

The Practice Of *Ambarāshram* Yoga For Children's Character Building

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Abstract--- *Character building is a crucial aspect of the quality of human resources. It is obvious that the children's quality characters determine the nation's future progress. As the first and foremost education, family has a main role in shaping the characters of children. The relationship between husband and wife, parents and children, as well as the relationship among siblings that create interactive and educative atmosphere determine a successful character education in the family environment. A program at Ambarāshram is expected to enrich, preserve, and advance Balinese cultures and traditions that have been passed down through generations. Diksha suputra program will encourage children and adolescents to explore their full potential to reach their dreams, goals and aspirations according to their talents and interests. Diksha suputra is one of the yoga programs at Ambarāshram specifically given to children and adolescent to encourage them to give honour to their ancestors and parents, get along well with their relatives, be able to achieve their goals, and be helpful to the family and nation. This study will describe the processes and benefits of diksha suputra in the Ambarāshram yoga activities in shaping the characters of children*

Keywords--- *Yoga Practice, Children Character*

I. INTRODUCTION

Politeness is determined by individual's moral. Someone who makes moral as one of his characteristics will be respected by surroundings. Someone with a good morality will have a better social relationship than those who do not uphold morality. This is in line with *catur bhudi (dharma, jnana, wairagia and aishwarya)* in defeating *panca klesa* in Hindu education. Thus, *dharma* behavior can be shown by Hindu education. According to *Bhagavad Gita* 3.42 that the senses are superior to the gross body, and superior to the senses is the mind. Beyond the mind is the intellect, and even beyond the intellect is the soul. The holiest is Atman in you (Tim, 2013: 254). Although family is said as the smallest social unit of society, it holds a very vital role in shaping children's characters. School and community environment are supporting factors that hold up an individual to be a better human being or the contrary.

Nowadays, the life of most children and adolescents are distant from religious and social values, plunging them into the pit of secularism, hedonism, pragmatism and consumerism. This implicates the widespread moral depravity resulted from losing religion grip and the ineffective moral education. Some supporting factor of moral degradation

are family problem, ignorant parents, being to be spoiled that parents protect and defend children whatever they do, society ignorance, and the negative impacts of technology (handphone, television, internet, mass media, etc).

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In today's global era, the complexity of life problem has changed rapidly. Contemporary humans tend to vulnerable to suffering since they are accustomed to living an easy and instant life (Aldi, 2007: XXV). It creates an impression that life is getting more complicated with various problems arise. If there is no effort in anticipating these changes, human will be swept away by the changing time. The global era anomaly also increases negative impacts on teenagers such as free sex, suicide, drugs, alcoholic, students' brawl, and many more.

According to Shochib (2000: 11) one of the essential efforts is to invite students to be proactive in increasing their moral values in order to develop their self-discipline. Therefore, efforts and responsibilities from all family members in reminding the importance of moral ethics are needed to realize this.

There are many aspects interconnected associated with the children's character development. They influence each other like a system that will nor work out properly if one of the components does not work. A family consisting of father, mother, and children certainly has different roles from one another. Especially a father who has a very complex role. He does not only oblige to provide for his family but also has other roles in relation to the society and nation.

All parents want a *suputra* child. However, not so many have achieved it maximally. *Suputra* children are those who give honour to their ancestors and parents, get along with their siblings, find their potential, achieve their goals, succeed in their careers and are helpful to their relatives, society and nation. It takes a tiring thought and struggle for someone to succeed playing a role that has become their choice. Various efforts and options in life are available. However, there are so many of us giving up and surrender as it is the destiny written by the Almighty God. Yet, we should believe that every problem coinciding has a solution. The most important thing is how we are able to deal with these problems with a conscience guided by religious beliefs.

Ambarāshram is one of the institutions studying Hinduism and its relation to the existence of Balinese cultures and traditions especially in yoga practice which emphasize the efforts of having more positive behaviors that are expected to enrich, preserve, and advance Balinese cultures and traditions that have been passed down through generations. One of *Ambarāshram* yoga practice associated with character education is *diksha suputra* program. *Diksha suputra* program will encourage children and adolescents to explore their full potential to reach their dreams, goals and aspirations according to their talents and interests. They were given techniques on how to achieve their goals by maturing their intellectual, spiritual and emotional intelligence. Both parents are required to accompany their children in order to understand their childrens's will. This is important so that there will be no longer parents who impose their ideals to their children.

In daily life, there are often disputes between children and parents that cause a sense of discomfort among the family members. This is because some parents often underestimate their children, and otherwise, children assume that their parents are dull persons. In this program, children and parents will be brought together so that they can understand and accept each other. A harmony, which is a basis of true happiness, will be created when people arrive at the point of accepting others' strengths and weaknesses

The energy to balance participants' right and left brains will be channeling through the touch of hand in *diksha suputra* program. With this balance, the participants will be able to be more focus in everything. *Dikshasuputra* as a unique and rare process that makes students' life purer, more enlightened and more successful. From the aforementioned reasons, the writer is interested in conducting a study regarding *Ambarāshram* yoga practice as a character-building strategy. *Diksha suputra* program as an educational approach will be first discussed. Secondly, the benefits of *diksha suputra* program at *Ambarāshram* yoga practice as a mean of character building is discussed.

II. METHODOLOGY

The study was conducted using qualitative methods, so that the data analysis was carried out in a descriptive qualitative and interpretive manner. The choice of Ambarashram, Banjar Nyuh Kuning, Mas Village, Ubud District, Gianyar Regency as a research location based on the consideration of *Diksha Suputra* in Ambarashram has a holistic method of self-awareness and self-awareness applying from the concept of modernized yoga. *Diksha Suputra* As a Character Building in Yoga Activities At *Ambarāshram*, combines theories consisting of structural functional theory, social behavior theory, psychoanalysis theory, and symbolic interaction theory.

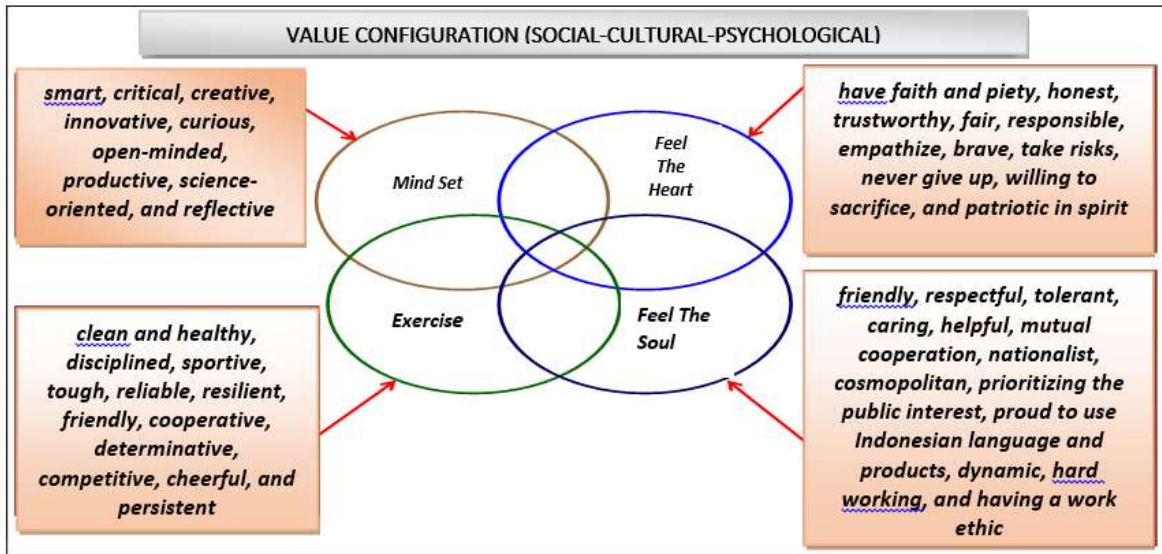
The data used are primary data and secondary data. Primary data were obtained by researchers in the field, while secondary data were sourced from related literature. Secondary data is very helpful in understanding the problem under study and avoiding plagiarism. Data collection techniques used were participant observation and literature study. The data that has been collected is processed continuously until a relationship between one data is obtained with the other data and the meaning stored in it is obtained.

III. RESULTS

3.1 *Diksha Suputra Ambarāshram* Process

The discussion related to *diksha suputra* program in children's character building is based on the totality of psychological processes that covers individual potentials namely cognitive, psychomotor and affective and the function of sociocultural totality in the context of interaction within families, educational unit, as well as society. They last throughout life. Character configuration in the context of the totality of psychological processes can be grouped into: (1) ethics (*olah hati*), (2) literacy and numeracy (*olah pikir*), kinesthetics (*olah raga*) and aesthetics (*olah rasa dan karsa*). The process is holistically and coherently interrelated and complementary. Each of them is a conceptual noble value containing numbers of values as seen in the following chart from the grand design of character education (Disain induk pendidikan karakter, 2010: 8-9).

Chart 3.1 : Value Configuration



The development of *diksha suputra* is very heterogenous. Therefore, the priority of value development obtained from *Ashram* institution can be determined according to the participants' need. This is in line with Weber's statement that the character values mentioned above will result four social actions: (1) purposeful or goal oriented rational action or the match between behaviors and expectations; (2) value-oriented rational action including aesthetics, politics, religious etc.; (3) action from emotional or affective motivations; (4) traditional action without rational consideration (Veeger, 1993: 172-174).

Diksha Suputra as character building program starts at 2 P.M to 8 P.M wita (central Indonesia standard time). It is delivered directly by Guru I Made Suambara, a spiritual leader of modern Bali at *Ambarāshram*. *Diksha Suputra* program has been attended by thousands of local, national, and international children and adolescents; either individually or in group. Some schools and educational institutions in Bali have provided this program to their students such as accelerated class of SMA 1 Denpasar, SMK Mengwitani, Elisabeth International School, Politeknik Negeri Bali, SMP Nasional Denpasar, Sutadarma school and many more. This program has been proven effective in changing children's behaviors in encouraging them to reach their goals. The participants are taught on bringing out their emotions within, self-reflection, silence for a moment, finding the meaning of life and writing in *DikshaSuputra* program. All family members are invited to *Ambarāshram* so that the children will be able to do *sungkem* ritual to show their respect by bowing their head to knee the parents. There is also firewalking to ignite students' confidence (Suardika, 2018).

Therefore, it is obvious that children and adolescents are invited to learn the true meaning of life and the importance of their parents' role in their life. As stated by I Made Suambara that an unhealthy relationship between children and mother will cause life obstacles and health problems. While unhealthy relationship with father will create a financial problem. If we want to create a positive parent-child relationship, children should ask for apology with sincere heart, then parents' blessing will be upon us. There are several series of activities at *Ambarashramdiksha suputra* program as follows.

3.1.1 Lecture Delivered by Guru

Diksha suputra at Ambarāshram begins with a briefing and lesson delivery by Guru I Made Suambara about the importance of the match between life goals and children's interests. Parents are required to accompany their children so both parents and children understand each other's strengths and weaknesses. After that, the children are given the lesson on how to behave well to their parents. And the parents are also given the same family ethics lesson on how to treat their children.

In *kekawin Niti Sastra VIII.3*, there are five criteria of parents' responsibilities or *Panca Vida* consisting *SangAmetwaken* (giving birth), *Sang Nitya Maweh Binojana* (providing for food), *Sang Manggupadyaya* (providing education), *Sang Anyangaskara* (purifying children's personality both mentally and spiritually), and *Matulung Urip Rikalaning Baya* (assisting in disasters and distress) (Swastika, 2007: 16-18).

Parents are expected to understand on how to take care of their children as stated in *Slokantara, 22*, "parents' manner to their kids are as follows: from birth until the age of five, treat children like a king. From the age of five to ten treat them like a slave. And when they are sixteen years old, parents should now treat them like a friend. That is the provisions of the holy Veda" (Sudharta, 2003: 83-84).

The above quote leads the parents to raise their children according to children's age. At the present time, such parenting model has been forgotten by most parents. They give the school 100% responsibility for educating their child resulting insufficient character education at home.

At one opportunity, Guru I Made Suambara lectured the children on the importance of respecting parents. Children should acknowledge their responsibilities such as not treating their parents like a slave. Not only must children start eating after their parents, but children have to start eating after being permitted by their parents to come to have prosperity in life and hereafter.

A true son is one who protects those in times of trouble, saves the miserables, and gives alms to the poor. A true son is a protector of his relatives like the rain god Indra who protects and maintain the survival of earth and like trees as a habitat of birds. Thus, he should be the source of happiness to the people in his house (Suambara, 2010:17).

Therefore, it is important for children to devote their life with sincerity to their parents. For example, by taking them wherever they want even without them asking. At the time the children having disputes with their parents, children will lose their soul, but if they respectfully saluted their parents, their soul will be returned. If children devote their life sincerely, they will be granted praises, a happy and long life, loyal friends, power, as well as services and assistances.

3.1.2 Washing Parents' Feet and Bowing down to Parents (*Sungkem*)

From Hinduism point of view, education is not merely a material matter but also something spiritual. It has been legitimized that education is a crucial aspect which strongly influence the quality of a nation. In order to improve the quality of a nation, the quality of education should be improved first. Therefore, the improvement of quality education should be prioritized. Only quality human resources can compete in the future (Team, 2015:2). Unfortunately, the primacy of education was sabgated by some group of people as if education is a new social opium. Education seems to be hijacked by hypocrisy.

A quality education was merely measured by material thing leaving the non-material aspects. The education beyond the material boundaries is perceived as non-existent. The assests provided for education improvement was multiplied by some greedy people on behalf of noble purposes. Material profit is definitely not the purpose of education. *Canakya Nitisastra* II.16 states:

balam vidya ca viprāṇām rājnām sainyam balam tathā

balam vittam ca vaiśyānām sūdrānām ca kaniṣṭhikā

Translation :

Abrāhmaṇa's strength is in his learning, a king's strength is in his army, a *vaiśhya*'s strength is in his wealth, and a *shudra*'s strength is in his attitude of service. (Darmayasa, 2014:17)

As a statesman, Maharsi Canakya had carefully analyzed areas which should not be mixed in managing an ideal state. For instance, knowledge, economic, service, and military power should be functioned in their respective ethic code. The mixing of holy science and greed for wealths and lust for power will damage the state's order. Kasturi (2007:181) stated that *Āśrama* which show a place to seek for the truth as well as a form of offerings to god becomes a place for *śrama* (difficulties).

The denial of the essence of *Āśrama* causes obstacles in education. Even some educational circles are difficult to get into. This contaradicts the Hiduism that knowledge(*jnana yajna*) is the main thing. Putting back the whole spirit in education will restore the true meaning of education as a mean to break free from *avidya* (ignorance). It is stated in Hindu Dharma that knowledge comes from God. It is also stated that God is metaphysical and transcendental (*Nirguna Brahman*). Hence, God cannot be described in any way. Science about *Nirguna Brahman* god is called *paravidya* (*transcendental knowledge*) (Team, 2015:4). The attainment of unthinkable knowledge of God will not occur without the precedence of learning the things that are thought of.

The teaching of noble values in education process was adopted from *Ambarāshram* through *diksha suputra* program. In this program, the participants will wash their parents' feet and and express ther gratitude as well as ask for apology in *sungkeman* ritual since parents are the embodiment of *Sekala* god in their life.

3.1.3 Firewalking

Weber (in Veeger, 1993: 172-174) stated that social actions are oriented to feeling, emotion, or affective. Traditional action is described as actions performed without rational consideration. The character building was carried out through a series of activities in *diksha suputra* program. The lesson covers life goals, parents, self-development, and habitual actions such as tolerance, hardwork, peace, responsibility, etc that are implemented in the family and to be strengthen in the school and society.

A firewalk is a method to ignite the participants' courage and generate their confidence. Firewalk is not an easy task. It takes courage and determination. The participants of *diksha suputra* at *Ambarashram* were eventually able to do it astonishingly. Walking on the fire felt like walking on cold water; the heat did not bother the participants. For instance, one of second grader of junior high participants named Tri Wiseswari Sugata described "at first, I was scared for fear of burning. But seeing my friends and brother were not the least bit burned, by the encouragement from Guru

I Made Suambara, my parents, and my friends, with a reluctant heart I ventured and surrendered while praying silently. When my foot stepped the fire, it did not feel hot. Then I walked while jogged through the fire. I was relieved, the burden just suddenly disappeared (interview, 11 May 2018).

Before the participants of *diksa suputra* program did the firewalk, they were given affirmation of inner peace, courage, confidence to overcome challenges. *Diksha suputra* program aims at arousing love. Firewalk ignited the participants enthusiasm in reaching their goals, defeating the negative thoughts of future. Firewalk is an *Ambarashram*'s differentiated indicator to produce *suputra* generations who will succeed in the future.

3.1.4 Meditation

The word meditation means focusing the mind and feelings to achieve something (Tim, 2008: 893). In *yoga*, meditation is focusing the mind to obtain the emotionally calm and stable state. Suryani (1999: 11), a psychiatry, described meditation as a process of focusing various attentions into on conscious attention. This process runs in stages depending on the frequency of exercise. It also continues in everyday life.

Meditation is a way to attain happiness (*Ananda*). Meditation in the highest entity is called *dhyāna*. There is an increasing mind movement toward *Parama Purus'a* (Sarkar, 1992: 149). Meditation is an awareness in focusing the mind on the body to allow it relax, quit, calm, balanced and wise. For some people who are looking for supernatural power (*kediyatmikan*) where spiritual discipline focusing on God, meditation is always associated with supernaturalism, mystical, and things related to supernatural world. In *diksha suputra* program, the meditation method is applied by asking the participants to continuously focus on a single, unchanging, peaceful, and immovable object in the form of goddess Saraswati and god Ganesha while reciting song. The song sung in the meditation activities is as follows:

Blessing for Knowledge

3-DAY SARASWATI PUJA DAY

Invoking for Intelligence

1. Preparations, procedures, and mantras

Saraswati photograph, Ganesha Incense, *Rarapan* offerings and 3 glass of Tirta Diksha water.

2. Mantra when offering incense

Om Śrī Amma Bhagavān Gaṇeśa Lakṣmī Rupāya Dhūpam Agrapayami.

Translation:

Oh, Lord in Your form as mother Laksmi and Ganesha's majesty, I present this incense before You, may You be the witness of my offerings.

(Incense is rotated in front of Saraswati photograph 3 times clockwise)

3. Mantra when giving offerings

Om Śrī Amma Bhagavān Gaṇeśa Lakṣmī Rupāya Naivedyam Samarpayami.

Translation:

Oh, Lord in Your form as mother Laksmi and Ganesha's majesty, I present these offerings.

(Offerings is rotated in front of Saraswati photograph 3 times clockwise).

4. Mantra when offering Tirta Laksmi

Om Śrī Amma Bhagavān Gaṇeśa Lakṣmī Rupāya Padhayaṁ Samarpayami

Translation:

Oh, Lord in Your form as mother Laksmi and Ganesha's majesty, I present these offering at you holy feet.

(Tirta Diksha is rotated in front of Saraswati photograph 3 times clockwise).

5. Japa PujaMantra

Om Ekadantāya Vidmahe

Vakratuṅḍāya Dhīmahi

Tanno Dantiḥ Pracodayāt

Translation:

Om, we meditate to You one-tusked elephant lord, we meditate and invoke for intelligence to You who has a curved trunk, we bow to You Lord Ganesha, one-tusked elephant lord, may You enlighten our mind with wisdom.

Om Sat cit ānanda Parabrahma

Puruṣottama Paramātma

Śrī Bagawati Sametha

Śrī Bhagawate Namaḥ

Hari Om Tat Sat 3x (sing 3 times).

Translation: Oh the unmanifested divine power, the consciousness of the universe, the blessing of happiness, the supreme personality, the soul of all creation, the divine power is manifested in every creature. The supreme soul is manifested as the mother of the universe and the father of eternal universe. I bow my head to salut You.

Om Sarasvatyai vidmahe

Brahma Patnyai Dhīmahi

Tanno Devī Pracodayāt 3x (sing 3 times).

Translation:

Om, we mediatate to goddess Saraswati. Oh, the wife (śakti) of lord Brahma, god Brahma, grant us higher intelligence, may You enlighten our minds.

Om Śrī Amma Bhagavān

Sarasvatī Pradatāya Namah

Sing while rotating japa mala once

Translation:

Oh Lord in Your form as mother Saraswati's majesty, we salut You the blessing of grace.

After completing one round of *japa* recitation, *japa* is immediately put on the neck and the hands are raised up while praying for intelligence to the mother-father of the universe in the manifestation of blessing of knowledge Saraswati. Continue pleading for your wish.

Prayer

“Oh mother and father of the universe in Your form of god Ganesha, bless Your child with success in everything”

“Oh mother and father of the universe in Your form of goddess Saraswati, bless Your child with intelligence”

“Oh mother and father of the universe in Your form of god Ganesha and goddess Saraswati, please lead Your child's better thought, words, and deeds. Make Your child a *suputra* child”

Om Santih, Santih, Santih Om.

Saraswati is the embodiment of the mother and father of the universe as a giver of intelligence and blessing of success. Saraswati sits on white lotus flower holding Veena. Saraswati is the goddess of knowledge and learning who should be sung. The blessings from Saraswati give inspirations in developing insights, expanding knowledge, and applying it in daily life. This is very appropriate for students and educators (interview with I Made Suambara, 20 April 2018).

3.1.5 Worshipping (*Sembahyang*) Together

In this life, there are many things that can plunge us into destruction. In Bhagavad manuscript, among them are lust (Kāma), emotion (Krodha) and ambition (Lobha) which are described as the three gateways to hell.

Trividham narakasyedam dvāram nauānam ātmanaá,

kāmaá krodhas tathā lobhas tamas etat trayam tyajet. Bhagavadgita XVI.21.

Translation:

There are three gates leading to the hell of self-destruction for the soul—lust, anger, and greed. Therefore, all should abandon these three.

These three traits often plunge people to self and environmental destruction. To overcome this, someone should return back to the religious teaching sent from the Almighty God/*Sang Hyang Widhi* as written in Veda dan other Hindu literature. In this case, spiritual, moral, and ethic education should be further enhanced and realized in real life both individual or as a member of community and nation.

In Hinduism, there are four paths to draw closer to Almighty God namely: *Bhakti Mārga* (path of devotion), *Karma*

Màrga (path of action), *Jñàna Màrga* (path of spiritual knowledge) and *Yoga Màrga* (path of connecting to Him). From those paths, *Bhakti Màrga* is the easiest way. *Tri Sandhyà*, *sembahyang*, and praying are some of the easiest *Bhakti Màrga* implementation. This was done as the last ritual of *persembahyangan* along with all participants of *diksha suputra* program. The order of *persembahyangan* is almost as the same as other *persembahyangan* of Balinese Hindu community: reciting *Puja Tri Sandhya*, *Kramaning Sembah* and praying to Ganesha and Saraswati.

The worship should be done in order to survive in the vast ocean of life. This life will be meaningful with praying and worshipping with the basis of faith (*Úraddhà*) and devotion (*Bhakti*) for His protection and love. This is what is taught at *Ambarashram* in moving the participants' inner conviction to return back to the Almighty God.

3.2 Benefits of Diksha Suputra Program in Character Building

Diksha suputra is the representation of yoga teaching value regarding self-awareness especially related to character building. The benefits will be obtained if the program is implemented consciously and wholeheartedly. Symbolic interaction theory emphasizes on three important assumption: (1) the importance of meaning in human's behavior; (2) the importance of self-concept; and (3) the relationship between individual and community (West & Turner, 2009: 98).

As viewed from practical perspective, yoga practice in *diksha suputra* program at *Ambarashram* is a special skill that helps the mind reach the subtle parts (Yudhiantara, 2006: 15). Symbolic interaction states that human have the capacity to think. The ability to think allows human to act with logic. Humans build and guide things they will do in *diksha suputra* program with yoga practice rather than just letting it go. The benefits of *diksha suputra* program as follows:

3.2.1 Shaping Suputra Behavior to Family

Every family craves for ideal children (*suputra*) who is are behaving well, intelligent and wise in order to make parents, family and society proud of them. The word "*putra*" comes from Sanskrit language which originally means little or loved. Then, this word is used to describe the importance of children in the family: "Because the Son delivers his father from the hell called 'Put,' therefore has he been called 'Putra,' 'Deliverer from Put,' by the Self-existent One Himself. (the Laws of Manu, 9.138).

The same explanation can be found in *Mahàbhàrata* 74, 27, *Vàlmiki Ràmàyaóa* II,107-112. The birth of *suputra* son is an ideal purpose of every marriage in Hindu. Other words for *putra* are: *sùnu*, *àtmaja*, *àtmasaýbhava*, *nandana*, *kumàra* and *saýtàna*. In Bali, *saýtàna* turned into *sentana* which meant descendant. Someone can conquer the world with the birth of their child; he gets eternal pleasure. The grandparents get everlasting happiness with the birth of their grandchildren. Guru I Made Suambara made a parable as follows:

The whole forest smells good because there is a tree with beautiful and fragrance flowers just like a *suputra* child in the family. Like a moon illuminating the night with its bright and cold light. A *suputra* child has spiritual knowledge, self-control, and wisdom. A *suputra* child shares happiness to the family and society. (Interview, 20 Juni 2018).

Children who attend *diksha suputra* are encouraged to practice the lessons learned and are given self-affirmation to change their mindset to be more positive according to the *swadharma*. The character building awakens their energy, words, and concentration. The lessons are summarized into:

1. Intelligence evocation: thinking, sensing, feeling, intuition, and instinct
2. Successful energy activation: desire, potential, dedication, courage, work, determination, concentration, visualization, dan champion
3. Strengthening the sunconscious mind: attitude, behavior, dan mindset
4. Character purification and strengthening: mind, feeling, and body.

Through *diksha suputra* program, we are guided to understand who we are and to find our true selves; to distinguish good and bad just like ducks that can find their food in the middle of dirty mud.

Diksha suputra is expected to shape a *suputra* behavior to the family (*Suputra Sadhuwiguna*). Children should try to become the desired children their parents always want, that is, they are able to seek knowledge in living a life, act according to *swadharma*, devote to parents and ancestors, get along with siblings and relatives, and be grateful to *Catur Guru*.

3.2.2 Guiding Children to be Independent

Independence is an act of self-reliance. Self-reliance should be trained in daily life with the help of the parents. Mustari (2014: 78) stated that independents people are those who self-sufficient; they are independent thinker who do not refuse the risks and a problem solver. They trust their own decisions, rarely needing others's guidance. Independent people control their own life and handle their problems.

Indepence is one of the most important skill for children to survive the future. Therefore, it is very crucial for parents to guide their children to be independent. Here are some things *indiksha suputra* at *Ambarashram* that parents can do to help their children to be independent.

3.2.3 Fostering Love

Diksha suputra program emphasizes the feeling of being close to God which is obtained from the preserverence of prayer. It will foster the love for others. Love is a form of sincere devotion (*prema*). The form of love in *puranam* manuscript is very clear describing love between God and His creatures like *bhakti* from *bhaktato* the worshiped. The foundation of love is *satya*. *Satya* means keeping promise, obedient, and honest. In *Sarasamuscaya* (123 : 33), it is stated that the traits that resulting praiseworthy are acts that never lied and never committed to any crime. According to the teaching of Hinduism, honesty is the key to a harmonious life. In the teaching of Hinduism there is *Panca Satya* that covers : (1) *Satya Herdaya* which means faithful and obedient to self-conscience; (2) *Satya Wacana* which means obedient to words; (3) *Satya Semaya* which means keeping the promise; (4) *Satya Laksana* which means obedient to actions, and (5) *Satya Mitra* which means obedient and honest to friends.

3.2.4 Calm looking, Cheerful, and Confidence

Being calm, cheerful, and confidence is peaceful, opstimistic, friendly, and harmonious, far from worries, anxiety, fear and other unpleasant feeling. Calmness is the attainment of wisdom and the balance of mind and soul which can

be obtained through a discipline practice in *diksha suputra* program to purify the thoughts, words, and deeds (*Tri Kāya Parisudha*). At *Ambarashram*, *tri kāya parisudha concept* has become a daily practice in every activity in *ashra* in order to gain a practical benefit from the extent to which it is understood and implemented.

Everything that people do can take place through *trikāya*, three parts of body: *kāya*, *wāka* and *manah*. *Kāya* is the parts of body such as hands, legs, back, mouth etc. *Wāk* is words and *manah* is thought (Sura, 2001: 94). Through *trikāya*, humans are able to do something to themselves, others and the environment. With the implementation of *tri kāya parisudha*, there will grow an honest and balance life so as to bring a peaceful and harmonious life. According to Sumadi (2011: 162) in his book entitled *Tuhan Di Sarang Narkoba, Weda di Ruang Tamu* stated that the comprehension and practice of *Tri Kāya Parisudha* is like peeling an onion. It takes the calmness, accuracy, and patients to peel each petal to finally find the deepest, cleanest, and clearest one. That is the philosophy of Balinese on calmness.

The aim of self-awareness is happiness. Sometimes there are children who comes from a wealthy family but lack of inner peace. It is caused by arrogancy (*rajasika*). By making the yoga participants control their mind regarding pain, happiness, and jealousy, the inner peace and goddish character (*satwam*) will begin to grow. The calmness results positive and optimistic mind which in turn creating courageous and confidence generations. It will encourage children to be able to encounter challenges to excel as a role model.

3.2.5 Improving Self-reflection

Diksha suputra in yoga practice has an important role for holistic self-transformation. The transformation begins to form through innate character from birth. Self-reflection in *diksha suputra* program is crucial because the process is fiful. The same experience does not always produce the same result. There are always limitations and different point of views. Each problem has its own critical point. Therefore, a self reflection is required. Human behavior is the result of the interaction of three subsystem in human personality: Id, Ego, and Superego.

Id is the part of personality that stores human biological impulses-the center of instinct. There are two dominant instinct: (1) Libido – reproductive instinct that provide basic energy for constructive human activities; (2) Thanatos – destructive and aggressive instinct. The former is called life instinct (*eros*) which is based on Freud's concept includes sexual impulse and everything that brings pleasure such as mother's love, worshipping God, and narcissism. The latter is the death instinct. All human motives are the combination of *etos* and *thanatos* (Freud in Rahkmat, 2011: 19).

The meaning of life goal will be found through self-reflection in order to ensure whether the goals previously set have been directed to the right destination. We often see mistakes and criticize others without realizing that we ourselves are flawed, too. Through self-reflection we can see our own strengths and weaknesses. At *Ambarashram*, the children and adolescents are invited to listen to their conscience which is the internalization of social and cultural norm in the society (Rahkmat, 2011: 20). Meditation is one of the ways of self-reflection. *Diksha suputra* conceptualizes self-evaluation as a self-reflection in the yoga practice.

Self-reflection includes an effort to look deep within ourselves, asking ourselves if we already succeeded in achieving what we want and if we are in the right track. It needs silence to find out what we really want. We can only

hear our conscience when we are not preoccupied with fear of future and profit or loss (Vashdev, 2009: 118-119). An affirmation given by Guru I Made Suambara is as follows.

1. *I do not think about the past, nor worry about the future – I live in the present.*
2. *I am open to all possibilities that might happen to me, my family, my friends, or my surroundings. I accept all as a gift from You, Oh Lord.*
3. *Through joy and sorrow, hot and cold, flattery and criticism, I remain balanced.*
4. *Life is like a wheel; sometimes I am up, sometimes I am down. Wherever I am, I will stay balanced.*

(interview, 4 April 2018).

Self-reflection is an effort to look within ourselves with *astangga yoga pratyāhara* reflection. We should be honest to gain a true self-reflection. Self-reflection is not an effort to focus on supranatural power that causes strange behaviors and being alienated by surroundings. It rather is an awareness of understanding one's responsibilities and obligations. A moved soul is one who succeed in self-reflection. They are open to receive information and inspiration from anyone, anywhere and anytime. Many people are not able to see their own flaws (*mulat sarira*). Therefore, they constantly maintain bad habits making them some helpless human beings.

IV. CONCLUSION

1. The process of *diksha suputrath* that was carried out at *Ambarāshram Banjar Nyuh Kuning, Mas Village, Ubud district, Gianyar regency* as *character building* through yoga practice includes : (a) lecture from Guru regarding the ethics of husband (father) and wife (mother) as parents as well as lesson on how to decide the life goals and future career; (b) washing parents' feet and bowing down to parents (*sungkem*) (c) firewalking; (d) Meditation; and (e) *Persembahyangan* with all participants.
2. The benefits of *diksha suputra* program in yoga activities as a mean of character building are shaping a *suputra* behavior, encouraging independence, fostering love, nurturing calmness, cheerful, and confident.

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