

EDUCATION FOR SUSTAINABLE BUILDING IN THE PASRAMAN PURNAJATI

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ABSTRACT

The research aims to explore the practice of Education for Sustainable Development (PPB) in the Pasraman Purnajati. Setting research: Pasraman Purnajati – North Jakarta who is already motivated in the management of physical and biological environment. The type of research used is qualitative naturalistic that advances the existence of interactions and participatory observations with the subject studied, and performs observations, and interviews with the community of the Pasraman Purnajati. Sample selection is purposive, accidental, and snow-ball sampling. Environmental conditions and PPB learning processes are observed in depth. The interview results are transcribed, then presented in a descriptive way. Qualitative research data is narrative, descriptive, personal documents, field records, Pasraman Purnajati documents, photos, video tapes, and CCTV footage. To obtain data validity, the components of data analysis are data clustering, reflection, and triangulation. The results of the research found the five dimensions of PPB: environmental, economic, socio-cultural, educational and spiritual dimensions that have been well implemented in everyday life by the entire Pasraman Purnajati. This implementation is mainly supported by curriculum factors, the learning process of general knowledge and religion, as well as the spiritual activity of the Pasraman Purnajati and its Founders.

Keywords: *PPB, Educational dimensions, Spiritual dimensions, Pasraman*

1. INTRODUCTION

Education for Sustainable Development (EfSD) has been implemented globally since 1992. The implementation of the PPB in Indonesia was agreed in 2004, but has not yet been fully implemented at all levels of education as expected. The goal of the PPB is to prepare future generations to contribute better to the achievement of sustainable development. The ultimate goal of PPB is a noble moral education from early age to college. The PPB emphasizes environmental activities as global thinking with local action (Think globally act locally).

The PPB dimension (in Sudibyo, 2008) conceptually covers three areas: economic, socio-cultural, and environmental. One of the strategic issues of PPB in Indonesia is noble moral education from early age to college. The implementation of the PPB is more focused on the forms of practice or values of behavior in everyday life, and is an imperative that cannot be postponed for a better life now and in the future. Making PPB a burden of both formal and non-formal and informal education is regulated in Permendiknas No. 63 of 2003 on the Quality Assurance System of Education (SPMP). The contribution of all parties to creating better living conditions for sustainable development (Hastuti, 2009).

Indonesia has a Hindu-specific educational institution known as Pasraman. Statistical data on the number of Pasraman spread across 20 provinces in Indonesia is 110 Pasraman (kemenag.go.id, 2021). Pasraman as a fun education is the implementation of the Law No. 20 Year 2003 on the National Education System. Pasraman as an educational institution in the Hindu context, then has a fairly long history, in which in the process of the Pasraman education has made a major

contribution to the civilization and the development of Hindu religion. (Subagiasta, 2014). The existence of Pasraman also helped the development of Hinduism in terms of building students and younger generations to understand the teachings of the Hindu religion in depth and comprehensively.

The existence of Pasraman is not only an institution that serves to support the process of Hindu religious education, but Pasraman has become a container while Hindu religion education in families and schools is less attentive. (Suda, 2017). It can be a Sunday school where there are no teachers teaching Hindu education in public schools, so students still get their right to study Hindu according to the curriculum.

This shows that the presence of Pasraman is very helpful to parents and students in fulfilling the teaching of Hinduism. Learning is carried out by instilling spiritual religious values as well as practices based on local wisdom that can support the implementation of religious activities. This makes the Pasraman a suitable container for deepening the teachings of Hindu religion that are not only theoretical but also practical.

Based on the above description, this study aims to explore the practice of PPB in Pasraman. The results of this research are expected to be useful to know how far the concept of PPB has been practised in pasraman as a representation of religious Indonesian society. Through the practice of PPB, Pasraman can help to generate human resources (students) who have knowledge, skills, attitudes, and values towards the environment, which are always spiritualized by the high values of Hinduism.

2. RESEARCH METHODOLOGY

This research is focused on the Purnajati Pasraman that was chosen as the focus of the research because Purnajati Pasraman is one of the largest Pasraman in Northern Jakarta and as the trendsetter of the Pasraman in the capital of Jakarta. Purnajati Pasraman was founded in 1975 and is the backbone of the construction of young Hindu generations in North Jakarta and its surroundings to educate and give a variety of Hindu breathing skills.

The type of research used is qualitative research. This research advances the existence of interaction and participatory observation with the subject studied, conducting observations and interviews. (Strauss, A., & J. Corbin, 2009).

The source of data in this study is the community of Pasraman including managers, teachers, students, sanitary officers, canteens, gardeners, and communities around Pasraman, alumnae, parents of students, and related agencies. Sample selection is purposive, accidental, and snow-ball sampling. To obtain the validity and validity of the data, the components of data analysis are data clustering, grinding, reflection, and triangulation.

Qualitative research data are narrative, descriptive, personal documents, field records, and Examination documents. Data are analyzed descriptively based on the results of interviews, recordings, and recordings of both live observations as well as footage, voice, and activity with hand-held cameras and CCTV.

3. RESULTS AND DISCUSSION

The results of the exploration on the practices/behavior of students and the community of Pasraman, are grouped according to the dimensions relevant to the PPB, i.e. the environmental, economic, and social-cultural dimensions. Besides,

there are other dimensions findings such as the educational dimension and the spiritual/religious dimension.

Practical educational dimensions of PPB by students, obtained from the educational process. Through the learning process, students acquire materials/theories related to environmental, economic, and socio-cultural issues from various subjects in an integrated way, both reviewed from the point of view of science and Hindu religion. PPB materials are already embedded in the curriculum applied to the Purnajati Pasraman by blending the national curricula with the more loaded local and religious Pasraman curricula. Thus, there is a kind of strong integration between the two, so there is strong synergy and dialogue through the expansion process managed based on the 2013 curricular guidelines, i.e. related to the duties of teachers, and related to learning processes (Sutirna, 2015). Management based on curriculums, of course, the national learning objective is aimed at improving the quality of Hindu human resources based on Hindu religious teachings. (Sutriyanti, 2017). In that regard, many educational experts explain that learning is a "implementation" of curricula (Dimiyati dan Mujiono, 2013). Curriculum with learning has a coherent, even identical link. The learning process is a mirror of the curriculum content and the mirror mirror is the output of the learning process.

The practice of PPB environmental dimensions in the Purnajati Pasraman has become a routine of students in everyday life. The results of the interviews showed that all the Pasraman communities, especially students, are involved in preserving, exploiting, and not damaging the environment. However, the daily maintenance and maintenance of the environment is carried out by the sanitary/garden cleaning officer. Environmental determination and selection of plant types are the prerogatives of the foundation. Physically, the Purnajati farm has a land of 5,000 m², with a planned physical building of 2,500 m², and the rest is an open green space that has been planted with various kinds of plants. It is a practice of improving biodiversity, i.e. implementing greening to preserve natural resources. In addition, this greening can also reduce the carbon emissions practiced by banning the use of motor vehicles into Pasraman. Physical conditioning, layout of facilities and facilities, as many as 10 buildings such as temple, classroom, library, art hall, health room, canteen, toilet, parking, boarding house, and others. This means the foundation has recognized the importance of using natural energy that is environmentally friendly. The position of the classroom that stretches north and south, is intended to take advantage of sunlight sources from the east and west. With this position, the lighting of the room is sufficient, so that the use of electricity can be minimized.

The practices of the socio-cultural dimensions that emerged in Purnajati include: (1) the system of values, (2) the customs of norms, (3) the diversity, (4) the culture of entries. PPB practices related to the implementation of the value system are "*gotong royong*" activities and cooperation, observed on healthy and clean Sunday activities. This practice is conducted by students in collaboration with teachers and hygienists. Besides, CCTV footage shows students also working together in cleaning up the classroom every Sunday.

The social solidarity between students is pretty good. If there's a sick friend who lacks money, they treat each other, visit, or borrow his money. Maintaining custom is embodied in behavior of obedience to the norms of susila, religion, and the norm of law in force in Purnajati. The result is that there has never been a serious breach of the norm, except for using longer return permits, or returning without permission and not at the time of return. Appreciate the diversity practiced practically by students. Different regions of origin, customs, family backgrounds, economic conditions are practiced in the form of high tolerance towards each other's friends. Students can work together in one class for six hours is a practice of tolerance. Entry culture is a practice that has become customary in Pasraman. The number of students that is more than the number of facilities available, or the staff that serves,

requires the student to behave in a moderate manner in the use of toilet facilities.

The practical economic dimensions of the Purnajati Pasraman are mainly carried out by students. Furthermore, since the economic component of Pasraman is one of the determinants of the sustainability and existence of pasraman, then the economic support of Pasraman is carried out by the foundation. Based on the library study of the implementation of the economic dimension of PPB in PNFI, there are three attitudes that need to be instilled for students: a simple life, a life of economy, and a distance from the nature of consumerism and hedonism. This attitude will emerge after students acquire the theory/science from Hindu-based Economics subjects.

Although originally formed from compulsion, this behavior is expected to become a habit as well as a form of worship. Economically speaking, Purnajati is a self-reliant, autonomous type of Pasraman, who does not receive any aid from outside. Such a venture was initially economically autonomous, as the foundation had the assets as the principal financial focus of the venture. The party is not willing to receive help from other parties like donations, or ask for help through proposals. Even if any help is acceptable only because of the involvement of the parents of the students found in support of perceptions, attitudes and practices of the PPB is the spiritual dimension of the pioneer that scans on the students and other Parraman communities. This spiritual dimension is believed to be the greatest dimension of its influence on the four dimensions of PPB. The influence of the spiritual dimension on PPB practice can be explained as follows. The foundation of Pasraman Purnajati was due to the strong commitment of the foundation to preserve and develop the teachings of Hinduism in the capital.

Besides, the application of the economic dimension with the openness of management and the availability of "very abundant" funds as a result of the foundation applying the philosophy of "hands on top" fanatically, through existing funds. Another spiritual activity that is always practiced in Pasraman is the prayer of the *Tri Sandhya* together before learning. *Tri Sandhya* prayer is compulsory and must be followed by all students except the daughter of the student who is in trouble. The teacher accompanies the students to prevent students from being lazy for the *Tri Sandhya* prayer. The observations also saw the presence of waiting activities in temple carried out by students and teachers together as extra curricular activities.



Figure 1. Practical Activities of Students of Purnajati Pasraman



Figure 2. Prayer with Students and Teachers of Purnajati Pasraman

4. CONCLUSION

The conclusion that can be drawn from the results of the exploration of perceptions, attitudes, and practices of Education for Sustainable Development at Pasraman Purnajati is that education for sustainable development (PPB), which is addressed in three dimensions and its strategic issues in Indonesia, has been largely practiced by the community of Pasraman Purnajati.

In addition to the three dimensions of the PPB, there are also two dimensions that are characteristic of education in the Purnajati area, the educational dimensions and the spiritual dimensions. The educational dimension is a means in shaping the soul that meets the principles of PPB. The spiritual dimension is believed to have the greatest influence when compared with other dimensions in its existence and continuity.

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