good character, they can change themselves, their surroundings, and the wider community for the better through a loving attitude, helping each other with sincerity, and always practicing the teachings of the truth in their daily lives.

## ***Method***

The researcher obtained data through observation, in-depth interviews and document study (see Sudjana, 2002, p. 84; Satori & Komariah, 2009, pp. 104-105; Alwasilah, 2003, p. 211; Nasution, 2003, p. 56; Syaodih N, 2006, p. 220; Margono, 2005, p. 158; Sugiyono, 2005, p. 166; Bungin, 2007, p. 155). Data analysis was carried out using descriptive interpretive techniques assisted by an analytical knife using structural functional theory, social learning theory and essentialism theory.

Primary data in this study were obtained from research subjects through the human element as a key instrument, namely researchers who were directly involved in participatory observation. Besides researchers, founders, trainers, assistant trainers, students, students' families and the surrounding community are also key informants so that complete and accurate data are obtained.

## ***Results and Discussion***

### **Reasons for Character Education through Suputra Diksha Implanted in Ambar Ashram**

If you look at the current condition of Indonesia and Bali in particular, signs of the weakening of the nation's character have actually occurred. The phenomenon that is present in society today through print and electronic media shows that violence does occur everywhere, the blurring of good and bad moral guidelines marked by corrupt behavior in all walks of life as if never absent in real life today. shows that the character of this nation has been fragile, and this is a serious condition for the survival of the Indonesian nation. the character of this nation.

Departing from the phenomena mentioned above, character planting becomes very important for the next generation of the nation. The character development of the younger generation is a major consideration for Ambar Asram as stated by Kadek Suambara as follows:

“The most important thing we want to instill in our students here is character education. The consideration is that our character is like building a house, it becomes a solid foundation so that the building on it can stand firmly and provide shelter for the residents with a sense of security and comfort.”

If the foundation of the building is weak, it causes the slightest shock to occur, the building will easily collapse and crumble. There are ten signs of the times to watch out for. If the signs already exist, it means that a nation is on the verge of destruction. These signs are (1) increased violence among adolescents, (2) worsening use of language and words, (3) strong peer-group influence in violence, (4) increased self-destructive behavior, such as the use of drugs, alcohol and free sex, (5) increasingly blurred moral guidelines of good and bad, (6) decreased work ethic, (7) less respect for teachers, (8) low sense of responsibility for individuals and citizens, (9) the culture of dishonesty, and (10) the existence of mutual suspicion and hatred among others (Muslich, 2011, 35-36).

According to Soedarsono (2011: xii) General Chairperson of the Jatidiri Bangsa Foundation in the preface to the publication of the book *Character Education in Schools*, that witnessing the current state of Indonesia, more than six decades after the proclamation of independence, stated that the Indonesian nation had not yet achieved progress in character education, even in many ways shows a decline. The more widespread corruption, the increasing use of violence against people of different faiths, different ethnicities, or different groups, the more chaotic traffic, and the more damaged the environment, show that more and more people lose honesty, lose their sense of nationality, and lose their ability to respect differences, lose discipline, lose manners in the public sphere, and lose a sense of social responsibility.

One of the efforts that can be done in an effort to improve the character of this nation is through education. Without good education, without investing heavily in education, a country will not achieve significant progress. When a country does not pay attention to education, then the country does not build a source of strength, a source of progress, a source of prosperity, and a source of dignity that can always be renewed, namely the quality of humans and the quality of its people. This quality is determined by the level of intelligence and character strength of its people. Many do not realize that it is different from natural resources, which when used and exploited will increasingly decrease and run out, on the contrary, intelligence and character goodness will increase if they are continuously used (Raka, 2011: 3).

“In this hostel, character development is carried out by instilling noble religious values both from the Vedas and other literary sources. Literary values are important for refining the minds and feelings of students” (Yuda, 42 years old, interview on 15 December 2018).

To be able to get out of the vortex of the nation's moral destruction, one of the ways offered by Noor (2011: 9) is through extracting literary values and transforming them through education to students in an effort to build the nation's character. According to Noor, literature sharpens taste, cultivates mind, and desensitizes the mind. Isn't this the forerunner of morals? Exploration of values and literary education has been absent in the realm of education and the social world of society.

An aspirant in regional literature who is also a teacher of Hinduism, Ibu Gendri, one of the administrators of the Asram, stated the following when interviewed.

“In my observation, religion seems to still be able to guide people's behavior. Although it must be admitted that the challenges of religion today are quite heavy. This can be seen from the behavior of our

children, which are quite different from when I was a child. Every era does have its own rules. The challenges are also increasingly complex. For that we need a strong character so that we do not become victims of the times, which show the dynamics of increasingly violent conflicts, the lure of luxury etc.” (interview on 23 July 2017).

From the information of the informants above, it can be seen that the dynamics of the times will have an influence on human behavior and character. So that humans are not swayed by the dynamics of the times, a strong character is needed so that humans are able to maintain their existence in the midst of the waves of life that move so fast.

The dynamics of the movement of society certainly bring change. In today's era in the global spectrum with its wave of modernization, it cannot be denied that it has triggered and spurred the launch of change with the worst risk of destruction in various aspects of life, especially in the social context as the basis of real life with all its demands, challenges and problems. In the context of modernization with all its changes, Simmel sees cultural values, norms, and meanings of social institutions will develop into "something" that is general and abstract. Mannheim adds that modernization is a process in which substantial rationality is replaced by functional rationality. Marx also chimed in, modernization as the emergence of capitalism and the development of an exploitative structure which in turn resulted in alienation or according to Habermas, as a symptom of the emergence of anomie (Sukarma, 2010: 116).

Regarding alienation, (Sztompka, 2004: 91) defines it as a state of loss of impulse to socialize (selfish motives, atomization), loss of creativity (monotone motives, routines), and loss of control over actions (passivism motives), loss of autonomy (motive commodity cult that pervades all) and in short, destroys "human potential". The situation of alienation is described as being able to make a person without character or identity (personality), which not only occurs when dealing with the field of work but also in other matters such as political competition, culture, education, art, pleasure, consumption, family and other fields. Even Eric Fromm (1976) describes the gloomy state of modern society or posmo entangled in alienation by calling it a "crazy society". While Anomie itself, according to Durkheim (Sztompka, 2004:91-92), as a state without norms. Humans seem to be reviving their savage, egoistic, individualistic nature and ready to fight regardless of the interests of others. In situations of anomie, people live without guidance, feel tipped over and lose their grip. They look for a way out with deviant behavior. Posmo society has a tendency to increase the state of anomie, and therefore requires constant attention to preserve or restore a strong ethical or moral order.

For that purpose, religion in its concept which encapsulates all ethical values or norms of life, must not lose its binding power to overcome alienation and anomie conditions. lastly, in order to recover the strengthening of the ethical order, norms or morality from the degradation of its collapse, for a religious person, he only feels satisfied with his actions if he knows that his actions are justified (or questioned) by religion, and religion justifies or blames one's actions, of course through the complexity of the usual rules. called religious law or religious rules or religious institutions (Hendropuspito, 1983:141).

The problem is, when education or religious development for Hindus is so weak, lacks enthusiasm, and is almost untouched, both at the family level, educational institutions, and the community environment, while the penetration of modernization through the acceleration of globalization hits, it would be absurd if what was conceptualized -idealize religion, often bounced and even overturned by social reality. Including the issue of identity as a representation of identity or personality that encapsulates the overall nature, attitude, character and/or character of humans in this increasingly secular era of contemporary civilization. all "grey" (unclear, versatile, following trends, and all possible).

Coupled with the increasingly volatile phenomenon of globalization which is loaded with materialist (material), capitalist (all-money/material) and consumerist (consumptive) lifestyles with a hedonic end goal (worldly pleasures or pleasures), Balinese people cannot avoid or reject the way of life. "instant" ways, patterns and lifestyles that often "purify all actions", for a purpose even though they have to pollute the sanctity (truth) of religion (Widana, 2009: 297). Such a situation, according to Durkheim in Suhanaji (2004: 146), make the norms of society no longer have a cohesive force that is strong enough to reinforce a fragmented self. Finally, the community loses trust and abandons adherence to the imperatives of various norms, including religious norms with ethical and moral guidelines that were originally believed, upheld and mutually agreed upon.

If this is indeed the challenge faced, what should be done to maintain human existence as a noble creature of God? According to Mr. Toya's narrative, one of the hostel administrators interviewed stated the following:

“One of the efforts that can be done to prevent the moral decline of the people is to explore and revitalize religious values, culture, arts, and various local wisdoms. It is also important to maintain our identity as Balinese”

According to Yuliana (2010) culture, education, religion, and identity are four related fields. The four things above are related to the level of values that are very important for humans in various aspects of their lives. Culture or culture generally includes values that have traditionally been role models for society. Education in addition to covering the process of transfer and transmission of knowledge is also a very strategic process in instilling values in the context of civilizing human children. Religion can also experience disorientation due to rapid changes that have a wide impact, both caused by industrialization, modernization and especially the currents of globalization that have hit the Indonesian towards national character education towards a better direction, namely civilization that is able to bring the nation's life in a direction that is increasingly quality and meaningful. Restructuring the nation's character education is needed not only because of the crisis-prone national, state and social infrastructure, but also because of the dynamics of changing world order with the increasing flow of globalization (flow of people, capital, goods, services, information, lifestyle, values), culture, across national borders). Globalization, regional autonomy, limited availability of natural resources, environmental degradation, moral and intellectual degradation and the potential for conflicts between groups (race, ethnicity, religion) have created a complex context that has consequences for the need to strengthen religion, culture, identity, education, and civilization which strengthens the nation's character and national vision.

Today's lifestyle basically reflects the dominance of the modern paradigm of life that is increasingly human-centered (anthropocentrism). This paradigm has led the nations of the world, including Indonesia, to a passion for excessive exploitation of natural resources with less attention to environmental sustainability and values. noble values that live in society. The relationship between humans and nature is colored by human egoism to exploit, dominate, and control. This egoism thrives both in individualistic and communalistic societies and has been able to encourage technological progress, to a level which on the one hand has increasingly encouraged the advancement of science and technology and on the other hand has created social, economic, and cultural gaps in society. These gaps hold the potential for conflict, both horizontally and vertically, which can erode the noble values of the nation's character, especially the Indonesian nation. That's why it is necessary to talk about national character education in order to revitalize the nation's resilience.

Therefore, it is necessary to have character education for the children of this nation. Character (learning character) or formerly known as (character building) is considered very important to be



revitalized, not only at school but also at various levels and opportunities, from home to life in society and not given casually, even limited to complementary lessons. but it must be taken seriously.

Wolton (2007) states that identity is "a character that is identical with oneself". According to Fromm (2009), self-identity can be distinguished, but cannot be separated from the social identity of the individual in the context of his community. In addition to being an individual being, self-identity cannot be separated from the norms that bind all members of the community in the environment and the social roles they carry in society. While social identity is defined as individual knowledge in which individuals feel part of a group that has the same emotions and values. Identity can take the form of nationality, race, ethnicity, working class, religion, age, gender, ethnicity, and descent. Social identity cannot be separated from social categories that exist in society that are formed in parallel, but also give rise to social status and power. Social identity always classifies itself through comparisons. In general, the comparison is between in-groups and out-groups. Social identity seeks to define and recognize sorting and determination. There are at least three basic components for humans to sort out and define their identity, such as (1) a component of social structure, (2) a cultural component which means it is continuous, and (3) an ontological definition, meaning that a person will be judged scientifically by his social category.

In a multi-ethnic, multi-cultural, and pluralistic society, various groups will have very complex social identities. The search for identity can lead to conflict and competition that is not aware of differences. Failure to represent a truly established identity in the eyes of other groups can lead to feelings of inferiority, as happened to marginalized communities, who lost in contesting within the plurality of existing groups. The failure of the community to show its emotional group identity makes it not exist in the existing plurality space. The occurrence of a small identity, then united because of the similarity of the identity of a particular culture, so that merged into a big identity. The identities that previously had diversity and causal relationships became focused and established, communal conflicts are usually called identity wars. When violence increases, critical issues tend to be redefined exclusively for "us" and "them", the cohesion and commitment of the group is getting stronger. Political figures are increasingly strengthening their commitment to ethnic and religious loyalties, and civilizational awareness is strengthening in relation to other identities (Yuliana, 2010).

Meanwhile, economic conditions have not fully improved, although more and more luxury built-up cars are crossing the road. Life is a terrible contrast. Even more terrible, Indonesia is still threatened with social and political disintegration both vertically and horizontally. The seeds of disintegration, conflicts and social violence still have the potential to grow due to various factors such as political, social, cultural and religious which are still vulnerable. As a result, it is not surprising that as Indonesians, for example, almost every time they commemorate National Awakening Day, they state that they no longer have pride as Indonesians (having no pride as Indonesians).

A solid national vision can be built by maintaining its continuity with the nation's history and cultural roots, namely the Indonesian nation which was pioneered 102 years ago, when the era of the National Awakening led by Dr. Soetomo and Dr. Wahidin Soediro Hoesodo through Boedi Oetomo, by promoting the fight against poverty. There are three main things that are aimed at, namely building progress both physically and non-physically that are in harmony and harmony for the country and the nation, advancing the teaching and education of the nation's nobility (character), as well as advancing the people's economy (enough clothing, food, and housing). The establishment of Budi Utomo in 1908, followed by the Youth Pledge in 1928, and followed by the Proclamation of Independence August 17, 1945.

The proclamation has formulated the basic objectives of the establishment of the state, namely (1) protecting the Indonesian nation and all of Indonesia's bloodshed, (2) advancing the general welfare; (3) educate the nation's life, and (4) participate in carrying out world order based on freedom, eternal peace, and social justice. a more independent, peaceful, prosperous, intelligent, happy and valued state or, in other words, the ideals of a more quality and meaningful life.

To achieve this goal, character development is something that is very important to do, if you don't want this nation to be worse off. This is where the importance of exploring the noble values of the nation which is implied and expressed and implied in religious texts. can be offered for excavation and revitalization of the content of its character building values. This is emphasized by a literary fan, I Nyoman Darnita as follows:

“One source of teaching about values that have the potential to build character is found in regional literature in Indonesia. One of them is Slokantara. This book contains verses that contain guidance so that we are always aware and alert to the challenges of the times. It also contains religious instructions so that humans avoid negative things. In Bali, especially in Tabanan itself, the tradition of reading lontar is still quite good” (interview on 22 August 2018).

The importance of character education is optimizing the contents of good and positive character (nature, attitude, and behavior of nobility, noble character) which becomes a strong grip and basic capital for the development of individuals and the nation later. The western world has long realized how science is knowledge without character is meaningless. Goleman (2008) states how the human personality dominates 80 percent of a person's life, compared to 20 percent of his brain's intelligence alone. Technocrats in the western world have realized that no matter how much progress is achieved, it can be destructive if it is not equipped with a balance of character in which it combines ethical, moral and religious principles. Therefore, education that is currently run by the Indonesian people, must be able to contribute to the formation of the nation's character, it will be easier if character learning is revitalized through education.

Poverty has a very strong relevance to the character of the nation. The latent enemy of humans is basically poverty, most people talk about poverty as rational poverty. That's not wrong, but not entirely right. There is a jargon that a poor nation will remain stupid, and a stupid nation will forever be poor. Therefore, all groups must be willing and able to eradicate poverty, whether it concerns rational poverty, emotional poverty and spiritual poverty. Because once again, poverty is the enemy of the nation. Rational poverty is the result of low thinking. someone is poor in developing creativity, cultivation and technology which then makes a person poor in wealth and material. Strictly speaking, in rational poverty, the emphasis is on wealth and material poverty. Emotional poverty, its main features refer to a low sense of love and compassion for others, prioritizes egoism, egoism and ignores tolerance as well as sympathy and empathy. As a result, a person becomes low in sensitivity and his life is always anxious, not calm, all afraid, unable to build his happiness.

The third form of poverty is spiritual poverty, the main feature of which is low faith. A person whose faith is low, his taqwa is almost certainly low, as well as his character and morals. Someone whose character and morals are low, resulting in poor conscience, poor care and poor sincerity of heart and, of course, poor in faith and morals. If these three povertys affect a person, then they become integrated, their form is poverty of the meaning of life, which can happen to individuals, communities, groups and nations. A corrupt person may be rich in wealth, knowledge is sufficient, but he is certain to experience emotional and spiritual poverty. The explanation of the meanings of poverty provides a reason for how important

character educators are and have a central position. It is known that education essentially makes a person born as human beings with good character, strong in addition to being intellectually intelligent.

In the future, it is hoped that the government will be able to restore the function of education not only to build intellectual intelligence, but also to make Indonesian people with noble character and make character education one of the main priorities in nation building. To revitalize the nation's character education, ideally the substance of character and national identity is contained in the National Education Law. Character education is an important and strategic step in rebuilding national identity and mobilizing the formation of a new Indonesian society. Phillips (2000) that character education must involve all parties, (1) households and families, (2) schools, and (3) the wider school environment (community). Therefore, the first step that must be taken is to reconnect the almost disconnected relationships and educational networks between these three educational environments. Character formation and character education will not succeed as long as there is no continuity and harmonization between the three educational environments. Thus, the household and family as the first and foremost environment for character formation and character education must be re-empowered. As suggested by Phillips (2000), the family should return to being a school of love, a school for love, a place to learn that is full of true love and affection. The family is the basis of the nation, and therefore the condition of the family greatly determines the state of the nation itself.

According to Yuliana (2010) a good family has four characteristics. First, a family that has the spirit (motivation) and love to learn and live religious teachings as well as possible to then practice and actualize them in everyday life. where each member respects and loves each other, honing and nurturing each other. Third, a family that in terms of living (consumption) is not greedy in trying to get it, simple or not consumptive in spending. Fourth, a family that is aware of its weaknesses and shortcomings, and therefore always trying to improve the knowledge and knowledge of each member of his family through a lifelong learning and education process. Coming from a family with the characteristics as above, the children already have the potential and adequate provision to participate in the learning process at school. Once again, as many people have pointed out, schools should not only be places for learning, but also places for education, including character education and value education. Schools are not, in essence, just places for "transfer of knowledge." Furthermore, Fraenkel (1977), schools are not merely places where teachers convey knowledge through various subjects. Schools are also institutions that seek value-oriented enterprise and learning processes. Furthermore, John Childs (in Fraenkel, 1977) states that the organization of a school system in itself is a moral enterprise (moral enterprise), because the school is a deliberate attempt by human society to control the pattern of its development.

## **The Process of Character Education Through Diksha Suputra**

### **Diksha Persiapan Preparation Stage**

The students who study at Ambar Ashram are assets for the future of the nation, therefore they should get an education that is able to build themselves in the future. According to Mr. Yuda's explanation (interview on August 26, 2018) to attend education at the Ambar Ashram there are several stages that must be passed, namely as follows.

First, after the minimum number of registrants is 30 people, it is necessary to look for the determination of a day that is considered good according to the provisions according to Hinduism, which is considered a beautiful adult for the diksha ceremony. Separate the days for elementary school children with junior high and high school children, because the basic material is the same but for those who have junior high school, high school and youth there are a few additions and the explanation of each component is more and more complete.



Second, they are required to involve both parents in this diksha process because each will be given some understanding of the meaning of diksha, and some of the processes that will be carried out by the parents and the child in this diksha process. Third, on the day and date that have been determined and the time that has been explained when they register, it begins by giving a separate explanation between the parents who are gathered in a certain location and the child in another location, but still in the ashram environment. Parents explained that each human being has their own destiny and destiny and their respective talents according to their karma. Here it is hoped that parents can understand the talents of their children because humans are generally divided into four groups: religious, statesmen, businessmen and as workers. This means that after exploring and knowing the child's talent, parents should no longer impose their will on the child's talent or profession.

Fourth, after explaining the purpose of diksha, the purpose of life, it begins with happiness by standing up and learning to laugh without shame or laugh made up. Here the position of all participants is the same, that is, they want to be happy first, so it starts with everyone standing up and doing yoga laughing. Because happy people laugh, and people who laugh awkwardly are truly happy people. Here, all participants, both parents and children, are invited to laugh sincerely first so that they really feel truly happy.

Fifth, after a yoga session of laughing for about 3-5 minutes and feeling refreshed and happy, it was continued to watch videos of children meditating in India with funny conditions, such as sleepy so that it provoked a cheerful atmosphere. Then the screen came out with the words Diksha Suputra. Explained about the purpose of diksha suputra, namely to form children to be successful and happy, explanation of success and happiness on a scale by humans, niskala process by God through prayer. Without God's intervention, humans can do nothing. It is also explained by God as Tri Murti, namely Brahma, Vishnu and Ciwa, an explanation of the Chess Dormitory where brahmachari while studying are obliged to worship Lord Ganesha and Dewi Saraswati. Where Lord Ganesha frees all obstacles and hindrances, and Goddess Saraswati blesses the intelligence and the ruler of Science both worldly and spiritual knowledge.

Sixth, it is explained about the process of life and asked each child what their goals are, then write down these goals, because ideals are something that plays a role and is important in life. He explained that success can be done in two ways, namely through learning and indeed because of birth. So that the priority of worship during diksha and daily life at home after diksha is worship and chanting or mantras, Ganesha Puja, Hyang Widhi Puja and Saraswati Puja, whose texts have been given at the time of registration along with their prayer beads.

## **Implications of Character Education through Diksha Suputra on Students, Family and Surrounding Communities**

### **Implications for Students**

The Diksha Suputra process carried out by children at the Ambar Ashram, Mas Village, Ubud, has a direct impact on the child's character. Through Diksha Suputra the Ashram forms the character and mentality of the child to become a suputra child. According to Megawangi (in Suwardani, 2010: tt) character education is character education plus, which involves aspects of knowledge, feelings, and actions. Without these three aspects, character education will not be effective and its implementation must be carried out systematically and continuously.

Albertus (2010: 33) says that character education has a higher meaning than moral education because it is not just teaching what is right and what is wrong. More than that, character education instills good habits so that students understand, are able to feel, and want to do good.

According to Zubaedi (2011:14) character education is defined as a deliberate effort from all dimensions of school life to help develop character to the fullest. This means that to support the character development of students, all components in the school must involve aspects of curriculum content, learning processes, quality of relationships, and handling of subjects.

The implications of character education through Diksha Suputra for students were conveyed by several parents. One of them is Ni Luh Rai, the parents of Citra Dewi. He said that there was a change in his character when his son attended Diksha Suputra in the Asram, one of which was more often than not helping his parents at home. Here's an excerpt from the interview.

There is a change in the child where previously he was very rarely at home and played more, became like more time to study and look after and help his parents such as cleaning the house and bedroom. The older child is actually used as a model for his younger siblings to follow. By making her a model she has a sense of responsibility (August 20, 2018).

Based on the quote above, it can be explained that the concept of making someone as a model or as a person to be imitated, is not only beneficial for younger children but also fosters confidence in the child to be more disciplined, also motivates him to have more abilities in everything. Thing. In the sense not only as an example in his daily behavior, also in lessons at school because it will be a place to ask questions for his younger siblings. Social Learning Theory by Albert Bandura, known as the theory of observational learning, this theory suggests that the pattern of behavior shown by a person is caused by the results of observation (observation), imitation (imitating), and modeling. Judging from character education, this is very good because it will ease the burden on parents, where older children can already be examples for smaller ones, and can foster a sense of responsibility because they are able to manage their younger siblings in daily activities.

## **Implications for Family**

The cultivation of character education through Diksha Suputra not only has direct implications for the character of the child, but also the family. In the realm of education, it is known as formal, informal and non-formal education. Informal education covers the family, while non-formal education can be obtained through training, courses and so on. In the realm of informal education, the role of parents is very important in the formation of children's character. But the problem now is that this informal sphere is not very effective in character building and value systems.

This is due to the lack of free time owned by the family, especially parents, to educate and shape the character of their children. The system of tight working hours, as well as social activities cause the intensity of meeting between children and parents to be low. There are many phenomena where parents come home from work, but the child is already asleep. This is a fact of society in modern times with a strict system of working hours. This situation certainly has implications for the effectiveness of the informal sphere in children's education. The disharmony of family relationships, the loose relationship between parents and children, and not even a few children who are not devoted to their parents, are the causes of social phenomena in this modern era. From here, spiritually based non-formal educational institutions such as Asrham certainly have an important role in dealing with these modern social problems. Moreover, children with dharma character greatly affect family harmony. This is conveyed in many Hindu religious texts. As with Slokantara as follows:

*Śarwaridipakaścandrah prabhāte rawidipakah,  
Trailokye dipako dharmah suputerah kuladipakah.*

*Kalinganya, yang ing wěngi sang hyang candra sira pinaka damar,  
Yang ring rahina sang hyang rawi pinaka damar.  
Yan ing triloka sang hyang dharma pinaka damar.  
Kunang yang ing kula, ikang anak suputra punika damar, ling ning aji.*

The meaning was at night, the moon is the lamp, in the day the sun is the lamp, in these three worlds dharma is the lamp; and in a family, the good son is the light.

The value conveyed in the passage of this verse is that suputra children are the family's dream. It is even said that the son of a son is the light that illuminates the family. Here it can be conveyed, the meaning and role of a suputra child is very important for family survival and harmony. As is known, the hope of all parents is to have a son who is suputra, namely a child who is devoted to his ancestors and God, respects his parents, gets along well with his siblings, finds self-potential, achieves goals, is successful in a career, and is useful for the family, environment and homeland and nation. Besides that, after undergoing the diksha suputra process, it is also expected that children will be able to control themselves and their emotions, free from fear and worry, are expected to always look calm, cheerful and full of confidence and be more daring to face challenges so that they become children who excel, become role models and respected in society, become more creative, willing to sacrifice and likes to help others who need help and achieve a successful, happy and wise future.

In the Diksha Suputra procession, children are also taught to be suputra children through spiritual values. This is done so that the child is truly useful and becomes the light of the family as conveyed in the Slokantara verse verse. Many sources conveyed the implications of Diksha Suputra for the family environment. One of them is Ibu Ayu Marhaeni, parent of, Ni Made Ayu Aperilia (interview, 20 August 2018) who stated:

"Changes in children's behavior are seen as getting better in terms of not having many reasons anymore and not complaining when asked to study and help their parents. However, parents and families need to remind their children at all times about the discipline of sharing time, such as when it is time to study and when it is time to worship. I am very happy that there is a change in attitude towards children, because we as a family are no longer worried about behavior. Our family is very harmonious too."

Based on the interview excerpt above, it can be explained that parents have hopes for the good of their children. When the child's character has been formed, the child has good values, then the parents also have their own pride. In the family, disharmony in the relationship between parents and children greatly affects the comfort of the family. However, when children provide their own comfort, parents are also influenced by the values and character of children who have gone through the Diksha Suputra process.

### **Implications for the Community Environment**

The Diksha Suputra process carried out by children at the Ambar Ashram, Mas Village, Ubud, also shapes the characteristics of children. Not only character building internally, as well as family harmony, but also felt directly in society. This means that Diksha Suputra has direct implications in the community.

As is known, character education aims to improve the quality of the implementation and outcomes of education in schools that lead to the achievement of the formation of character and noble character of

students in a complete, integrated, and balanced manner, according to graduate competency standards. Through character education, students are expected to be able to independently improve and use their knowledge, examine and internalize and personalize character values and noble character so that they are manifested in daily behavior.

Character development needs to be done by humans. In line with this, Ellen G. White in Sarumpaet (2001: 12) suggests that character building is the most important effort ever given to humans. Character building is a great goal of a true education system. Home education as well as education in schools, parents and teachers remain aware that the development of great character is their duty. Through character building in the Diksha Suputra process, children become more respectful to their parents, even polite in socializing in the community.

Children are taught the importance of social relationships. The principle of cooperation, mutual assistance, Vasudewa Kumbakam is instilled in children. So that they become useful people in their social environment. Relationships and relationships with each other are also well established. They have mutual respect, not only with fellow human beings but also with the environment. They are taught to take care of the garden, to plant, to love living things. This kind of social attitude is obtained in Asrham through a process of spiritual education. This is one of the implications of the Diksha Suputra process in the social environment.

## **Conclusion**

Based on the results of the analysis carried out, the following conclusions can be drawn:

First, that there are two considerations that underlie the importance of character education through Diksha Suputra, namely ideological considerations and practical considerations. Ideologically, character education is a systemic and structured effort that is carried out to instill values that will become a way of life for the younger generation in the future, based on religious concepts as behavioral guidelines. Practically this action is a habit so that pasraman participants get used to self-discipline from an early age so that it will become their habitus to act noble in the future.

Second, the Diksha Suputra ceremony which is carried out basically provides a strong foundation for the younger generation so that they are better able to adapt to the times, where cross-cultural interaction and communication will occur. The question about character education is an effort that religion can only be understood by looking at the social role it plays in uniting the community. In other words, religious education should be functionally able to unite the community. This will be achieved if there is growing awareness that religion is an autonomous cultural phenomenon that cannot be reduced to only economic interests and political demands in a multicultural society.

Third, the implication of character education in the Diksha Suputra ceremony for the children of the pasraman participants is the development of self-confidence which is instilled through the doctrines that humans must be diligent and diligent in studying, they should not be lazy, especially studying and helping their parents. Diligently learn to fight against the main enemy, namely ignorance because from ignorance it causes anxiety, worry and fear and ignorance causes doubt in dealing with every problem. Ignorance leads to failure that leads to sadness and anger. Sadness and failure will foster envy and envy or hatred for successful people. So the first thing to do is to fight ignorance through focused, diligent and tenacious study, thus causing a person to be successful and happy.

This activity also has implications for families and the environment. If these good and positive habits have become a person's daily pattern, they will feel attached and will feel that something is lacking

in life if they have not done it. In addition, the formation of children's character through Diksha Suputra has implications for the family. Parents are very happy when there are changes This shows that the implementation of Diksha Suputra is very good for inculcating religious values.

Every society, wherever it is located, must have its own characteristics as a distinctive norm in the socio-cultural field that is different from other societies. The norms that exist in society must be followed by its citizens and these norms influence the formation of the personality of its citizens in acting and behaving. And these norms are the rules that are transmitted by the older generation to the next generation. The transmissions are carried out consciously and purposefully, this is a process and the role of education in society.

Moreover, based on the results of observations, in-depth interviews, and through document studies which were then analyzed using interpretive descriptive techniques, this study found that:

First, that character building must be carried out in a structured and systemic manner from an early age, starting in the family, school and community environment. Character education through the habituation process through joint activities under the guidance of teachers, trainers, people who are imitated until now are still functional in building children's character.

Second, that the learning process that views human behavior is not merely an automatic reflex from the stimulus and response, but also as a result of reactions that arise as a result of the interaction between the environment and the human cognitive scheme itself, presumably still relevant in relation to the Diksha Suputra process.

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