



## Young Hindu Generation Behavior in Denpasar City: Hindu Ethical Perspective



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### Abstract

Young Hindu generation in Denpasar city experienced the challenges a fairly hard period. They were dealing directly with behaviors that considered to be ethically deviant in Hinduism. In fact, so far they got an education related to religion and ethics both formal and informal schools. However, the religious texts were not linear for social texts. This was evidenced occurred the large number of Hindu young generations who commit deviant acts unlike consuming drugs, liquor, and gambling. The present study was intended to discuss a deviant behavior in accordance with Hinduism doctrine.

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### 1. Introduction

Religion is very important for life, it is as known that religious doctrine can be understood well and right will be able to lead a person to achieve happiness of the soul and inner. In order to religion can be used as a rudder in daily needs to begin the concept and doctrine understanding for religion itself. It should be religious doctrine is effectively organized for all social levels, especially for children and the young generation.

Regarding in term of religious people who hold firm to belief (*tattwa*) based on Hinduism. It plays an important role in human behavior formation, especially the childhood toward adult independence called the next generation for the nation. Due to the young generation is the next generation forerunner, to get a good moral quality and behavior generation, then the ethical doctrine needs to be instilled from an early age to adolescence, starting from the family, school, and society.

Hinduism teachings for the younger generation is a media for them. This means that religious doctrine inculcation is expected to change the younger generation behavior be a better direction in accordance Hinduism ideals, namely Hindu characters unlike *sujana* (good child), *suputra* (good son), *suputri* (good daughter), and *sadhu gunawan* (Subagiasta, 2007: 5).

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Despite, the understanding currently gained in religious texts on *suputra* and *suputri* children faces challenges outside. The progress era especially is characterized by the information technology development. It becomes a challenge for religion itself to take important roles in the social life, especially the younger generation life. Sometimes, the ideal set forth in religion is not in accordance with desired expectations. At least, this is what is currently happening.

The divergence between religious and social texts in the field can be seen from the young Hindu behavior sketches in Denpasar city. There is a tendency for young Hindu generation no longer heed the Hindu values in carrying out their daily activities. This can be seen from the fact, it is easy for young people to receive unfavorable information or join to be brave, unlike gambling, smoking, drugs, and drinking consuming. This leads to the ethical values decline due to many deviates from Hinduism doctrine. Other evidence of human values suffered moral degeneration is often heard either through electronic media including television and newspapers. Another example is free social activities emergence among the young Hindu generation in Denpasar city which resulted, not a few young people who are pregnant before marriage relationship. In addition, the young Hindu generation also behave aggressively, arrogantly, this can be seen from their behavior when driving a vehicle. The arrogance and aggressiveness young generation can also be seen when they celebrate graduation day at school. This subject is widely published in the mass media in Bali. It is not only news about the young Hindu generation who take the wrong medicine but also the drugs often appear in the mass media.

## 2. Research Methods

It can be stated an ethic or moral taught in schools seem to have not succeeded in improving attitude and behavior of young Hindu generation. Similarly, Tri Kaya Parisuda ethics, which consist of human values and moral noble as well as yet succeeded in accordance with the national expectations.

In fostering attitudes and humanitarian behavior needs coaching through self-control both speaking, acting, and thinking. These behaviors are ethical doctrine covered in the Tri Kaya Parisudha doctrine. This provides guidance for people in the mind motion, speech, and actions always controlled and managed for the harmony creation of life, so that will be able to achieve Dharma Laksana or good behavior.

Furthermore, according to Darji (1985: 24), that ethics as the human value is basically aimed at developing the right behavior, hence it is ensured indispensable if Tri Kaya Parisudha doctrine can build a moral and ethical for the young generation. The goal is to achieve the ideals of life that have been outlined in Hinduism doctrine, namely to achieve happiness and inner (*jagadhita*). This is indispensable as a foundation in everyday life for daily activities. This research is closely related to Tri Kaya Parisudha ethics issue in order to form the humanity value for the young generation, which can reflect the behavior of thoughts, speech, deeds, and have a work attitude and good work.

## 3. Results and Analysis

### 3.1 General Overview of Young Generation Behavior in Denpasar City

Humans, unlike noble beings, should behave nobly but in reality, most of the human beings are very far from noble behavior. The religious helplessness does not seem to be only a religion unable to make all human beings behave noble but religion is also very difficult to change bad human behavior in order to become a good human being. Even, as if the human behavior is carefully observed, it tends to increase in direction that causes closer the human annihilation being, meaning that when compared to humans while still in Kertayuga era, Hindu concept describes that humanity currently Kertayuga is only human - good man (wise) with 100% content of God's character. The behavior has shown the animal behavior evolution. When carefully considered by exerting all knowledge and wisdom, then everyone will recognize and realize the humanitarian crisis conditions in humans. Deterioration occurs in human's level, one of them in Penatih Village, Denpasar City.

The young generation role in the middle of the historical period and the nation struggle provides its own portrait in society, nation, and state. The historical period of the younger generation movement in 1908, 1928, 1945, and 1966. In this period, It holds an important and strategic position, physical movement and movement of thought. The youth and younger generation stem from a very dynamic and fascinating philosophy and character that is high spirit

and striving, sacrifice, and devotion to defending the weak and socially oppressed. It proves on the structural history can not be separated from the presence of colonialism, imperialism, and oppression by the colonizers.

The Constitution of 1945 preamble is mentioned that the reflection of the resistance and struggle towards invaders, as well as raising the dignity and self-esteem of an independent nation. Alluding and talking about the young generation, not separated with young Hindu generation from the historic role has a small contribution to the nation. The role of the young generation actually involves in self and outside problems. The problem is the young Hindu generation of understanding themselves, due in the society, the young generation behavior is now largely deviating from the previous generation. The deviant behavior experienced by them because currently is called Kaliyuga era. For instance, the children can not be told by parents, nor do parents' way of thinking or giving advice to children or the young generation does not meet their expectations.

Regarding the globalization for young Hindu generation squeezed at increasing number of thugs (which is in the form of a scary organization), juvenile delinquency, and other social crimes due it is influenced by bad environment. Especially, the young generation now is faced with a global context, the negative influence relation is difficult to avoid. Many kinds of negative interaction even though parents love or all the needs are given but the young generation still perform the behavior that is not commendable.

Moreover, the young generation in Penatih Village, Denpasar City their behavior began to deviate unlike drinking alcoholic, gambling, and drug consumption. For the young generation who drink alcoholic due, they see the parents or the peoples come to drink a palm wine, beer, or other liquor. For the young Hindu generation in Penatih Village participate gambling and drug users as stated by I Made Anom, Banjar Saba residents as follows.

The young generation here know drugs through friendship or have the same habit of fishing and kite play. They often meet in a fishing group and know each other, both hand out each other to use a drug. First, the friend thrusting the drug said that this drug is a powerful medicine, eventually, his friend is affected and the drug is drunk. After finished taking the medicine his friend just told that the drug that was a *Sabhu* or the like. After knowing it is a drug then they a little feel shocked and start to know his friend who gave the drug. They no longer want to be sought constantly by friends who give the drug that says that if you do not take this medicine you are a sissy (like a woman). Due constantly teased therefore friends who take the drug addicted and finally until now consume a drug (interviewed on July 10, 2017).

According to Anak Agung Sarya from Banjar Saba stated that:

I knew drugs from a youth, due I did not care by my parents because my mother died and there is no grip for me to complain to them. My father remarried and I never pay attention finally I fell into drugs that are prohibited by religion. I work in Kuta, was able to get money to buy drugs and while selling it to others. The young generation in Bali is already a lot of good users through friends one boarding or college friends or from school. Actually, if taking illegal drugs is not any use all plunged into negative thoughts, think floating, just fun yourself when you consume a drug, and especially without my own parental control is free to use it (interviewed on July 17, 2017).

Based on the informants mentioned above that the young Hindu generation who is in Penatih village begin to know the drug is from a friend in one Banjar usually invited to fishing and kite playing. Due to knowing science childhood whatever offered is sure they follow them. Moreover, they do not have parents as role models who considered to give an advice. The parents allow their children or young people to drink, gamble, and consume drugs. Drinking alcoholic in Banjar is considered casual if they do not want to drink being harassed and not invited to be friends.

Likewise, gambling is forbidden by religion, if they do not follow it would be ridiculed by their friends by issuing abusive, like this can not, what the difficulty is, whether wearing a card (Ceki/Domino) is more difficult with lessons in the school, that's how taunts his friends. Likewise, the use of drugs must be taunted by his friend who consumes due his friend wanted to participate in consuming drugs, as if the object is tried and no effects. Actually, the effects of the drug use are to forget themselves, his brain is weakened, not to remember anything and only remember a beautiful world.

### 3.2 The Reason of Young Hindu Generation Consumer Drugs

The young Hindu generation who are located in Penatih Village, Denpasar City used to have many activities unlike Balinese instrument in every ritual or ceremony, conducted dance training event to perform in Penatih village anniversary. In each Banjar held training on dance, *dharmagita*, *wirama*, and so on. But now, the young generation does not have mental endurance and seem to believe no religion. Because as if not believe in the religion of the younger generation is now increasingly apprehensive, as stated by I Made Anom, from Banjar Saba resident as follows.

The young generation currently here is already concerned or has the emergency drug. Because the citizens have consumed a lot of drugs, even the parents and next generations without anyone to tell him that the deed is not good and prohibited by any religion in this world, specifically Hinduism. Now, in order to start improving the young generation here is very difficult a sense no one is getting started. Especially, in Penatih village only take care of administration or as stakeholders government regardless of the distressed or especially people who use drugs. This village rarely guidance about the young generation, the formation of the organization is also not if there is activity at most only administrators on here in Banjar. (Interviewed, June 15, 2017).

According to I Wayan Andru from Banjar Paang Kaja residents stated as follows.

The young people or our next generation here get drugs just in Banjar neighborhood here. The most of the kids gather here consume drugs to get it. This means that if they buy a package, with an agreed price then for the same money divided equally among friends who use drugs (interviewed on June 10, 2017).

Based on the informants above that the young generation gets a drug is due to the bandwagon of their friends in each Banjar. Banjar Dinas in Penatih village is the youngest Hindu generation who use drugs is Banjar Dinas Saba. Why Banjar Dinas Saba of the young generation consumes more drugs with other Banjar? Because of its role using drugs and has become a leader in one government. Because the role model when young people take drugs the young Hindu generation now finally become follow-up drug use. In getting the young Hindu generation drugs, more obtained from a village outside or usually from one organization in Bali. After getting drugs from the mass organization it then supplies drugs to friends in each Banjar, and the friends are told not to tell someone else let alone to people who just know. The same friend fate who use drugs should keep it a secret with new friends. In addition, the young generation in Penatih village gets drugs because they drink too often to the good cafes that exist in Sanur and cafes in Bali, as mentioned by the residents of Banjar Dinas Saba I Wayan Kerto, as follows.

I use drugs initially from friends who consume a drug. The friend got a drug from a friend working outside Banjar. This friendship continues due to the drugs frequent use and I take an initiative why I should spend money to buy drugs. Finally, I have the initiative to sell drugs to get income from the drug seller. The drug sales are sold in cafes in Sanur neighborhood and in other cafe places around Bali. After working as a private employee in the evening I went around to cafes in around or all over Bali (interviewed on June 17, 2017).

According to I Made Bunut, Banjar Dinas Paang as follows:

I get or buy drugs from the youths or children. I'm just a little boy to give money, and if the kids do not get money to buy drugs usually hold a fishing race using money or gambling. The gambling fetches a lot of bets (money) if it's smart to trick a lot of results. Money earned from ride way or gambling by holding a fishing tournament can be used to buy drugs. After getting the drug divided by friends who shared to share equally although little important to get it or consume drugs every day (interviewed on June 20, 2017).

Based on the informants above that the young generation gets drugs through his friends who have a network outside Banjar in Penatih village. The drug users in Penatih more than other villages, this is due to Penatih Village

close to the government in Denpasar. This symptom gives a clue how strong the young Hindu generation desire to consume drugs so as not to be defeated by his friends. The term (Nordholt, 2005: 2) uniformity leads to the individuality reduction as far as possible in order to impose a collective identity. Implications, the young Hindu generation deviations, if they do not consume drugs, they feel embarrassed with their group but also feels guilty for not matching the friend's demand. The young Hindu generation actions reflected in lacking successfully an existing customary law in Penatih environment to instill an ascetic culture.

The failure is to instill an ascetic culture can not be delegated to customary law administrators, but also linked to the strong currents of globalization that hedonism, individualism, and faceism. This strong influence leads people to risk their lives in order to consume drugs. According to Setyawan (2005), social capitalist orientation on the social environment tends to shape the young generation by confronting various instantaneous learning, leading to violence and coercion as a way is seen an effective for problems solving. Therefore, choosing for doing anything to achieve goals becomes so prevalent. Therefore, the young generation who formed easily satisfied, easily anxious, easy to act aggressively, and less appreciate the peace and values of others life. Due to unsuccessfulness and dissatisfaction comes a shortcut was taken (Setyawan, 2005: 7).

### 3.3 Young Hindu Generation Consuming Liquor

The young generation should adhere to Hindu religion doctrine i.e. *Mokshartham Jagadhita Ya Ca Iti Dharma* means to achieve happiness in this world and in the future world. The people are not only concerned with happiness hereafter by disregarding the life livelihood in this world. They mistakenly purify themselves only, regardless of health, nutrition, high place, income, and so on. In addition, Hinduism doctrine is for reaching life there are stages called Catur Asrama. The first stage called *Brahmacari* comes from the lexicon of *Brahma* and *acarya*. *Brahma* 'knowledge' and '*acarya*' looking for '.

*Brahmacari* defines looking for knowledge. In the present, it is a learning purpose, about 6 until 18 years old. At this period try to get a formal education without married. Due to the present period is the most fun if it used well will have a good life purpose. Now, the learning process is given to married people because to pursue education or looking for knowledge is never inexhaustible to be studied by the parents and young generation. However, the fact happened in Penatih village is very different. It is different due to the children who drop out or not continue their education to a higher level, therefore, as a negative impact on the young generation in Penatih village is not in accordance with *Brahmacari* stage, unlike mentioned by the head of Banjar Dinas Saba, I Wayan Keplug as follows:

In Banjar Saba, the many children who dropped out since primary school. The drop out due their parents are not educated and understand how to educate their children. In addition, how the parents to care for their children as before were left without getting advisement. The bachelor degree here can be counted on the fingers, as well as those completed until the high school does not continue to college because the parents are said to be affectionate or say no, as if allows so consequently they do not understand it (interviewed on July 12, 2017).

According to Anak Agung Gentong from Banjar Saba residents seems in accordance with the following statement;

Here, the many children do not study at high school, moreover to college. Whereas, here including the urban area approximately 2 kilometers from Penatih village. Most of the children and the young generation here are less educated or less knowledgeable because of bad mates or joining their peers. Due there is no activity finally, the young generation here mostly uses alcohol unlike drinking a beer, palm wine, and so forth. I also sell liquor around the Banjar, Penatih village. I sell from morning until the night. (Interviewed on July 12, 2017).

Based on the informants can be interpreted or understood that the young generation in Penatih village usually consuming liquor due they want to continue the tradition that already exists from a long time ago, drinking during holiday and at the celebration of youth organized in each Banjar. There are only one or two children in one Banjar who survive not to drink. It can not only blame the young generation, because its social environment supports and ignores it, as mentioned by Banjar Tembau Kaja residents, I Made Angdro as follows.

The young generation here drinking liquor commonly unlike celebrations their Banjar anniversary, drinking when a holiday, drinking every day that can be bought at a stall or other place. The parents also support their children finally follow for drinking, eventually, a drinking continuously like liquor (palm wine) can be drunk. This is normal and already know their parents and now nothing to be feared by them (Interviewed on July 23, 2017).

The same opinion is stated by the citizen of Banjar Dinas Semaga, I Made Sudiarta as follows:

The beverages like arak (Balinese alcohol), beer and other, the people here are usual, and they get it very easily in the stalls sell it. Because *tuak* (palm wine) newly derived from the *enau* tree directly sold called *sweet tuak*, *tuak* is kept for a long time to be *tuak wayah* (high alcohol) if drinking too much can be drunk. Penatih villager is common for having *sweet tuak* that is grown and look after by the residents (interviewed on July 2, 2017).

Based on the informants above can be concluded that the residents here are used to drinking well through daily activities either through relation to outsiders, with a *sekaha* (association) fishing or *sekaha* kiting and so on. Through *sekaha*, the citizens or young people know drinking liquor included: *tuak wayah*, beer, etc.

The case of alcoholic circulation has been highlighted and handled by various parties, this is reasonable due to the psychological impact and social impact is very wide and complex, not only for the user but also for the society. According to the National Narcotics Agency of the Republic of Indonesia (2003) the psychological and sociological impacts are not concerned with the values and norms that exist, whereas in Hinduism it is forbidden to drink liquor unlike Sapta Timira doctrine (7 kinds of darkness in the thought/drunken) bad behavior (*asubha karma/asusila*) i.e. *sura*, drunk due the liquor. Improper behavior reflected by the young Hindu generation in Penatih Village is used to drinking liquor for their self or gather.

The impact of liquor is observed, according to Andalas and Kusmiyanto (2005) people who drink alcohol experience an ethical crisis, they are infected by death culture. These symptoms are characterized by destructive negative forces as well as ignoring the ethical and human dimensions. According to Piliang (2004 and Hadi, 2005) stated that this is caused by postmodern, which is marked by the social culture level is characterized by the dismantling and the reversal of values and meaning on a large scale. It goes on and even progresses to the point that passes the boundary thus creating the values of relativity. Due to a human being has no right/wrong grip, not to know good/bad attitude, no moral/*amoral* limit. This has the radically changing implication of the human understanding of space, society, reality, fantasy, and value systems.

In addition, the young generation should be given a lecture/*dharmawacana*, regarding Hinduism doctrine values. It is also given the filling task of time with dancing activities, beat, learning *dharmagita* (singing), coupled with the values provision that needs to apply in this life. This training can be given every afternoon or week, three times so that the children and the young generation if there is a vacancy trying to fill the time after school or college. In addition to these activities, the children or youth also gave the training to make snacks, food that can be sold.

Supposed Headman, Pakraman Village, people who are in Tuakan and the head of Banjar Pakraman in Penatih village should act or remind the young generation. If they continuously let, the next generation will become drunk and usually ignore the dignity as a decent human. The drinking event when linked with the global capitalist system (Setyawan, 2005) stated that social capitalist orientation of the social environment tends to build a young generation faced with instant learning, leading to violence, and coercion as a way that is deemed effective in problem-solving. It then instantaneous generation is easily satisfied, easily anxious, easy to act aggressively, and less appreciate tolerance, peace, and living values in the environment and to others, therefore taking shortcut way action.

### 3.4 Its Implications for Ethics

An ethic governs human behavior in an effort to realize the purpose and the life essence. It defines a right and wrong behavior, good and bad about humanity, in accordance with Hinduism doctrine. The good and right behavior (*subhakarma*) in accordance with Hinduism doctrine. It is conversely bad and wrong behavior (*asubhakarma*) is not justified and not in accordance with Hinduism doctrine. The norm of behavior (ethics) in Hinduism is called *dharma*. The *dharma* source in Hinduism is Veda Sruti, Veda Smerti, and Vedangga.

The quest for perfection requires *dharma*. Without *dharma*, human life is impossible to be happy. The human is different from nature and other creatures. *Sarassamucaya* section 4 stated that "blessed are you as human beings for being given your mind and thought". It defines that human beings are given mind and thought, not behave just like

animals just eat and sleep without any sense. Make your day be the most of your time, being single, and in Hinduism doctrine of *Catur Asrama* (four phases of life), the first in *Brahmacari* looking for to use time as best as possible to gain as much knowledge as both formal and informal, toward improvement to find a job as a life provision. In the second phase is *Grahashta* after the *Brahmacari* phase succeeds, continuing to marriage until having children and trying to nurture their children as well as possible in accordance with the knowledge possessed and of Hinduism doctrine. In the third phase is *Vanaprastha* means that as parents are able to provide moral encouragement to the people around them. However, the reality is now especially in the Village Penatih, parents are increasingly acting and difficult to control. It is reflected that the parents are not reflected in the *Vanaprastha* foundation due it is not based on internal religious understanding or concentration, as stated by I Wayan Ketu, Banjar Dinas Paang as follows.

I am an old man who has been working here and there, but it never works. This is because the knowledge of the old man is less because the parents are not in school, and are supported by the miscommunication so I take this job of selling drugs in cafes in Sanur. Otherwise, this is the way in which I get money for my life and my family. I admit this job is wrong and opposed by Hinduism. My moral, mental and personal knowledge is very low, nothing do anything (interviewed on July 6, 2017).

The same statement is stated by I Wayan Andi, Banjar Tembawu Kaja as follows.

I know drugs from my friends in one of the organizations in Bali. At that time, I was still high school, was familiar with drugs due it had started to participate in organizations. After I finished my education, I intensively participated in the organizations and I was imprisoned for defending my friends. After I got out of prison, I started thinking about making my own business of making a Fishing Place with cafe and hiring outsiders, and this effort succeeded, but as a member of mass organizations remained on the sale of illegal drugs (Interviewed on July 20, 2016).

Based on the two informants above that the parents here, an age is old but a way of thinking, to earn income and find a permanent job in the field that is prohibited in Hinduism doctrine. They should be very important to deliver messages of goodness to their children or young people. They vertically have a function to form children or young people mastering attitudes toward God, ancestors, and parents. God is the existing source of the entire universe so that the only absolute must be sought in life. God is in ourselves (concentration) means not to look for the God as much as possible, looking for the God in yourself, giving a good example of behavior to the young Hindu generation to achieve *dharmā*.

Based on the above description of the implications of Hindu youth behavior in ethical behavior that is not good behavior (*asubha karma/asusila*), the parents behavior who are indifferent to the development their children, the outward parent is to give a love to them, lack of affection, or getting affection through other people and elsewhere, so that finally have a wrong relation in juvenile delinquency and one of them is drug abuse which then makes their parents regret because of their own behavior.

#### 4. Conclusion

When Denpasar city became the capital of the province, wherein the modernization is growing rapidly, as well as technological advances that result in the friendship way of young people who do not know the border, raises fundamental issues related to ethics, the especially deviant behavior of youth Hindu in Denpasar city. The deviant behavior occurrence of young Hindu people in Denpasar city, because of their friend who is one Banjar to consume liquor, gamble, and drugs. Being persuaded by their friend who was in one Banjar, eventually, another friend followed him. The deviant behavior form of the young Hindu generation is consuming liquor, gambling, and consuming drugs. This is certainly very implicated in the ethical values of Hindu religion that has been used as the basis for the foothold to perform daily activities.

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*Statement of authorship*

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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