

Research Article

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Hind us Andragogy (Case Study in Pasraman Dharma Wasitha, Mas Ubud)

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Abstract

Keywords

*Hindus Andragogy,
Case Study,
Pasraman.*

Pasraman Darma Wasitha is the Hindu educational institution that organizes teaching-learning activities for adults, which is called Andragogy, especially for the Brahmins who had passed *Grehasta Asrama*. The question that arises is how learning is done, so that the learner needs can be accommodated as the candidates of *Pinandita / Pemangku, Pandita / Sulinggih*, or Hindu religious scholars. The results showed: (1) Hindu concepts developed rooted in the essence of the teachings of Ida Batara Dang Hyang Nirartha, and Ida Batara Dang Hyang Astapaka; (2) Hindus Andragogy System is started with *pawintenan* in *Taman Pule* temple, followed by a learning process which is divided into several sessions / stages by means of dialogue, discussion, and practice, both at the level *kawikon/sulinggih* as well as at the level of *welaka/ pemangku* and religious scholars. After all of the materials had been attended during the study, participants who passed proceed to *Pawintenan Panca Rsi Agungin Taman Pule* Temple, and granted a graduation certificate; (3) The facilitator of *kawikon* level is the *Pandita/ Pedanda*, while the facilitator of *Welaka*, besides the *Pandita*, also by *Welaka* and Hindu religious scholar who has received permission and approval from *Pandita*; (4) The purpose of learning at the level *kawikon*, *sisya* is prepared to be the candidates of *Sulinggih / Pedanda*, at the level of *Welaka*, *sisya* is prepared to be *Pinandita or Pedanda*, religious scholar and practitioners of Hinduism.

I. Introduction

Nowadays, one important aspect of education is the concept of adult education which is often referred to as Andragogy. Andragogy is the study of the core principles of adult learning (Knowles, Holton, and Swanson, 1998).

Arif (1995: 6) illustrates that recently, the attention of educators and experts in education is more focused on youth education (pedagogy). In the meantime, many adults need assistance in learning either through formal and non-formal education. Clair states that andragogy is widely used in educational institutions and training, as well as courses in the framework of human resource development (<http://www.cete.org/acve/docs/mr003/pdf,15/9/2015>).

Hindu society has a non-formal education in a form of religious education which is called *pasraman*. Pasraman is a good learning place for children and adults (Andragogy). One of the pasraman that organize teaching-learning activities for adults are Pasraman Darma Wasitha, which is located in Mas Ubud village of Gianyar regency. This pasraman applies an Andragogy concept that idealize the interdependent dialectic learning process between the various components, such as facilitators, tutors, learners, and content material that is not centered.

The main focus of andragogy emphasizes the position of teachers as a speaker or facilitator who do not be a central force but as a facilitator who delivers materials for the participant that basically has had the experience.

Suprijanto (2007: 32) states that the facilitator is not as a leader who has the hegemonic right in determining the learning process, because participants who learn in the andragogy paradigm have the same right and opportunity widely to determine the learning process by adhering to the development of sources of experience owned by the participants as an adult.

Pasramanis still considered important to maintain a model of non-formal community based learning until now (Compiler Team, 2006: 17), particularly for the children of school age who learn the Hindu religion in schools, especially in terms of the process that is less innovative, even monotonous without going through a participatory approach. The emphasis is more directed to stuffing concepts to the learners. This causes variations in learning is not growing. Therefore, understanding into a religious concept is not good due to uninteresting religious learning method and material. If this model is done to adults, they will feel pressured or uncomfortable; because the adults are basically own the concepts that need to be developed through dialogue, so they should not be lectured (Lunandi, 1987: 9 8). Religious education conducted in *Pasraman Darma Wasitha* is a religious education which is specifically directed to adults among Brahmins.

Actually there are many types of *pasraman* have been implemented recently, but the *pasraman* which is founded by “*Yayasan Dharmopadesa*” that is *Pasraman Darma Wasitha* has its own uniqueness. *Pasraman Darma Wasitha* which is founded in 1996 on a 12 acre land in Banjar Batan Ancak, Mas Village Ubud, specially organizes the education for adult, especially for Brahmins. *Pasraman Darma Wasitha* is a place to ensure the readiness of Hindus people who have passed the *Grehasta* level to be the candidates of *Pinandita/Pemangku*, *Pandita / Sulinggih*, or Hindu religious scholars (IB. Djlt, 12.04.15). During its operation, this *pasraman* has produce hundreds graduates, and now (during the research) is the ninth group. However, the learning concept of adult students (andragogy) which is implemented in this *pasraman* is not wellknown yet, therefore it becomes important to be observed, especially about the ideas of the implementation of andragogy model in *Pasraman Darma Wasitha*. This research would investigate the concept of Hindu Andragogy in *Pasraman Darma Wasitha* from several point of view, such as; (1) The concept of Hinduism which is developed, (2) Instructional System, (3) The characteristics of the facilitators and students, dan (4) The instructional purpose of the Hindu Andragogy in *Pasraman Darma Wasitha*.

This research was done by implementing the qualitative approach which is characterized to case study. The data was analyzed descriptively, and it is implementing *interpretivism (postpositivism)* paradigm which is aimed to understand the social phenomena. The source of the data was gathered from from the instructor, facilitator, students both *welaka* group and *kawikon*, the organizer of *Yayasan Pasraman Darma Wasitha*, and also the organizer of *Dharmopadesa*. The techniques of data collection are; unstructured interview, non-participated observation, and document study. The analysis is done using descriptive qualitative and interpretative data analysis which implements the cycle analysis model by Miles and Haberman (1992).

II. Discussion

2.1 The Concepts of Hinduism which is Developed through the Instructional Process

Hindus people have an obligation to run *dharma agama* and *dharma negara* (AD/ART Dharmopadesa Pusat, 2009:3). *Dharmopadesa Centre* which is inspired by the teachings and historical role of Ida Batara Lelangit Dang Hyang Dwijendra and Ida Batara Lelangit Dang Hyang Astapaka, determined to improve the quality of humanity, by providing supervision, guidance and assistance to the Hindu community, especially the Brahmin of Shiva-Buddhist to understand the teachings inherited by Dang Hyang Dwijendra and Dang Hyang Astapaka. To fulfill its mission, the Dharmapadesa Centre set Hindu concepts as the learning subjects which is developed in the learning process in *Pasraman Darma Wasitha*.

According to one manager *Dharmopadesa* Foundation IB. P.Pdr (interview, 9:03:15), that the Hindu concepts developed in learning is rooted in the teachings and history of the role of *Ida Batara Lelangit Dang Hyang Dwijendra Ida Bhatara Lelangit Dang Hyang Astapaka*. At first, teaching materials both for the level of *Welaka* and *Kawikon* level is designed by *Dharma Goshana Centre* and *Goshana* regencies / cities in a *Paruman* (meeting) on Rahina Warespati Keliwon, Wuku Ukir, Sasih Sada, on May 12th, 2011 in *Pasraman Darma Wasitha*,

In its development, it also considers any input from *Prawerti Dharma Sabha* which in charge in education and learning, as well as the experiences of previous learning. The development of these materials is very important, because the learning material is not only formulated about the goal that must be achieved so as to clarify the direction of education, and also provides an

understanding of the learning experience that students need to have (Drake, 2007: 86).

Then, the learning subjects which have been designed will be offered to the participants to be added or subtracted according to the needs and interests of the participants, as well as the learning objectives, but still remain under the supervision and decision of *Goshana Dharma Center*. This is important, because every learning material must be seen from the interest of the participants in learning the material presented, the suitability of the material to the needs of the learners, and the similarity of the level and scope of experience between facilitators and learners (Knowles, 1984). Because the factors that should be considered in selecting learning materials is the ability level of the participants, its association with the participants' experience, rate the attractiveness of learning materials, and the degree of novelty and actualization of the material (Mappa and Annisah, 1994: 87).

Based on the statutes and bylaws of Dharmopadesa 2009, anyone who participate in pasraman must also have a commitment to preserving the Hindu religion, Hindu culture and Indonesian culture, especially the values inherited by *Ida Bhatara Lelangit Dang Hyang Dwijendra and Ida Batara Lelangit Dang Hyang Astapaka*. This was also confirmed by one of the administrators of *Dharmopadesa Centre* which is also in charge of human resources development (*Bhawana Widya Guna*), IB. SNM (17:04:15) that the essence of the values / teachings of *Ida Batara Lelangit Dang Hyang Dwijendra and Dang Hyang Astapaka* inspire the variety of instructional materials or Hindu concepts developed in a scheduled learning in each session.

The Hindu concepts developed for *kawikon* level, are: Niti Sastra, the Upanishads, the Puranas, the Holy Script, *Modre, Silakrama, Sasana* (IB. Sgr., 12:03:15), Vedic Mantra, *Puja, Astawa, Mudra, Yadnya* (IB. Kt. BD., 5:04:15). In addition to these materials, also learned about *Gentha, Bajra, Ganitri, Tatwa Jnana, Shiva Buddha Tatwa, Yoga, Puranas, Yoga, Upanishads, Niti Sastra, the practice of worship, upakara practice, and also magegentan* are guided by the *Sulinggih* (IB. Pt S., 5:05:15).

In order to obtain assurance about the information above, triangulation with other sources, namely *Sulinggih* also as resource person / facilitator and founder *Dharmopadesa Center, Ida Pedanda Md.Gd.Gn.* (12:05:15), which the Hindu concepts developed primarily at the level *kawikon*, are: *Tatwa Jnana, Shiva Buddha Tatwa, Sasana, Silakrama, bhasma, Shiva*

Buddha Upakarana, Asta Kosala, Asta Kosali, Asta Bhumi, Yantra, Literature. Furthermore IB.Gd.Gr.Dwj.G., (2:04:15) added, the materials studied are: *Astawa Puja, Vedic Mantra, Siwasidanta, Tantric, Sasana Kawikon, Shiva Upakarana, Plutuk, Kalpasastra, bhasma, Upakara, Wariga, Yadnya, introduction to temples, Yantra, Literature, Dharma Wacana and Dharma Tula* that should be sourced in the *lontar* (manuscript).

Therefore the group on the level of *kawikon* is prepared as *sulinggih* candidates (*Pedanda*), so that the emphasis is on the mastery of the *Siwasidanta* material, *Tantric, Sesana Kawikon, Tattwa, Shiva Upakarana, Puja Practice, Magegentan Practice* (ring the *genta*), and *upakara practice*, all of those materials are given in ± 300 hours (*Widya Guna Bhawana Archive*, 2009). All materials are studied in two sessions (= 12 months) which is held every Saturday.

Besides, the Hindu concepts developed at the level of *Welaka* are richer and also more general. According to IB. Syg. (12:05:15), the material developed are: *Sasana, Shiva Sasana and Wрати Sasana, Sialakrama, Silakramaning Aguron-guron, Yoga, Shiva Siddanta, Dharma Wacana, Dharma Tula, Dharmasastra* (Manawa Dharmasastra/ Hindu Law, and Adigama), *Rsi Yadnya (Padiksanorder), and Puja Practice.* Furthermore IB. Kt. Rsk., And IB. Putra Ad. (13:05:15) added the materials developed are: *Nitisastra and Arthasastra, Dharmagita, Holy Script, Yajamana Role and Wiku Tapini in Yadnya, Upakara Yadnya (offerings), and the Dewa Yadnya, Butha Yadnya, Manusa and Pitra Yadnya, and others.*

In order to reconfirm the information from all informants above, the board of the Human Resource Development field (*Bhawana Widya Guna*), explained that the teaching materials that are drafted at the level of *Welaka* are grouped into: *Shiva Buddha Tatwa; Introduction to the Vedas (Vedanta); Hindu philosophy; Hindu literature and Kakawin; Social, Cultural and Indigenous Peoples of Hindu Bali; Dharmagita; Nitisastra and Arthasastra; Yoga Shiva Siddanta; Holy Script; Upakara Yadnya, and the Old Javanese Kawi Language, Introduction to the Vedas (Vedanta)* (IB, Snm., 13:04:15). Then IB. Yg. At (20:04:15), added other Hindu concepts were also developed, are: *Wariga and Padewasan, Sarasamuscaya, Dharma Sunnya Kling and Jnana Siddanta, Architecture (Asta Kabuyutan, Bhumi, Kosala, Kosali), Puja Practice, Saha Puja Pali-Pali, Hatta Yoga (Yoga Asanas), Sarasamuscaya and Slokantara, Sasana, Shiva Sasana and Wрати Sasana, Introduction to Hinduism, Bali Manuscript, Bali*

literature and language, Devanagari script and Sanskrit, and also Tirthayatra and Samadhi (History of Brahmin). Based on the data above, it can be concluded that the concepts of Hinduism developed on the level of *Welaka* in *Pasraman Dharma Wasitha*, are given in five sessions (14 months), composed of various learning materials, those are: Introduction to Hinduism, Shiva Buddha Tattwa, Sasana (Siwa Sasana and Wрати Sasana), Silakrama (Silakramaning Aguron-guron), Sarasamuscaya and Slokantara, Wariga and Padewasan, Upakara Yadnya (offerings), Butha and Dewa Yadnya, Manusa and Pitra Yadnya, Rsi Yadnya (Padiksanorder), Puja Practice / Saha (Puja Pali-Pali), Yajamana Role and Wiku Ekuk in Yadnya, Hatta Yoga (Yoga Asanas), Holy script, Yoga Shiva Siddanta, Dharma Sunnya Kling and Jnana Siddanta, Tirthayatra and Samadhi (the history of the Brahmins), Social Culture, and Balinese Tradition of Hindu community, Balinese Manuscript, Balinese Literature and Languages, Kawi Language and Ancient Javanese Language, Devanegari Script and Sanskrit, Hindu Literature and Kekawin, Hindu Philosophy, Introduction to the Vedas (Vedanta), Dharmasastra (Manawa Dharmasastra/ Hindu law, Adigama), Dharmawacana and Dharmatula, Architecture (Asta Kabuyutan, Bhumi, Kosala, Kosali), Dharmagita, and Nitisatra and Arthasastra. At the level *Welaka* the emphasis is given on the mastery of ethics (Sesana), upakara, and *agem-agem/* norm of *Welaka*. In addition to the material which should be sourced in the literature or manuscript (*lontar*), *sasana* or ethics / behavior of both *Welaka* and *Kawikon* are emphasized.

1. Hindus Andragogy Learning System

Before the learning process, all applicants (*walaka* and *kawikon*) shall attend the initiation ceremony (*upanayana*) with *pawintenan* process (*samawartana*) at Taman Pule Temple. *Pawintenan* is aimed at “self-cleaning”, and to pray for blessing from Ida Bhatara Lelangit that exist in Taman Pule temple, the first place where Dang Hyang Dwijendra and Dang Hyang Astapaka took rest on his way to Bali. Therefore, the Brahmins as *warih* (descent) cannot apart from the Taman Pule temple (IB. P.Pdrt., 5:03:15).

Nunas panugrahan (ask permission/blessing) is a form of readiness of the participants to accept the teachings handed down by Ida Bhatara Lelangit through the Sulinggih as a resource. In addition, *pawintenan* also aims to clean the participants especially their mind, so the learning process is expected to be better (IB. Blk. A. 4:03:15). So essentially, applicants are not allowed to participate in the learning process in Wantilan

CapungMas Darma Wasitha before finishing the *pawintenan* first.

In conducting the learning process, participants are required to follow the traditional dress, with the manner of sitting cross-legged for male participants and female participants by the knees on the floor mats. Traditional tray/*dulang* serves as a table to familiarize the participants with *dulang* when *mapuja* (IB. Sgr., 5:04:15). The same thing is also stated by Ida Pdd. Md. Gn. (5:05:15), which was deliberately conditioned like that because they are prepared as Sulinggih candidates to be able to sit cross-legged for long time. The instructional process for *Welaka* is given every Saturday except holidays, and for the level of *kawikon* is given every Sunday.

The participants were given an insight into the general concepts of Hinduism, sort of *capita selekta* with the intention that the participants departed from the same concept before the implementation of the core material learning as programmed. It is because the participants come from a various background of knowledge and experiences. In instructional processes use of the strategy of dialogue, sharing (discussion), exchange of experience and practice, accompanied by tutors / facilitators. This is in accordance with the opinion of Knowles (1980: 88) that adult learning is giving more emphasis on guiding and helping adults to find the knowledge, skills and attitudes in order to solve the problems of life that they find. The accuracy of the approach used in the implementation of a learning activity will affect the learning outcomes. Therefore, as adults are individuals who are already self-sufficient and capable of directing himself, the most important interaction process of Andragogy learning is self-convergent learning done by the participants themselves and not the activities of a teacher to teach something (Learner Centered Training / Teaching) (Laird, in Hendayat, 2005: 17).

In addition, Suhaidi (2009: 58) offers seven general principles in andragogy, namely: (1) adults learn best when they take an optimal role in the activities; (2) adults can study well, if it concerns things that are interesting to him and related to everyday life; (3) adults learn best when they learn what is beneficial and practical; (4) encouragement and constant repetition will help a person to learn better; (5) adults learn best when they have the opportunity to take full advantage of the knowledge and abilities; (6) the learning process is influenced by past experiences; and (7) mutual understanding are the main traits of adults in achieving the learning objectives. In relation to the learning

situations done in Pasraman Dharma Wasitha, it seems to have led to what is suggested.

Furthermore, if the participants have completed all of the teaching materials during the predetermined learning period, a minimum of 75% of their presence, they were inaugurated by following the procession of *pawintenan Panca Rsi Agung* (a ritual of one level below *pedanda*). This is the final series of the study period. This *pawintenan* model is applied for both *kawikon* and *Welaka*. After *pawintenan*, they are graduated which is characterized by the provision of a certificate (IB. Snm., 13-04-2015).

2.2. The Characteristics of Teacher/Facilitator and Sisywa/Students

Based on the information obtained and the results of field observations, that the resource person or facilitator is the *sulinggih* (*Ida Pedanda*), and *Welaka* (not done *dwijati* yet) on got a permits and approvals from the *sulinggih* of *Dharmopadesa*. The Facilitators for *kawikon* participants should especially be the *sulinggih* (*Pedanda*) because they (the *sisya*) who participate in *kawikon* levels is prepared to become a *sulinggih*. Therefore, facilitator that should guide them are *Ida Pedanda* (*Ida Pedanda Gede Gr. Dwj, Gn, and IB. Blk. 15:05:15*). While the facilitator for *Welaka* participants besides the *sulinggih* (*Pedanda*), sometimes they are also guided by *Welaka* who already got permission or approval from *Ida Pedanda* (*Dharmopadesa*) (*IB. Blk. Am., 15:05:15*). Moreover, *Prawerti Dharma Sabha* officials that in charge of human resources development, said that the counselors are all of *sulinggih* (*Ida Pedanda*) male-female, the *Pedanda Istri* (*tapini*) is simply provides upakara practice. Therefore, the facilitator who gives the material should be reliable and valid, because all materials must be sourced in the literature. At the level of *Welaka*, the facilitator can be a *Welaka* as well, which is considered to have special knowledge needed by participants under *sulinggih* approval. (*IB. Snm and IB. P. Pdr, 13:05:15*).

According to documents owned by the foundation managers, there are 29 *Pedanda* who become the mentors in *Pasraman Darma Wasitha* especially for the group of *Brahmin kawikon*. As for the group of *Brahmins Welaka* besides a number of teachers from *Ida Pedanda* (29), there are also seven *Welaka*(s) / not *Pedanda*). The existence of a facilitator in this regard is crucial to a successful learning, as stated by Sudomo (1989: 54) and Knowles (1984: 43), that the instructor or facilitator is very influential on the adult learning

process. The attitude of the facilitator has a great meaning and a huge influence on the behavior of the learners in the learning activities. Generally, the attractive facilitator would be more effective than the facilitator who is unattractive.

Furthermore, the characteristics of *sisya* or students based on the information obtained both from interviews and document study, shows that the learners (*sisya*) generally have an average age of 30 years, and has passed the *grehasta*, with various educational background and level of education (*Ida Pedanda Gd. Gr. Dwj Gn., 15:04:15*). The participants are very unique, they come from a variety of disciplines, from different cities / districts and even provinces, from various graduates, even there are two professors (Professor) in the fifth group participants. For the ninth generation when this study was conducted, in addition to high school graduates, as well as a bachelors and masters, there are also two doctors from the group of *kawikon* participants. (*IB. Blk. Am., 4:05:15*). The number of *kawikon* participants were 17 all males, and *Welaka* group totaled 36 people, six of them are women. So, there are very heterogeneous participants who are backgrounded from various disciplines and professions, all of them are higher than elementary school graduates (*IB. SNM., 13:05:15*). They were given the same opportunities and are treated equally in accordance with their interests, regardless of social status or profession (*Ida Pedanda Md.Gd. Gn., 5:06:15*).

It can be concluded that the characteristics of the ninth generation learners (*sisya*) in *Pasraman Darma Wasitha* are very heterogeneous, apart from high school graduates, bachelor and masters graduates, they are also from a different social status and different professions. Due to the learners heterogeneity, then the suggestions put forward by Knowles (1984: 89) is true, that the facilitator should: (1) create a conducive learning atmosphere through a cooperation in learning programs planning, (2) finding the learning needs, (3) formulate objectives and suitable material, (4) designing the learning patterns in a number of learning experiences, (5) conduct the study with the right methods, techniques and means of learning, and (6) assessing the learning activities and re-evaluate the learning needs for the next learning activities. The core theory of andragogy is the involvement of the self (learners' ego) in the learning process.

2.3. The Purpose of Hindu Andragogy in Pasraman Darma Wasitha

The general purpose of the implementation of Hindu Andragogy in *pasraman Darma Wasitha* is improving

the quality of Hindus human resources by way of deepening and continuing Hindu teachings that have been passed by Ida Bhatara Lelangit to their *warih*/descents, especially to the Brahmin (IB.Ptr .Pdr., 5:06:15). The Goals or targets of Hindu Andragogy at the level of *kawikon*, is a preparation for the *sulinggih* candidates (*Pedanda*), then, further material deepening is obtained from the *nabe* of their own choice after completing primary education level of *kawikon* (Ida Pedanda Ptr.Yg., 13:04:15, and IB. Sgr., 15:04:15). While the goals or objectives of Hindu Andragogy at the level of *welaka*, is the preparation for *pegandan* or *Pedanda* companion/ assistant, or become a Hindu practitioners in the community, or become the experts/scholars in Hinduism. It is because the subjects studied are richer in addition to its type and they are also more general (IB. SNM., 15:04:15).

Based on the purposes above, they are expected to carry out the mission to continue and practice the teachings of Hinduism that has been handed down by their ancestors. This is consistent with what is expected by Swami Sivananda in “*All About Hinduism*” (1988: 259), that the purpose of education is to deliver man to the right path and embodies virtue, which can improve a person’s character (towards a noble character) that can help someone to achieve freedom, perfection and knowledge of the “Self” (Atma). Shri Sathya Narayana (in Suryato, 2004: 72) states that the purpose of education is to build good character. Religious education / Hindu religious purpose is to develop a personal mental quality of learners in order to have a clear vision, insight and knowledge that is contextual, clear purpose in life, a commitment to the values and principles of life, concern for the environment and work in accordance with their responsibilities *swadharma* (Kajeng, 2005: 67).

III. Conclusion

First, the Hindus concepts that is developed in Hindus Andragogy in *Pasraman Darma Wasitha* is derived from the teaching of *Ida Bhatara Lelangit Dang Hyang Dwijendra dan Ida Bhatara Lelangit Dang Hyang Astapaka*, which is elaborated to the learning subjects for *kawikon* level and *welaka* level by *Dharma Goshana Dharmapadesa Center* designed by *Dharma Goshana Center* with regency level of *Goshana* through a *paruman* (meeting) in *Pasraman Darma Wasitha*. Besides, during the material development, *pasraman* also considerany suggestions from *Dharma Prawerti Sabha* that focus on teaching and learning field and the previous teaching and learning experiences. Then those designed learning subjects are offered to the students to be added or subtracted according to the instructional and

learner purposes but still under the agreement from *Dharma Goshana Center*.

Second, the instructional system is started with *upanayana* (initiation ritual) in *Taman Pule* temple in a form of *pawintenan* (self-cleansing) and ask for a gift or *panugrahan* from *Ida Bhatara Lelangit Dang Hyang Dwijendra* and *Dang Hyang Astapaka* which is aimed at success in acquiring the lesson. Then, the process is continued to the instructional process which take place in *Capung Mas* hall of *Pasraman Darma Washita*. The instructional process for *kawikon* will be done for 12 month which is divided into six sesi3n which is done every Sunday from morning until late afternoon. While for *welaka* the instructional process will be done for 14 months which is divided into 7 session, the lesson is done every Sunday from morning until late afternoon. There are 2 subjects that are learned in every session facilitated by different instructors or informants who implement discussion and practical learning techniques.

Third, facilitator characteristics: (1) In *kawikon* level, the resource person or facilitator is *sulinggih* (*Pedanda*); (2) In *welaka* level, the resource person or facilitator beside the *sulinggih* (*Pedanda*) is *welaka* who granted or approved by *sulinggih*. The students or the participants of *pasraman* is especially and particularly from the *Brahmins* (male & female) who passed *grehasta asrama* (marriage level), they are from various profession and educational background and also various experiences.

Fourth, Instructional purpose: (1) In *kawikon* level, the instructional process is aimed at succeeding the participants to be the candidate of *pandita* (*sulinggih*); (2) In *welaka* level, the instructional process is aimed at succeeding the participants to be Hindu religious scholars, Hindus practitioners, and to be *pegandan* (the assistant of *Sulinggih* or *Pedanda*).

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