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HINDU RELIGIOUS LEARNING MODEL BASED COMPETENCY AT SCHOOL

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ABSTRACT

This study aims to analyze the application of Competency Based Curriculum in schools. The study was conducted on competency-based education conducted in schools within one semester. This study is expected to get a model of Hindu religious learning competency-based matching and can be used to be implemented in schools. The study was conducted at State Senior High School 1, Mataram, this study used descriptive qualitative analysis. With this approach, it is expected to be able to reach the learning model of Hinduism based on the competency conducted at State Senior High School 1 Mataram, data collection method in research used open questionnaire technique, interview technique, observation technique, and literature technique. The result of the research shows that the used of competency-based curriculum in school but in its implementation get various obstacles so that the application of competency-based curriculum in schools is not optimal. So it takes various efforts and cooperation from various parties in overcoming these obstacles, one with the strategy of improving the quality of human resources, especially educators in schools.

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INTRODUCTION

Hindu Religion Education is a basic effort done by educators in order to prepare learners to understand, believe, live and practice the teachings of Hinduism, as practicing Pancasila in the life of nation and state. The purpose of teaching Hinduism focuses on the process of learning and the formation of religious beliefs against students to manifest in a good mental attitude and in the experience in society, is expected to be a provision to students to achieve a broader knowledge and integrated goal of Hinduism "moksartham jagadhita ya ca iti dharma". Achievement of learning of Hinduism, reflected in student learning outcomes that involve aspects of cognitive, affective, and psychomotor. A student is said to be successful can be seen from the results of learning Hinduism owned from the behavior of his position with other students, and its relationship with teachers. The important thing related to student ability is the appraisal system itself, the most important element in the assessment of measuring instrument, scoring, and administration of learning. In the case of the system or the implementation of the procedure of assessing the ability of students in understanding the teachings of Hinduism, should

be devised assessment tools in accordance with the characteristics of religion itself. The main problem in this case is about measuring instruments. So far, the instrument of assessing the understanding of Hinduism is more theoretical, more contain the element of memory, while to reach the understanding and understanding of religion is required more than ability, memory, understanding but the most important is the application. This also shows that the evaluation procedure does not lead to the development of Hindu religious facets. In the Outline of the Teaching Program the subjects of Hinduism mentioned that the assessment includes the learning process and research process learning outcomes, the evaluation is a determined from the final value processing which is basically an indicator of learning outcomes, the greatest weight on the summative test value and the formative element given the weight of two. Other tasks are assigned a weight of one value summative tests are generally executed in writing, in the form of objective and thinking tests. The assessment system is less relevant to the characteristics subjects of Hinduism which emphasizes the aspects of behavior, consequently Hindu religious education has not been able to show a prominent role when compared with other lessons, such as Mathematics,

Indonesian, English, and others. The enactment of a competency-based 2004 curriculum that forms the basis for the 2006 curriculum (Education Unit Level Curriculum), demands a paradigm shift in education and learning, particularly in formal education institutions. The change must be followed by the teacher responsible for the organization of learning in the school, both in class and outside the classroom. One such paradigm shift is that the teacher centered orientation is centered on the student centered, as well as the more initially dominated methodology of expository exposition to participatory, as well as the original approach, being technically transformed into contextual. All of these changes aim to refine the quality of education, both in terms of process and educational outcomes. In the implementation of competency-based curriculum in schools it is conducted optimally, because it still prioritizes cognitive results alone. The process of learning in schools is still a long-term curriculum not a renewable one, because it needs to be done so that the goal of education can be achieved in accordance with the expectations of the Nation and the State, and produce graduates are expected together. This study aims to analyze the application of Competency Based Curriculum at State Senior High School 1, Mataram, as a national education policy today. Hindu religious education as a sub-system of national education should be able to be realized in the competency-based education system.

MATERIALS AND METHODS

This research is a field research with qualitative descriptive approach. Qualitative research is a research used to examine the condition of natural objects in which researchers are key instruments (Sugiyono, 2008). With this approach, it is expected to be able to reach the learning model of the Hindu religion based on the competencies held at State High School 1, Mataram. In qualitative research, the selection of research subjects used criterion-based selection (Muhajir, 1993), based on the assumption that the subject as an actor in the proposed research theme. Research subjects include: Principals, teachers who teach Hindu subjects, Hindu teachers who do not teach Hindu subjects, and students who are Hindu at State High School 1, Mataram. Determination of research subject is determined by purposive sampling technique that is done by taking the selected people by the researcher, according to the specific characteristics that have as the sample (Nasution, 2004). Purposive sampling is a sampling technique that is determined by adjusting to specific research objectives or considerations (Satori, 2007). The subjects of the study were determined by determining the initial sample as key informants (Bungin, 2007). The place of study is located at State High School 1, Mataram, with the consideration that at State High School 1, Mataram is one of the leading at State High School from eight at State High School at Mataram City which has established its commitment to implement the 2004 competency-based curriculum which has now been updated to the 2006 education unit level curriculum. Methods of data collection in research used open questionnaire techniques, interview techniques, observation techniques, and literature techniques. The type of interview used is structured interviews, using detailed questionnaires in accordance with the subject matter, and prepared in writing (Nasution, 2004). Data obtained by interview technique, then supported by non participants observation technique, that is researcher does not become part of group examined (Nasution, 2004; Margono, 2005). Gardner (1988), mentioned that qualitative observation

is used to understand the background with different functions between the objective, the interactive interpretive, and the interpretive grounded. The library study techniques used to obtain secondary data used as a guide collect and verify primary data in the field. The technique of presenting the results of the analysis, using non-formal techniques ie data described, analyzed, and interpreted through the description sentences, not used statistical techniques. Validity of data in research used technique analysis of Miles and Huberman model. The analysis according to Miles and Huberman (1992) model is done interactively and continuously until complete, until the data reaches saturation point. There are three activities in data analysis namely: data reduction, display data, and conclusions or verification data.

RESULTS

Hindu learning model based on competence in schools

In discussing the problem of learning model of Hindu religious education which is held in school consist of two that is: 1) model of study of Hindu religion in text of curriculum, and 2) model of study of Hindu religion in class. In studying or outlining the Hindu teaching model in the text of the curriculum, it cannot be separated from formal education objectives that have been formulated: national education objectives, institutional goals, curriculum goals, and instructional objectives. The lesson material developed in the Hindu religious education curriculum in schools includes 11 material aspects, namely: 1) History of the development of Hinduism, 2) Leadership, 3) Yadnya, 4) Holy Days, 5) ethical, 6) Holy Place, 7) Scripture, 8) Srada, 9) The universe, 10) Saints, and 11) Culture. Some aspects are selected by sub aspect and standard of competence respectively. In principle, Hindu teaching materials in the curriculum can be grouped into several parts, namely: History of Hinduism, Hindu holy books, and saints of Hinduism. The Hindu teaching materials in the curriculum are given to students according to the level of education or class. The scope of Hindu religious education is focused on aspects of practical life experienced by students covering the teachings; Piety, ethical, and Ceremony. Learning model of Hindu religious education in the classroom cannot be separated between the criteria of teacher skills in the learning process and the dynamics of teacher activity in the learning process. In the implementation of competency-based curriculum teachers not only provide concepts and theories in learning, but able to apply the lessons of Hinduism can be applied in life in society. In the model of Hindu religious education teaching prevailing at school, the teaching teachers are still bound by the "conventional" model in transforming the 1994 curriculum content. The teacher prefers to use lecture, dictation, limited question and answer methods or to record or model indoctrination. It is evident that in the teaching and learning process of religious teachers is still dominated by the curriculum 1994, its teaching is centered on the teacher, the teaching is the same as the learning model of banking system, less contextual, lack of coordination, rarely make preparation for teaching, teacher lack mastery of materials, less use of media or props, and less skilled at evaluating learning outcomes.

Constraints faced in the application of Hindu learning model based on competence

Constraints that affect students learning in the application of Hindu learning model based on competence in schools consists

of several factors, namely the constraints of within the school environment and outside the school environment. obstacles in the school environment that affect students learning in the application of a competency-based learning model, derived from various factors among other state of the student, the state of students in schools in general of students who can enter the school are students who have an average grade of middle and above, and their students are mostly Muslim and only Hindu. Besides the obstacles that occur from the implementation of teaching and learning process in the classroom, the low educational interaction with teachers and students can give a negative effect on the development of quality learning process, the low ability of teachers in applying the model of learning of Hinduism based on competence. Obstacles from outside the school caused by the family environment and community environment, in the family environment many problems that arise in the family environment can affect students themselves, which is a constraint in growing the value of Hindu religion of the split that occurred in the household (broken home), less the facilitator learns, the poor family economy, the low level of education of his parents, and so on. In addition to obstacles in the school environment and family environment, and constraints in the community also affect the cultivation of values of Hindu religion to students, students can be affected by the circumstances surrounding environment, the bad association can change student behavior is not good some obstacles that exist in the community environment is the existence of juvenile delinquency, smokers, drinkers, drugs, gamblers, and many others, the situation of people who do not support the existence of the school education business is seen not to bring benefits, the disturbance of cultural influences in the form of; the circulation of pornographic films, and the negative effects of electronic media.

The result of the research shows that the learning model of Hindu religious education based on the competence that exist in the school, seems not yet able to show the result on the students that is life in real society, more people are encouraged to work, creative, and initiative than accept, and behavior change optimally and apply their knowledge in the society in which they are located. So the purpose of learning model of Hindu religion which is based on the competence is expected so that students have knowledge and religious belief and able to apply in everyday life. This is in accordance with what is a talent in the study of Hinduism, which are three main aspects consisting of: cognitive aspect in order to know the knowledge of Hindu religion to be understood, affective aspect in order to nurture the noble attitude based on religious belief, and psychomotor aspect in the framework of training guidance to live skillfully practice the teachings of Hindu religion. However, what is expected and emphasized above does not seem to be achieved optimally. This can be evidenced by the lack of students' understanding of the subject matter of Hinduism that has been given, less sure of the students to the values contained in the material of Hinduism, which is seen in the daily behavior of deviant students.

What efforts are being made to find out the constraints of Hindu learning model based on competence

The curriculum applicable in schools is essentially a potential for developing a contextual learning model. Development of learning materials can be done by improvising the material by connecting to social problems, especially related to religion. Attempts to tackle the Hindu religious learning model based

on competence. Learning models implemented in schools still use the contextual model. That is the material developed in accordance with social problems and phenomena that are close to life itself. This can work best if Hindu teachers apply a student-centered approach. Another effort by changing the paradigm of teaching teachers, teachers used religious learning process should be more democratic where teachers and students learn from each other and complement each other. The role of the teacher as a facilitator helps students learn by themselves in building their knowledge. There are two models of learning that are very potential to be used, namely the classroom meeting model. Both models are applied with three alternative learning strategies, namely classical learning, group, and individual learning. The method that supports the learning approach is the combined method, namely; lectures, assignments and questions and answers for classical learning strategies, lectures, assignments, discussions for group learning strategies, and lectures, discussions, and assignments for individual learning strategies (heuristics). Teachers continue to learn and development themselves to be able to be critical of all influences and developments that exist, especially against the various values that enter the world of education. Teachers need to be creative and open to all changes and advancements that exist to advance the students, with various activities that is participate in seminars, work shop, upgrading, and other forms of training and not be separated with the development of technology, so will be able to instill religious values to students in shaping the character of students with noble personality, faith and cautious.

DISCUSSION

The Hindu religion in this study is one of the subjects in the high school curriculum, often called religious education. Religious subjects given at school are tailored to the religion held by the students themselves. Hindu religious education is a Hindu religious subject given to students who are Hindu in school. Hindu religious education is a subset of religious education in the national education system. Therefore, the understanding of Hindu religious education will be represented by efforts to understand education, and religious education in general. The study of Hinduism is to instill the values of the teachings of Hinduism that can be used as guidance or guidance of life in achieving the welfare and happiness of life, developing *srada* and *bhakti* before God Almighty. The learning that took place in this research is the activity of Hindu religious teachers programmatically in the instructional design of Hindu religious education to support the learning process of the students optimally. Instructional design includes: learning materials, methods and approaches applied in learning, both in class and out of class.

According to Dimiyati and Mudjiono (2002), the role of teachers in the development of teaching (applied curriculum) appears in five activities: the formulation of special objectives of teaching, planning of effective learning activities, implementation of learning programs in real learning, evaluating learning process and student learning outcomes, and evaluate the interaction between the components of the implemented curriculum. Soemanto (1998) states that cognitive behavior is an act of knowing or thinking about situations, where behavior occurs. In cognitive processes occur thinking and observing processes that generate, acquire, store and produce knowledge (Monks *et al.*, 1998). Competency-based education is the answer to the quality of education

issues. Competency-based education is highly individualistic, emphasizing outcomes (what is known and what can be done) and the procedure is very flexible (Haris, *et al.*, 1995). In overcoming obstacles of religious learning model based on competence is a change of teaching paradigm toward competence-based religious learners, and teachers in teaching should be willing to improve themselves whether it is participating in seminars, work shop, upgrading, and other forms of training and not loose with the development of technology.

Conclusion

Educating children to become morally good members of the community is not enough to give them abstract knowledge, but rather to be used in a concrete way. So this means the school must provide a special place where children can be trained in religious practice not only in work, but should include the preparation of life in plenary. The model of learning of Hinduism based on competence applied in schools so that students have knowledge and religious beliefs and able to apply in everyday life. This is in accordance with what is a talent in the study of Hinduism, namely the three main aspects consisting of: cognitive aspects in order to know the knowledge of Hinduism to be understood, affective aspects in order to grow and develop a noble attitude based on religious beliefs, and psychomotor aspects in order training guidance for skilled living practice of Hindu religion. To optimize Hindu religious education in schools requires an integrated policy. The integrated policy is intended to be policies that enable schools to play a maximum religious development function. The policy includes school objectives, curriculum implementation mechanism structures, harmonious cooperation internally between teachers in schools, and externally is closer cooperation between schools with parents and local communities. Through an integrated and comprehensive policy, it is expected that teachers in schools will be more aware of their function and role as educators, than just as instructors in the field of study.

To produce a high quality learning process, the use of competency-based curriculum in Hindu religious education is very appropriate, and jointly developed with various parties, since values education is not only the responsibility of the school but also other institutions such as family and society, including government, then in line with that it can be suggested to the relevant institutions to participate also to participate, so there is no contradiction between what is being held in school and actual practice prevailing in society.

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