



# Plagiarism Checker X Originality Report

**Similarity Found: 4%**

Date: Friday, October 04, 2019

Statistics: 128 words Plagiarized / 3176 Total words

Remarks: Low Plagiarism Detected - Your Document needs Optional Improvement.

---

The Inculcation of Religious Humanist Values to Build the Elementary School Students' Character Heny Perbowosari Dharma Acarya Faculty, Hindu Dharma State Institute Denpasar, Bali, Indonesia henySari74@gmail.com Keywords: Religious Humanist Education. Abstract: This religious humanist education is crucial to be applied since the teachers' behaviors become the main attention in the learning process.

This religious humanist education is a learning process, which contains basic values of humanity and religion to reach the successfulness in building the characters of the students. The aim of this study was describing the inculcation of religious humanist values in building the characteristics of students, which is supported by all of the school members in its application. The subjects of this study are the headmaster, teachers, school officers and the students' parents.

The results of the study are: 1) methods of inculcating the religious humanist values emphasized more on the method which is based on the teachings of Catur Paramita, which consists of Maitri, Karuna, Mudita, and Upeksa, where, this teaching, emphasizes the aspect of love, sympathy, and empathy that instilled in students, so it becomes a habit 2) the effect of the implementation of religious humanist values in building the students' characteristics were; the increasing of sradha and bhakti, the growth of toleration among students, (Tat Twam Asi) and 3) the support of all school members and the students' parents who took the responsibility to invest the values of religious humanist both in school environment and at home as well.

1 INTRODUCTION In its application, education should be able to run the learning process, which is based on the four pillars of learning such as; learning to know, learning to do, learning to be and learning to live together. With those pillars it is expected that education will be able to actualize, the human resources who are mastered the technology, faith and piety.

Education is not merely transferring the knowledge from teachers to students, it is also important to transfer the values to the learners. Furthermore, education is also aimed to develop the creativity and the potential of the learners to go through their lives. In the reality, in the practice of dehumanization is still can be found in the learning process, it can be seen from the learners themselves, it seems that they only have knowledge so they bully the others. Moreover, love, honesty, togetherness and the other fundamental values seem begin to vanish in the educational world.

The decrease of humanity and religious feeling in the youth generations make them lost their self-identity and social awareness. Therefore, in order to make this does not happen 584 \_ sustainably in the world of education, there needs to be a planting of religious humanist values in schools. This is in line with a research conducted by Jumarudin (2014), which emphasizes the development of a model of religious humanist learning in primary school, where it is said that this religious humanist education is a process of teaching and learning in the classroom, which contains the basic values of humanity and religion to achieve success in character formation.

In addition, the religious humanist is a blend of religious concepts, which puts human in their position as a human being and is accountable to God (Mumpuniarti, 2010). If we consider the condition at this time, the learning process of Hindu religious education still prioritizes the cognitive completeness of the students only, whereas, in the change of attitude and behavior, there are still students who are often ignored by the teacher.

In addition, current educational practices tend to be traditional education, such as authoritarian teachers, more emphasis on textbooks, students only as recipients of information, and an unpleasant learning atmosphere. Such circumstances also a concern of David (2015), stating that religious education materials must

Perbowosari, H.

The Inculcation of Religious Humanist Values to Build the Elementary School Students' Character. In Proceedings of the 2nd International Conference on Sociology Education (ICSE 2017) - Volume 2, pages 584-588 ISBN: 978-989-758-316-2 Copyright © 2018 by SCITEPRESS – Science and Technology Publications, Lda.

All rights reserved

# The Inculcation of Religious Humanist Values to Build the Elementary School Students' Character

undergo a transformation which leads to humanist values) the inculcation of religious humanist values is important to do especially for the elementary students through Hinduism education. The role of Hinduism education is define the character building of the students, thus the education of Hinduism is not only transferring knowledge but more on transferring values.

Furthermore, in the government rules namely permendiknas no 22 Tahun 2006 states that the religion education is **expected to be able to** produce the humans who always try to improve their faith, believe and having good attitude, aptitude or moral as the reflection of the education. The religious humanist values should be taught in religion education, thus Hindu has religious humanist values.

Not only Hindu education but also all lessons at school have their own values. The inculcation of these values from elementary level is expected that the students can possess the character that able to humanize humans and having good attitude. Based on the explanation above, the problem solving are needed for : 1) the implementation of Catur Paramita in the inculcation of religious humanist values in Elementary School, 2) the effect of the implementation of religious humanist values which are invested in the elementary schools, 3)the support of the school members towards the implementation of those values at school.

2 METHODS This research used qualitative approach, which more emphasized on the analysis rather than deductive and inductive concluding process; it also considered **the analysis of the** dynamic relationship amid the phenomena, which were observed through scientific approach. The research was conducted at **SD Bali Public School** Denpasar.

The object of this study was the inculcation of religious humanist values of Hindu in **SD Bali Public School** Denpasar. The technique of data collection including: (a) observation, (b) interview, (c) documentation study. **The type of data** analysis used the qualitative data analysis was done directly and continuously to reach the stage such as data reduction, data analysis and data verification. \_ 3 FINDING AND DISCUSSION 3.1

The Implementation of Catur Paramita in the Inculcation of Religious Humanist value in the Students of Elementary School The aim of humanist education is to humanize the young generation to grow their potential holistically and to help them to be the individual, which have willingness to improve himself or herself. The principals in humanist education consist of: teachers as learning mates, students as the learning center, focus on the students' engagement and activities, students learn from the experience and build the discipline cooperatively and dialogically.

A humanist educator always opens the spacious freedom for each individual to build her/himself based on his/her purpose. The purpose of religious education is to increase the moral, train and increase the spirit, respect the values of spiritual and humanity, educate the learners how to be honest and prepare the learners to live a humble life (Zamakhsyari, 1994) Religious humanist education begins from the teachers to their learners thus the practice of education is directing, independenting, and empowering the learners as the creature who are in horizontal and vertical dimension.

Religious humanist education focus on the values of humanity in every understanding and religious life experiences (Adhiatera, 2008). The inculcation of religious humanist values becomes something prominent in SD Bali Public School. This can be seen from the implementation of Catur Paramita in the learning process.

Catur Paramita comes from the Sanskrit language; Catur means four, Paramita means main attitude. Catur Patamita means four main attitudes, which become the base to act in Hinduism. The parts of Catur Paramita are as follow: 3.1.1 Maitri Maitri comes from the word mitra, which means friend, so maitri means love to make friends or having a lot of friends.

This means that everyone should be able to put her/himself in the appropriate place in the socialization, their neighbourhood, and able to make other people feel comfortable with her/him (Suhardana, 2006). By applying Maitri it is expected that the students of SD Bali Public School can make friends with anyone in their school



ICSE 2017 - 2nd International Conference on Sociology Education environment, not being choosy in making friends so there is no gang formed in the school environment.

Maitri educates the students to behave nicely, greet the other students, smile, since it is the sign of friendliness and it also educates the students to always think positively. Moreover, it also educates students to use polite words to the other school members and not hurt others' feelings. 3.1.2 Karuna Karuna is a noble action or affection towards someone, this means that we as humans bring should always to build affections to all creatures.

Moreover, we are expected to have willingness to sacrifice our belonging for others' happiness. It is aimed to build a strong affection amongst all creatures in the world (Suhardana,2006). In Hinduism, it teaches its followers to always build the affection The study of Karuna which is applied in SD Bali Public School includes; in the daily socialization students are educated to not choose their friends based on the social status, races or religion.

Moreover, the students are always given kind of understanding to avoid bullying. 3.1.3 Mudita Mudita means empathy or feel what others' feel whether it is sadness or happiness. It said that when someone is able to feel what others feel, they will be avoided from jealousy or envies.

This shows that Mudita is solidarity towards others (Suhardana, 2006). To be able to apply mudita, people are expected to avoid the behaviours that make others in trouble, or they have to avoid being jealous to others. The application of Mudita in SD Bali Public School such as: involve all students in socialization with their environment to build the sympathy and empathy to their friends. The students are also educated to be sympathy to their unfortunate friends. 3.1.4

Upeksa Upeksa is an action to sacrifice him/herself for the sake for the sake of other people. Replying someone bad action with something good so there will be grudge towards others, never to underestimate others, never make a fool of someone and able to control the emotion. The students in SD Bali Public School are educated to be able to forgive one another.

In this occasion, the students are also 586 \_ educated not to hurt others. Furthermore, the harmony among students will be built. 3.2 The Effect of Investing Religious Humanist Values 3.2.1 Increasing Sradha Bhakti The effect of the inculcation of religious humanist value was the increasing of students' srada and bhakti.



Srada means belief as the foundation to strengthen the religious, imagine when people do not have any belief towards their religion, the essence of the religion will be fragile, and thus is crucial to maintain the purity of the religion. There are 5 believes in Hindu which are called Panca Sradha which is consisted of: 1). Believe to the existence of God (Ista Sang Hyang Widhi), 2) Believe on the existence of atman (spiritual soul), 3) Believe on the existence of karma, 4) Believe on the existence of punarbawa (reborn), 5) Believe on the existence of Moksa (never to reborn and be unity with the God).

The increasing of Sradha and bhakti is similar to the increasing of believe and piety. The effect of this increasing is that the students have applied their religious values well, such as praying after and before studying. By doing that, the students are not only understanding those religious values but also actualizing them in their daily lives. 3.2.2

The Growth of Tolerance Among Students (Tat Twam ASI) In one of Hindu's literature called Sarasamuscaya, sloka 74 (Kajeng, 1994), there is a line that emphasize on the concept of etiquette in Hindu, it have to be used as the guideline to actualize the tolerance and the harmony in the society (tat twam asi), beside that, the realization of Tri Kaya Parisuda which is also called Karma Patha; it means three good and holy attitudes as the effort to control humans' mind (manacika), speech wacika), and actions (kayika).

The study of self-control which is related to mind, speech, and actions are belong to the life signs which have to be obeyed and controlled so that the tolerance and harmony can be actualized in the daily lives. The tolerance among students at the Elementary school of Bali Public School is visible from the atmosphere of kinship, togetherness, mutual respect; in particular, appreciate different opinions and the sense of mutual help.

# The Inculcation of Religious Humanist Values to Build the Elementary School Students' Character

### 3.3

The Support of School Member in the Inculcation of Religious Humanist Values The inculcation of religious humanist values at school needs the support from the school members such as; headmaster, teacher of Hinduism, other teachers, school officers and school committees. This is, in line with research conducted by Usman et al. (2017), stating that in the application of humanist education, it is necessary to have a policy.

The responsibilities of this policy, starting from the government, the school, parents, and society. The purpose of involving those school members are to increase the quality of education, in this case it is related to build the students' character by investing the religious humanist values. The supports of this inculcation in **SD Bali Public School Denpasar** are: 3.3.1

The Headmaster A headmaster as the policyholder yet the one who take the responsibility at school has having the same commitment in investing the religious humanist values at school, so its process would be easier. The awareness of all school members, not only religion teachers, as the religious humanist values especially Catur Paramita have to be applied at school.

The support of the headmaster in this inculcation **can be seen from** his/her attitude such as there is an effort to apply Catur Paramita which consists of religious humanist values at school. Besides that, the headmaster's support also **can be seen from the** loyalty, spirit, and daily interaction such as remind the teachers to keep giving good models to the students so the values can be received by the students. 3.3.2

Teachers The support from the teachers also has its own part in the inculcation of religious humanist values at school. As George (1982) points out, the roles of teachers in humanist education are as mentors and to find knowledge with students. Thus, the task of the teacher **is to lead the** students toward independence.

The support from the teachers was different from one teacher to another since their commitment also different. Because of it, the headmaster should give kind of understanding to them in relation to the important of these values towards the student's character building. Actualizing the religious humanist values at school is not only the religion teachers' \_ responsibility but also all of teachers.

However, the religion teacher has big role in actualizing the values trough applying Catur Paramita which contains the lesson to make friends, have love affections, care, and not to underestimate others. Because of that the teacher of Hindu education, should be

balance in teaching, it means that they have not only emphasize on the cognitive but also affective and psychomotoric as well.

Moreover, it is expected that the students will have good understanding toward their religion lesson and able to apply them in daily lives both at school and home. 3.3.3 School Officers The school officers' support can be inform of reminder to the students to keep obeying the school's rules. They also should be good models for to students in applying Catur Paramita at school. For instance, greet the students and smile to them. 3.3.4

The Committees (Students' Parents) Applying religious humanist values to the students of SD Bali Public School, is not only become the responsibility of the school but also the committees which consist of the students' parents. If the parents are able to apply the values of Catur Paramita at home, the students will feel the peacefulness at home.

Why so? It is because the parents can be friends for the students (maitri), so the good communication will be happened to them (sharing). Through good communication, it is home the love affection and care at home can be actualized. The parents have to support and motivate their children to invest the humanity values and also believe (sradha).

Furthermore, the parents should give their children opportunity to understand, believe, and actualize the values of their religion in their daily lives. 4 CONCLUSIONS Based on the result of the study, it can be seen that: the inculcation of religious humanist values become something prominent in the learning process of SD Bali Public School.

The application of Catur Paramita in the learning process includes: Maitri (good in making friends), Karuna (love affection), Mudita (having empathy), Upeksha (conceding). 2. The effect of the application of Catur Paramita are: the increasing of believe and piety, the growth of tolerance among students (tat twam asi). To



ICSE 2017 - 2nd International Conference on Sociology Education actualize the inculcation of these values the support from the headmaster, teachers, school officers and students' parents are needed.

The implications of this research include: the cultivation of religious humanist values in elementary school students needs to be done by developing a positive character to the learners, so that they will become a human who has sraddha and devotion, and based on compassion, peace, love, and tolerance, the cultivation of religious humanist values is the responsibility of all parties, both the school, family, and society.

The cultivation of religious humanist values through the method which is based on the teachings of Catur Paramita is an effective way to develop the character of students. Therefore, it is suggested to the principal as well as the teachers to apply this teaching in the learning process so that students will have a better character.

ACKNOWLEDGEMENTS In finishing this study, there are many people who give their positive comment and suggestions. The writer wants to thank them: 1. the headmaster of Bali Public School who permitted the writer to conduct this study, 2. the teachers of religion education and all school officers in SD Bali Public School who give their opinion and suggestion. REFERENCES Usman, A. H.,

Shaharuddin, S. A., Abidin, S. Z., 2017. Humanism in Islamic Education: Indonesian References. Jurnal IJAPS. Vol. 13, No. 1, 95 – 113. Adhiatera, T., 2008. Perjalanan Spiritual Seorang Kristen Sekuler, BPK Gunung Mulia. Jakarta. David, A., 2015. The Case for Humanism in Religious Education. Jurnal of Beliefs and Values, Studies in Religion and Education. Volume 36, 92 -103. George, R. K., 1982.

Issues and Alternation in Educational Philosophy, Andrew University Press. Michigan. Jumarudin, 2014. Pengembangan Model Pembelajaran Humanis Religius Dalam Pendidikan Karakter Di Sekolah Dasar. Jurnal Pembangunan Pendidikan Fondasi dan Aplikasi. Volume 2 Nomor 2. Kajeng, I. N., 1994. Sarasamuscaya, Penerbit Yayasan Dharma. Jakarta. Mumpuniarti, 2010. Perspektif Humanis Religius dalam Pendidikan Inklusif.

Jurnal Pendidikan Khusus Universitas Negeri Yogyakarta. 588 \_ Suhardana, 2006. Etika dan Moralitas Hindu, Penerbit Paramita. Surabaya. Zamakhsyari, D., 1994. Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai, LP3ES. Jakarta.

INTERNET SOURCES:

---

1% - <https://link.springer.com/article/10.1007/s11159-013-9350-8>  
<1% - <http://drrajivdesaimd.com/2016/02/28/education/>  
<1% -  
[https://www.researchgate.net/publication/327774255\\_Collaboration\\_of\\_Scientific\\_Article\\_Writing\\_between\\_Indonesian\\_Educational\\_Researchers\\_and\\_Other\\_Countries](https://www.researchgate.net/publication/327774255_Collaboration_of_Scientific_Article_Writing_between_Indonesian_Educational_Researchers_and_Other_Countries)  
1% -  
<https://research.tue.nl/en/publications/database-anomalous-activities-detection-and-quantification>  
<1% -  
<https://usd.ac.id/seminar/icre/wp-content/uploads/2018/07/ICRE-2017-Proceedings.pdf>  
<1% -  
<https://www.neliti.com/id/publications/207329/pengaruh-strategi-pembelajaran-terhadap-kecerdasan-emosional-dan-hasil-belajar-s>  
<1% - [http://www.sagepub.com/sites/default/files/upm-binaries/43144\\_12.pdf](http://www.sagepub.com/sites/default/files/upm-binaries/43144_12.pdf)  
<1% - <https://journal.unnes.ac.id/nju/index.php/paramita/article/download/1040/948>  
<1% - <https://samantharosepaprin.com/2019/05/letting-go-letting-god>  
<1% -  
<https://www.beforethecross.com/biblical-teachings/why-is-repentance-important/>  
<1% - <https://zombiedoc.com/indian-culture-and-heritage.html>  
<1% - <https://ewikq-myown.blogspot.com/>  
<1% - <http://www.ijstr.org/research-paper-publishing.php?month=aug2019>  
<1% -  
<http://ppds.pdst.ie/images/stories/deis/7%20steps%20to%20teaching%20a%20genre.pdf>  
<1% -  
<https://jayusmanfalak.blogspot.com/2014/11/multicultural-education-in-indonesia.html>  
<1% - <https://bpsjaya.blogspot.com/>  
<1% -  
[http://www.oecd.org/education/cei/Background\\_document\\_to\\_Symposium\\_ITEL-FINAL.pdf](http://www.oecd.org/education/cei/Background_document_to_Symposium_ITEL-FINAL.pdf)  
<1% -  
<http://repository.uinjkt.ac.id/dspace/bitstream/123456789/31788/1/RAINY%20NUR%20NORRA-%20FAH%20>  
1% - <http://journal.stainkudus.ac.id/index.php/Edukasia/article/view/2491>  
<1% -  
<https://darbex.wordpress.com/2011/12/29/critical-review-book-zamakhsyari-dhofier/>