

THE SRADHA BHAKTI VALUES AS THE ENHANCEMENT OF THE CHARACTER OF THE HINDU YOUNG GENERATION IN LAMPUNG

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ABSTRACT

From 1956 to 2021 the Balinese people in Lampung Province were highly adapted to the Ethnic group, Religion, Tradition and Culture that the local people belong to. It is necessary to instill the shrada bhakti values in such a very dynamic social life as an effort to strengthen the character of the young Hindu generation in Lampung.

Shrada Bhakti refers to the manifestation, obedience and surrender with sincerity and love to the Almighty God and His creations. The sradha bhakti values in Hindu religious education is based on the emphasis reflected in Panca Sradha (the five beliefs of Hindus). They are (1) the belief in Brahman (God); (2) the belief in Atman (the soul); (3) the belief in the Karma Phala (the law of cause and effect); (4) the belief in Punarbhawa (reincarnation); and (5) the belief in Moksa (the union of the human soul with God).

The problems of the current study are as follows: 1) why the shrada bhakti values are instilled to form the character of the Hindu young generation in Lampung; 2) how are the Sharada Bahkti values instilled to strengthen the character of the Hindu young generation in Lampung; 3) what are the implications of instilling the shrada bhakti values to strengthen the character of the Hindu young people on their knowledge, attitude, and behavior? The theories used to answer the problems of the study are the theory of symbolic interactionism proposed by George Herbert Mead; the theory of social interaction proposed by Jonathan H. Turner; and the theory of constructivism proposed by Vygotsky.

The current study applies the qualitative research method. The results of the study show that 1) it is very necessary to instill the shrada bhakti values to strengthen the character of the Hindu young generation in Lampung; 2) The shrada bhakti values as the enhancement of the character of the Hindu young generation are instilled through the panca yadnya rituals, dharma wacana, dharma swaka, dharma tula, formal and non-formal pasraman; 3) the Hindu young generation feels confident to perform the Hindu three frameworks; rituals, morality, and philosophy. The shrada bhakti values instilled to strengthen the character of the Hindu young generation in Lampung in order to avoid the conflict as that occurred before are analyzed using the theory of symbolic interactionism proposed by Mead, the theory of social interaction proposed by Turner, and the constructive theory proposed by Vygotsky.

Keywords: Character Enhancement, Sradha Bhakti, Hindu Young Generation.

1. INTRODUCTION

This current study in particular discusses the *sradha bhakti* values used to strengthen the character of the “Hindu Bali” young generation in Lampung from 1956 to 2021. The historical record made by the elders of the Lampung Balinese community shows that in 1956 many Balinese people transmigrated to Lampung Province; some were funded by the government and the others were self-funded. The main destinations were Seputih Raman, Central Lampung, South Lampung, and North Lampung. When they arrived in Lampung for the first time, they found that it was very difficult for them to instill the *sradha bhakti* values to strengthen the character of the Hindu young generation in Lampung and to the religion, tradition and culture the local people belong to, and to their economy as well.

Based on their background and the natural condition in Lampung, rice farming was their main profession to adapt to. Thanks God that the economy of the Balinese people in Lampung improved fast resulting from the irrigation program established from Batu Tegi to Seputih Raman in 1975. Then the same program was also established in South Lampung in 1980 and North Lampung in 1984. However, the Balinese people living in North Lampung chose a different thing. They did not develop rice farming but plantations instead, as they had to adapt their profession to the natural geographical condition where they lived. The cultural attitude of the Balinese people contributed to the progress they made in economy. It also contributed to the cultural actualization. When the Balinese people’s economy was getting better, they could perform the different cultural traditions that they had not been able to perform before. After 1980s different traditions used to instill the *sradha bhakti* values as enhancement of the character of the Hindu young generation and the Balinese cultural traditions were developing in Lampung. One of the activities done by *Parisadha Hindu Dharma Indonesia (PHDI)* in Lampung was *Dharma Shanti Hari Raya Nyepi*. Finally, this activity has become an activity and an event when friendship (*silaturahmi* or *simakrama*) among the Hindus in Lampung Province is made. It is mainly intended to improve *Sradha* and *Bahkti*, unity and oneness among the Hindus in Lampung Province, which includes (1) West Lampung Regency; (2) South Lampung Regency; (3) Central Lampung Regency; (4) East Lampung Regency; (5) North Lampung Regency; (6) Mesuji Regency; (7) Pesawangan Regency; (8) West Pesisir Regency; (9) Pringsewu Regency; (10) Tanggamus Regency; (11) Tulang Bawang Regency; (12) West Tulang Bawang Regency; (13) Way Kanan Regency; (14) Bandar Lampung City; and (15) Metro City.

In 2017, Lampung Province was predicted to have 9,626,107 heads of population, and an area of 34, 623, 80 km². The social life of Lampung Province is more heterogeneous than the other provinces in Sumatra Island. Such a character has resulted from the ethnical diversity in Lampung. It is not only occupied by the Lampung ethnic group but it is also occupied by the other ethnic groups coming from Bali, Java, Madura, and the Chinese ethnic group. Many local migrants coming from South Sumatera, West Sumatera, and North Sumatera have also come there. The transmigration program has contributed to the ethnical diversity. Verbist and Pasya (20024:1) state that 1) the first transmigration program was prepared by the Dutch government in which the Javanese people (totaling 38 heads of population in 1930) were sent to Lampung (occupied by 300,000 heads of population in the same year). The Indonesian government continued that program until 1980s. In 1986 the government of Lampung Province stated that it did not accommodate any migrants any longer and in the same year it sent 66 heads of families as migrants to Jambi Province. However, although Lampung Province was not an area of migrants any longer, migrants still came as it is located close to Java Island. So far, its geographic location has made it the main entrance

of the southern part of Sumatera Island. In the last 50 years, its area covering 33,000 km² has changed in its utilization as a consequence of development. The number of population doubled, from 376,000 heads of population in 1930 (Benoit, 1989: 2) to more than 7,608,405 heads of population in 2010 (BPS Lampung, 2010). According to the census conducted by BPS Lampung, based on the ethnic group criteria, the statistical data obtained were as follows: the Javanese ethnic group totaled 4,113,731 heads of population (61,88%), the Lampung ethnic group totaled 792,312 heads of population (11,92%), the Sundanese (Banten) ethnic group totaled 749,566 heads of population (11.27%), the Palembang Semendo ethnic group totaled 36,292 heads of population (3.55%), and the other ethnic groups such as the Bengkulu ethnic group, the Batakese ethnic group, the Bugis ethnic group, the Minang ethnic group, the Chinese ethnic group, the Balinese ethnic group, the Madurese ethnic group etc. totaled 36,292 heads of population (3.55%) (<http://ulunlampung.blogspot.com/2007/01/ulun-lampungmiskin.html/download.14/01/2013>).

This ethnical diversity has caused the Lampung area to be rich in traditions. The Lampung people are tied to what is referred to as *Piil Pesenggiri* as the philosophy of life. It is this philosophy that has shaped the character and attitude of the Lampung people. It consists of (1) *Pi-il Pesenggiri* (self-esteem); (2) *Juluk Adek* (named title); (3) *Nemui Nyimah* (open handed); (4) *Nengah Nyappur* (living in society); and (5) *Sakai Sambayan* (helping each other) (“Socio-Cultural”).

The other diversity in Lampung is also shown by the Lampung Bali Hindus who have *Tri Hita Karana* as their philosophy of life, referring to the three things leading to harmony. The harmonious relationship among humans, the harmonious relationship between humans and the nature, and the harmonious relationship between humans and God. Based on what is directly observed and the information obtained from the Hindu elders and young generation living in Lampung whom were interviewed, it can be concluded that the Lampung Balinese people have typical behaviors. They are: (1) they refer to the philosophy of *Tri Hita Karana* (they maintain the harmonious relationship among humans, the harmonious relationship between humans and the nature, and the harmonious relationship among humans); (2) they strongly maintain their traditions and perform religious rituals; (3) they consider that the activities performed at the temple and *banjar* (neighborhood) are important; (4) they strongly believe in the *karma* law (the cause and effect law); (5) they seriously care about the environmental sustainability; (6) they uphold honesty; (7) they dislike the greedy attitude in seeking profit; (8) they main the tradition of helping each other and family harmony; (9) they are open and tolerant to those with different cultures; (10) they are adapted to the modern culture and professionalism; (11) they are used to enhancing their activities. Further, Puniatmaja (1993) states that the identity of the Balinese people is reflected by their belief in *Panca Sradha*. They are: (1) believing in the One Almighty God; (2) believing in *Atman* (the Soul); (3) believing in the *Karma* Law (the Law of Cause and Effect); (4) believing in *Purnabawa* (reincarnation); (5) believing in *Moksa* (the unity and union with the Almighty God). Jayanegara (2010) states that the Lampung Balinese people cannot be separated from the identity of Hindus in general. He states that the identity of Hindus can be simply described as follows: (1) saying the Hindu greeting *Om Swastyastu*; (2) reciting *Puja Tri Sandhya*; (3) believing in *Panca Sradha*; (4) performing the situation/condition-based religious rituals (*Panca Yadnya*); (5) always wishing to enhance *Sradha Bhakti* and the knowledge of the three frameworks of Hinduism.

However, the diverse ethnic groups in Lampung may easily lead to the conflict involving the Lampung ethnic group and the Balinese ethnic group in Lampung Province. The diverse religions, ethnical identities, and cultures, without being realized, has led to a building block that disturbs the social interrelation, harmony, and cohesiveness. It is then identified that such a broken

mosaic has resulted from the authoritarian system applied by the government. It has not planned the harmony and peace among the ethnic groups and religions based on the principle of plurality; instead, it has planned the harmony and peace among the ethnic groups and religions based on the principle of uniformity. According to Triandis (in Sarwono, 2008: 67), most conflicts that have occurred among groups of people have resulted from different subjective cultures such as categorizations (concepts), evaluations, associations, elementary cognitive structures, beliefs, attitudes, stereotypes, expectations, norms, ideals, roles, tasks and values.

Based on the above explanations, it is felt to be important to look for solutions so that conflicts will not occur anymore. One of the solutions is instilling the *sradha bhakti* values as enhancement of the character of the Hindu young generation in Lampung. The problems that need to be answered in this current study are: 1) why the *Shrada Bhakti* values are used to shape the character of the Hindu young generation in Lampung; 2) how are the *Shrada Bhakti* values instilled to enhance the character of the Hindu young generation in Lampung; 3) what are the implications of the *Shrada Bhakti* values as enhancement of the character of the Hindu young generation on their knowledge, attitudes, and behaviors? The theories used to answer problem 1, 2 and 3 formulated above are the theory of symbolic interactionism proposed George Herbert Mead; the theory of social interaction proposed by Jonathan H. Turner ; and the theory of constructivism proposed by Vygotsky (2003).

2. METHODOLOGY

This current study discusses the social phenomena happening to the Hindu young generation in Lampung Province using the qualitative approach, meaning that the current study attempts to understand social phenomena and different meanings implied by the actions taken by humans. This is in accordance with what is stated by Moelong (2010) and Arifianto (2016) that the qualitative research refers to the research that is intended to understand any phenomena of what is undergone by the research subject such as behaviors, perceptions, motivations, actions, etc. In relation to that, Stake (2010:54) states that the qualitative research is highly dependent on what can be directly interpreted from any event in the field. Therefore, this current study uses the qualitative approach. It is expected, therefore, that why it is necessary to instill the *Shrada Bhakti* values as enhancement of the character of the Hindu young generation in Lampung Province, the process through which they are instilled, and their implications on the attitudes and behaviors of the Hindu young generation in Lampung Province can be completely and comprehensively interpreted.

The data used in this current study are the primary data. The data are in the forms of the community's opinions and the attitudes of the Hindu young generation towards the process through which the *Shrada Bhakti* values are instilled and their implications on the attitudes and behaviors of young generation. The data were obtained through in-depth interviews. The secondary or additional data in the forms of vital records and pictures obtained through observation are also used. The primary data sources are the informants selected using the snowball technique initiated from the appointed key informant. In this current study, the key informant was a figure who is competent in the theme of the study. He was the earliest provider of the information needed. Then he was requested to appoint the following informant, who was then also requested to appoint the next etc., meaning that the longer the more informants whom were involved. The number of informants were not absolutely limited as it was dependent on the extent to which the excavated data were declared to be valid and saturated (Lindlof in Ratna, 2010:228).

The data were directly collected from the field through interviews, observation, and systematic note taking of the behaviors of the Hindu young generation and the process through which the *Shrada Bhakti* values were instilled. Marshan (in Sugiono, 2010) states that “through observation, the researcher learns about behaviors and the meaning attached to those behaviors” (Sugiyono, 2010: 226).

According to Speredly (in Sugiyono, 2010: 229), the object explored in the qualitative research is referred to as the social situation, consisting of three components; they are place, actor and activities. In this current study, what was used as the object of observation when the data were collected included: (1) the places where the *Shrada Bhakti* values were conducted (the temple, *Pesantian*, and *Pasraman*); (2) the activities through which the *Shrada Bhakti* values as enhancement of the character of the Hindu young generation were conducted; (3) the activities done by the Hindu young generation as the implications of the *Sradha Bhakti* values.

The triangulation method was used to analyze the data in the current study. The theory of symbolic interactionism proposed by George Herbert Mead, the theory of social interaction proposed by Jonathan H. Turner, and the theory of constructivism proposed by Vygotsky were also used to confront and analyze the data.

3. RESULTS AND DISCUSSION

3.1. The Importance of Instilling the *Sradha Bhakti* Values as Enhancement of the Character of the Hindu Young Generation

The diversity of ethnic groups in Lampung will form a unity if there is a positive social interaction among the ethnic groups. The diverse young generation in every ethnic group living in an area may lead to a conflict among the ethnic groups. The reason is that the culture of an ethnic group is different from that of another ethnic group, and it is this cultural difference that can lead to different behaviors. Such a difference should be used as the basis of equality. This should be taken into consideration by all ethnic groups in order to avoid conflicts. The results of the study show that the *Sradha Bhakti* values instilled in the Hindu young generation are intended to avoid conflicts among the ethnic groups living in Lampung, strengthen the identity of each ethnic group and understand and support the values of each ethnic group. This is in accordance with the theory of symbolic interactionism proposed by George Herbert Mead that symbolic interactions are based on the ideas about individuals and their interactions with society. The essence of symbolic interactions is the activities featuring humans, that is, communication or exchange of symbols to which meaning is attached. This perspective suggests that the human behaviors should be viewed as the processes allowing humans to shape and regulate their behaviors by taking what is expected by those as the interactional partners into consideration. How others are defined, what situation they are in and who they are determine their behaviors. As far as this context is concerned, the meaning is constructed within the interactional process. This process is not a neutral medium allowing the social strengths to play their roles. Rather, it is the real substance of the social organization and strength. Thus, it is here that it is important to instill the *Sradha Bhakti* values so that the social construction which is in accordance with the concept of *Piil Pesenggiri* adhered to by the Lampung society will happen to the Lampung Hindu young generation. In addition, the Lampung Hindu young generation will understand and apply the concept of *Tri Hita Karana*. Apart from that, as stated by Lewis A. Coser (1963), the groups involved in any conflict will strengthen the identity of their members. As well, conflicts will also strengthen the integration of each group. However, conflicts can also constitute instrumental processes through which social

structures are maintained, unified and shaped. In this case, conflicts can function to renew and maintain the societal structures which have possibly shifted, meaning that conflicts can cause societal systems or structures to be able to function appropriately. Even, conflicts allow societal systems or structures to be able to adjust to the era development.

3.2. The Process of Instilling the *Sradha Bhakti* Values

Panca Sradha refers to the basic beliefs of Hindus. They inspire every behavior of theirs as the reflection of religious humans. The behavior inspired by a strong belief usually reflects cool vibration in the environment where someone lives. Therefore, belief is what human life badly needs. Life without any belief is analogical to walking with closed eyes leading to the life that is uncertain without definite goals.

Panca Sradha can be described as follows. The word *Panca* means five and the word *Sradha* means belief. Therefore, *Panca Sradha* means the five basic beliefs that every Hindu should believe in. The five basic beliefs of Hindus are: (1) the belief in *Ida Sang Hyang Widhi/Tuhan Yang Maha Esa* (the Almighty God); (2) the belief in *Atman* (the Soul); (3) the belief in *Karma Phala* (the Law of Cause and Effect); (4) the belief in *Punarbhawa* (Reincarnation); (5) the belief in *Moksa* (the union with God).



Picture 1. Praying at Jagat Nata Temple, East Lampung

These five *Sradhas* form a unified whole, meaning that one cannot be separated from the other as they form the Hindus' personalities. Someone who admits that he or she is a Hindu and believes in *Panca Sradha* completely cannot be doubted that he or she is a Hindu. However, if he or she has not believed in *Panca Sradha* completely, it is necessary to doubt his or her being a Hindu.

3.2.1 The Belief in God (*Ida Sang Hyang Widhi/Brahman*)

The belief in *Brahman* means that Hindus believe that there is one God, as written in *Chandogya Upanisad IV.2.1* as follows: "*Ekam Eva Avityam Brahman*", meaning that there is only one God and that there is no second God. In *Yayur Veda XVII.27*, it is written as follows: "*Yo*

Devanam Namadha Eka Eva”, meaning that He is only one and that He is referred to by many names”. There are still many books and prayers clearly stating that Hindus believe in one God.

Ida Sang Hyang Widhi Wasa has what is referred to as *Cadu sakti* (four types of omnipotence). He is one but has many functions; He is *anandi ananta* (no beginning, no end), the source of every existence (*janma dyasya yatah*); He can show His form to the world (*Awatara*).

3.2.2 The Belief in *Atman*

Atman or *Atma* refers to the soul residing in the gross body of every creature. *Atman* refers to the spark of life of *Tuhan Yang Maha Esa* (the Almighty God). All living creatures come from such a spark of life of the Creator. Actually, *atman* is eternal and the same in nature; therefore, in the process of life, it is referred to as reincarnation, the repeated life of the same *Atman* as before.

The spark of God’s holy light resides in the body of every creature, in the human body in particular. *Atman* is holy in nature and comes from God (*Brahman Atman Aikyam*). It is this belief that leads to the awareness that humans are brothers (*wasudewa kutumbakam*), inspiring humans to be tolerant and friendly and to appreciate and respect each other despite of social differences (*Tat Twam Asi*).

3.2.3 The Belief in *Hukum Karma Phala* (The Law of Cause and Effect)

The expression *Karma Pala* is made up of two words; they are *Karma* and *Pala*. *Karma* refers to deed and *Pala* refers to result. Therefore, *Karma Pala* means what we will obtain is equal to what we have done. In this life, we certainly expect something from what we do. What is expected and what is done cannot be separated from one another. We sleep in order to rest the body; we eat in order to feel full; we walk in order to move from one place to another. We do what is referred to as *Karma Pala* every time. There are a lot of causes and effects we do and receive in this life. If we do a positive thing with a good intention, a positive thing will approach us, and, on the contrary, if we do a negative thing with a bad intention, a negative thing will come to us. There are three types of *Karma Pala*; they are *Prarabda Karma Pala*, *Kriyamana Karmapala*, and *Sancita Karma Pala*. *Prarabda Pala* refers to what we have done; it could be either a negative thing or a positive thing, and the result comes at the same time, meaning that it does not take long to receive the result of what has been done. *Kriyanmana Karma Pala* refers to everything that has been done in this life of which the result will be received after death. Not all the results of what we do during our life will be received before death. *Sancita Karma Pala* refers to everything that we have done of which the results will be received after reincarnation, that is, when we are reborn to live another life and receive the results of what was done in the previous life. Hindus believe that actually the creatures that are born on earth or in this universe are receiving the results of what was done in the previous life --- whether they are animals, plants, humans, and the other creatures. They cannot be separated from the Law of Cause and Effect (*Hukum Karma Pala*).

Hindus believe that what is received is equal to what has been done. This belief leads to devotional services in the form of good and appropriate behaviors. If everyone does good things kindness will come to them as the result, and all humans will become good people. Good people will bring progress, welfare, peace and harmony. The basic behaviors emphasized in this case is *Tri Kaya Parisudha*.

3.2.4. The Belief in *Punarbhawa*, *Samshara*

Punarbhawa refers to the belief that every living creature will reincarnate. As discussed above, reincarnation results from the result of what every living creature has done in the current life or previous life. In other words, it can be stated that the fates of the living creatures are determined by themselves and that when they will receive the results is determined by God. They will possibly receive the results when they are alive or after they reincarnate.

The belief that every soul will reincarnate. Such a belief motivates humans always to do what is good in order to achieve perfection. If what humans do has not been perfect, opportunities will be given to them to reincarnate to improve their less good *karma*. A soul can reincarnate repeatedly in different situations, based on the *karma* leading to its reincarnation. Therefore, reincarnation is the opportunity given to a soul to improve its previous *karma*.

3.2.5. The Belief in *Moksa*

Moksa refers to the final objective of life in Hinduism. When a living creature does not have to receive the effects of *Hukum Karma* or reincarnation, its soul has been unified with the Almighty God. The soul that has reached *Moksa* is not bound to false worldly desires any longer. Such a soul has already been fully free from joy and sorrow coming from worldliness. Those whose souls have reached *Moksa* have undergone the real eternal peace and happiness.

The belief in the eternal freedom (*Sat Cit Ananda, Sukha Tanpawali Duhkha*) refers to a condition in which the soul can be unified again with the source from which it comes from, referred to as *Brahman*. Therefore, *Moksa* cannot only be reached by the soul when it has come back to where it comes from, but it can also be reached when it resides in the human body, referred to as *Jiwan Mukti*.

We often use and hear the word *bhakti* with different purposes. Etymologically, in *KBBI* (1997:82), it means being submissive or respectful or an act of loyalty (love, being respectful and submissive). As it means being respectful, submissive, and loyal, in different aspects of life it is used to express devotion such as *bhakti* to the Almighty God and ancestors (the sign used to express being respectful and submissive), *bhakti* to the homeland and nation, *bhakti* to the parents, *bhakti* to the teachers, *bhakti* to the king or the leaders. The word *bhakti* inscribed “*Bhakti*” in Sanskrit means part, division, being respectful, being devoted, loyalty (Tim Penyusun, 1986: 269). However, according to *Kamus Istilah Agama Hindu* (2002: 18), the root of the word *bhakti* is *bhaj*, meaning being respectful, being submissive, being devoted to. The expression *bhakti marga* means *jalan bhakti*: carrying out one’s religion by praying and performing rituals etc. In this case, the word *bhakti* is analogical to the word *takwa* (being pious), and the word *sradha* is analogical to the word *faith*; as a result, the words *iman* and *takwa (imtag)* are popularly referred to as *Sradha Bhakti*.

The Hindu belief in *Ida Sang Hyang Widhi Wasa*, the Almighty God, is certainly different from that in the non-Hindu religions. Hinduism teaches that there is only one God but He is referred by different names (*Ekam Sat Wiprah Bahuda Wadanti*). He is *nirguna* and *saguna* in nature, and can manifest into the world as what is referred to as *Awatara*. His almightiness can be observed from His natures totaling thousands. He moves *dharma* (the truth) through three main functions (*Tri Murti: Brahma, Wisnu, Siwa*). He is the Creator, Custodian, and Destroyer. The rotation of

dharma determines when He destroys what He has created and looked after. Therefore, Hindus may show their devotion “Bhakti” by reciting prayers or offering things repeatedly, although *Ida Sang Hyang Widhi* is single with different types of omnipotence. Hindus may show their devotion or recite prayers wherever they want, provided that the places they wish to show their devotion or recite prayers have been purified or are regarded as being holy.

Apart from reciting prayers to *Ida Sang Hyang Widhi Wasa*, the Almighty God, Hindus are also taught to recite prayers to the ancestors for having protected their descendants during their life, even in the invisible nature. It is believed that those who have neglected their ancestors will be damned and unhappy although they are rich (at least they will feel disturbed and doubtful). In the Old Javanese Poem (*Kakawin*) entitled *Ramayana Sargah II Sloka 2*, it is stated that:

Gunamanta Sang Dasarata, Weruh sira ring Weda, bhakti ring Dewa, Tarmalupeng pitra puja, masih te sireng sawagotra kabeh.

Meaning, Sang Dasarata was a popular and wise King; He understood what Veda contains; He was always devoted to Gods, the personifications of *Ida Sang Hyang Widhi Wasa*, the Almighty God; He never forgot to worship his ancestors, and He always showed his affection to his family.

Based on what is mentioned in the above *sloka*, it can be stated that reciting prayers in Hinduism is an obligation. The main objects are *Ida Sang Hyang Widhi Wasa*, the Almighty God, with His different types of omnipotence (Gods) and their powers (Goddesses), the ancestors to whom we are vertically and horizontally related; they are all equally recognized in the religious teachings. Devotion can be individually and collectively shown; in other words, belonging and adhering to any religion can be individually and collectively shown. What is described above is in accordance with the theory of social communication proposed by Jonathan H. Turner who defines that a theory is a process that develops the ideas helping explain how and why an event takes place. This definition focuses on the basic nature of the theoretical thinking without explaining in detail what consequences that will possibly appear from it. William Doherty and his colleagues add the expression “process and product” to the above definition. According to them, theorizing refers to the process of systematically organizing and formulating ideas in order to understand certain phenomena. Similarly, the process of instilling *Sradha Bhakti* is intended to understand certain phenomena, that is, the concepts *Piil Pesenggiri*, *Tri Hita Karana*, *Basudheawa Kutumbakan*, and *Tat Twan Asi*.

3.3. The Implications of the *Sradha Bhakti* Values as the Character Enhancement on the Knowledge, Attitude, and Behavior of the Hindu Young Generation in Lampung

3.3.1. The Implications of Religious Knowledge on the Hindu Young Generation in Lampung

The *Sradha Bhakti* values instilled to enhance the character of the Hindu young generation in Lampung causes the religious literacy enhancing process to take place. The religious literacy enhancement motivates the Hindu young generation in Lampung to get more literate and understand the importance of intact and comprehensive understanding of religious teachings in order to be able to perform moderate religious practices. It is the intact and comprehensive understanding of religious teachings that causes the Hindu young generation in Lampung to believe in the *Nirguna* and *Sagunatatwam* divine conception. The *Nirguna* divine conception

means that there is only one God and that there is no second God. It also means that God cannot be described as He is *Acyntya* (unthinkable) in nature.

Several Hindu young people in Lampung, whom were interviewed, state that God can be communicated with through *yadnya*. Without performing any *yadnya* humans cannot communicate with God as they are already influenced by what is known as *Awidya* (darkness, stupidity, ignorance). By performing *yadnya* humans can feel the existence of God although, actually, God is everywhere (*wyapi wyapaka nirwikara*). The universe and what it contains are created by Him through *yadnya*. He also awards everything needed by every human and creature. Thus, as humans in general and Hindus in particular, we should perform *yadnya* through which we worship and offer a very small part of what God has awarded sincerely to express our deep thanks to Him. It is not good to forget the happiness that He has awarded; as well, it is not good if we remember Him when we are sad only. Essentially, humans should thank *Ida Sang Hyang Widhi Wasa*, the Almighty God, through *yadnya*. Working hard and properly, helping others who are sad, studying hard, and doing other things inspired by devotion and sincerity are the activities that we can do to express our thanks and gratitude to God that we are healthy, safe, and have things to do to earn money. The rituals that the Hindus perform regularly (such as *ngejot* 'sharing foods with others' and the offering offered every day) and periodically (*rahinan* 'precious days', *odalan* 'temple festivals' and the other holy days) are intended to express our gratitude and thanks to *Ida Sang Hyang Widhi* for what He has awarded to us.

From what is described above, it can be concluded that the *sradha bhakti* values instilled to enhance the character of the Hindu young people in Lampung has improved their morality and knowledge, meaning that they have made cognitive, affective, and psychomotoric improvements.

The great moral education adopted from religious teachings will change someone's attitude and behavior in order to be humans with great morality, that is, from being *manawa* into *madhava*. The Hindu literature in general and the Vedic teachings in particular show the attitudes towards morality and include all aspects of life, as Vedas are revealed by the Almighty God for human welfare. In *Regveda*, the expression *yasmadcro apatksan*, meaning that God Is Great, creates Himself, and reveals Vedas for the welfare of every creature (*Atharvaveda*, X.7.70). The moral elements that the Vedic teachings contain are sacrifice (sincerity/affection *yadnya*', *satya* (the truth), *ahimsa* (affection), generosity (*daksina*), alms (*sedekah*), avoiding gambling (*varna*), stage of life (*asram*), intelligence (*prajna*), unity with the Almighty God (yoga), and devotion (*bhakti*).

Apart from the above elements, the moral values also contain societal values such as profession (*varnasramadharmas*), marriage (*vivaha*), and task and obligation. To every individual (*swadharmas*), education (*siksavidyas*), language (*Bhasyas*), arts and culture (*kalas*), leadership/politics (*Nitis*), economy (*varnas*), medicine (*ayurvedas*), physics, astronomy (*iyotisas*), mathematics (*ganitas*), etc. are branches of science. In relation to parenting, as quoted by Titib from the Hindu literature, it is stated that parents can instill morality to children by (a) instilling *Sradha* (faith) and religiosity; (b) being devoted to parents; (c) loving and respecting teachers; (d) loving and respecting siblings, older and younger siblings; (e) loving and respecting friends; (f) loving the homeland and nation; (g) being friendly and talking nicely; (h) developing virtue; (i) developing the purity of heart; (j) keeping reciting prayers and studying hard; (k) doing what is true and sacrificing; (l) peace and patience; (m) gender equality; (n) human rights; (o) democracy

and deliberation; (p) justice; (q) responsibility, tenacity, and cooperation; (r) appreciation and harmony with the social environment and nature.

3.3.2 The Attitude and Behavior of Being Tolerant to Religious Moderation in Diversity

The Lampung community is heterogeneous. It has many ethnic groups, languages, cultures, and social statuses. Diversity can be an "integrating force" that binds society; however, it can also cause conflicts between cultures, races, ethnic groups, and life values. Multiculturalism takes place naturally as a consequence of cultural contacts and interactions between individuals and groups with different and specific cultural behaviors and ways of life. Different cultures, family backgrounds, religions, and ethnic groups interact with each other in Lampung Province.



Picture 2. The Attitude of Being Tolerant to Diversity Is Shown by the Young Generation

As far as the horizontal communication between communities is concerned, the conflicts involving different ethnic groups still occur in different areas, starting from a stereotype only, inter-ethnic prejudice, and discrimination to an open conflict in which one ethnic group kills another, claiming lives. The competition involving different ethnic groups does not only occur at the grass roots but also among the political elites and academicians for positions in various agencies.

In multicultural society, the intensity of interactions among humans are high enough. Therefore, the social ability of every community member to interact with another is needed. According to Curtis (1988), such an ability includes the following areas; affiliation, cooperation, and resolution conflict, kindness, care, and affection/emphatic skill.

Different ethnic groups, races, religions, languages and life values in Lampung often lead to different conflicts. The sporadic conflicts resulting from the inter-group violence which have occurred in different areas of Lampung show that the sense of togetherness constructed in diversity is so sensitive. They also show how strong the inter-group violence is and how low one group understands another.

3.3.3 The Attitude and Behavior of Enhancing the Local Wisdom-based Religious Moderation

Currently, religious moderation is becoming a challenge to which a serious attention should be paid as it will highly determine the future of the nation's young generation in general and the Hindu young generation in particular. Viewed from the religious point of view, the Hindu young people in Lampung have been open since a very long time ago.

Historically, the Hindu young generation is highly open and can accommodate the integration of the religion and culture they adhere to. According to the native people of Lampung it is not wrong to confront one religion and culture with another religion and culture. According to them, the religions and cultures they belong to should complete each other. Even, they are highly open and welcome the new comers. The transmigration program, which has been carried out since the colonial era, has been welcome although the religions the migrants belong to are different from the religion they adhere to.

The Lampung cultural wisdom is well known as *pill pesenggiri*, meaning highly appreciating the values of dignity and self-esteem. The *pill pesenggiri* values are made up of four things; they are *nemui nyimah*, *juluk odok*, *nengah nyappur*, and *sakali sambayan*. *Nemui nyamah* means that the Lampung people always welcome and behave friendly towards fellow-humans. The Lampung traditional community highly appreciates amenity and good etiquette in relationships. The expression *juluk-adok* is a combination of two terms; they are *juluk* and *adok*. *Juluk* means the original name and *adok* means degree.

The value of the expression *juluk-adok* is that when we interact we should appreciate the position of each party so that there are ethics of appreciating one another. *Nengah Nyapur* means interacting and being united with one another so that there is harmony in society. *Sakai sambayan* means clearly seen in every societal activity, traditional ceremony, and in the other social activities.

The *pill pesenggiri* shows that the Hindu young generation is a friendly, open, moderate, egalitary community that strongly supports the spirit of mutual cooperation. These local wisdom values need to be highlighted in the enhancement of religious moderation as in the tradition of becoming the members of a nation and state, it is not necessary to distinguish between a tradition and a religion.

The religious moderation for the Hindu young generation in Lampung Province can be enhanced using the local cultural approach and religious doctrines. The writer is convinced that this approach can enhance religious moderation in Lampung Province as, basically, all cultures can be maintained and survive so far as they contain moderate values. Similarly, the religious teachings growing and developing in Indonesia are the moderate religious teachings; therefore, they can be maintained so far.

Thus, what is described as to the implications of instilling the *Sradha Bhakti* values is in accordance with the theory of constructivism proposed by Vygotsky, in which it is stated that every individual can construct information or knowledge independently by interacting with others in general and those having more capabilities in particular.

4. CONCLUSIONS

4.1 The Importance of Instilling *Sradha* and *Bhakti*

The wrong subjective cultural perception in giving response to the ethnical, cultural and religious identities in societal life in Lampung Province is reflected by the social riot occurring in South Lampung Regency from 27 Oct. 27 to 29 Oct. 2012, involving the Lampung ethnic group (the Muslim native ethnic group) and the Hindu Balinese ethnic group as the new comers. The riot resulted from misunderstanding, central egoism, and the lack of socialization between the Islamic leaders and the Hindu ones in Lampung. Therefore, it is necessary to instill the *sradha* and *bhakti* values to enhance the character of the Hindu young generation to avoid such a riot from occurring again. It is also necessary to instill the *tat twam asi*, *trikaya parisuda*, *panca srada*, and *panca yadnya* values to enhance the character of the Hindu young generation.

4.2 The Process of Instilling the *Sradha* and *Bhakti* Values

It is highly necessary to keep doing the *dharma*-based things. The Hindus in general and the Hindu young generation in particular need to apply the way of life that can be used as the "mirror" of harmonious life in society, involving the Hindus themselves, the other religious groups, and the surrounding environment. The concept *mulat sarira* 'self-introspection' is also important in maintaining the harmonious life in society, meaning that what is done by others for ourselves reflects someone's individual attitude. It is expected that being always *mulat sarira* (self-introspective) and always maintaining behavior towards others can lead to harmonious life for the sake of our interest. The good implementation of *trikaya parisudha* can lead to good thoughts, words and behaviors. Good thoughts lead to good words and deeds. Similarly, good deeds (*karma*) certainly lead to good results.

4.3 The Implications of the *Sradha Bhakti* Values

4.3.1 The Implication on Knowledge

Instilling the *Sradha Bahkti* values as enhancement of the character of the Hindu young generation in Lampung causes the religious literacy enhancement process to take place. The enhancement of religious literacy motivates the Hindu young generation in Lampung to be more literate and understand that an intact comprehensive religious knowledge is important in order to be able to perform moderate religious practices. The *Sradha Bhakti* values instilled to enhance the character of the Hindu young people in Lampung have improved their knowledge and morality, meaning that, from the educational point of view, they have made cognitive, affective, and psychomotoric improvements.

4.3.2 The Implication on the Attitude and Behavior of the Hindu Young Generation in Lampung

The implication on the social attitude of the community members to achieve harmonious life can be made through devotion 'bhakti' in the form of *yadnya* as follows: (1) the offering that is offered every full moon, dark moon (*tilem*), *Saraswati* Day, *Pagerwesi* Day, *Galungan* Day and *Kuningan* Day, *Tumpek* Day and on every other holy religious day; (2) Reciting *trisandhya* (daily prayers) three days a day; (3) always reciting prayers prior to doing an activity; (4) keeping the holy places clean; (5) learning and implementing religious teachings in every day life.

The environment where the Hindu young generation lives is not an absolute place where the *sradha bhakti* values are instilled to shape character in an intact way. Therefore, the Hindu

young people, their families, environment and society also play important roles in shaping character. Character can be shaped through several stages; they are (1) recognizing what is meant by the clacking sound (*kulkul*); (2) getting involved in mutual cooperation (*masima krama*); (3) *pasantian*; (4) becoming the members of the group of young people (*sekaa teruna-teruni*); (5) becoming the members of the group of the *gong* players (*sekaa gong*); (6) becoming the members of the group of dancers (*sekaa gong*); (7) becoming the members of the group of the ballad singers (*sekaa kidung*); and (8) becoming the members of the group of offering makers (*sekaa serati banten*).

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