

STUDY OF ETNOPEDAGOGI AGAINST YOGA AS BALINESE TRADITION

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ABSTRACT

Teaching yoga is not a teaching which is concerned specifically about the teachings of a particular religion or belief. Yoga literally comes from the word "yuj" which means uniting or connecting with God. Yoga is basically a means or way of life, not something out of life, is not it also distanced itself from the activities, but rather is an efficient performance by the true spirit of life. Yoga nor run away from home and habits of human life, but instead is a process of the formation of attitude to life at home (family) as well as social life with order and tradition that followed included also in the scope of Balinese tradition in particular. Yoga in the tradition of Bali are reflected in all the viable commonplace example done in Yoga known there is a term which is a type of yoga Asanas in terms of movement both in the standing position, sitting, and lying down. Asanas indirectly has done in a civic order Bali through sitting cross-legged when visited, lined up neatly, to carry out the process of worship that uses or standing cross-legged stance. This behavior does not necessarily constitute the heritage of our Yoga Science adoption directly or indirectly in everyday life, but it is an idea that something that reflects the local wisdom has the feel a clear education as a meaningful review.

Keywords: Balinese tradition, Local wisdom, Yoga

I. INTRODUCTION

Growing Yoga is considered a telltale sign for the revival of Hinduism in Indonesia, evidenced by the presence of some people from different religions began to turn to yoga and meditation.

Teaching yoga is not a teaching which is concerned specifically about the teachings of a particular religion or belief. Yoga is a technique of self with God approach that is generally much older than any religion in the world, including the Hindu religion which is the oldest religion throughout human history.

Yoga literally comes from the word "yuj" which means uniting or connecting with God. Then Patanjali gives definitions of yoga namely motion motion-control the mind. There are two things that are important as a yoga practitioner is trained continuously while not bound with

earthly things. Spiritually Yoga is a process in which the identity of the individual soul and the soul of the great Hyang realized by a yogi, Yogi is a person who led a yoga, a person who has attained Union with the Supreme Lord. The human spirit is brought to the awareness of the close contact with the source of reality (Hyang Widhi). Like a speck of water which unite with the water in the ocean. Yoga is peace of heart, peace of mind, skill in behave, everything that is best and highest that can be achieved in life is Yoga, Yoga includes all applications which are inclusive and universal which deliver to development/construction of the entire body, mind and soul.

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efficient performance by the true spirit of life. Yoga nor run away from home and habits of human life, but instead is a process of the formation of attitude to life at home (family) and living with a new sense of community, Yoga not turned from life, but It is the spiritual life.

II. DISCUSSION

a. Teaching of Yoga

Yoga is one way to salvation in Hinduism, namely how to achieve Moksha or let slip. Yoga means self discipline efforts to realize the presence of the Lord within, and also means the venture set the natural power of the spirit, as well as the efforts of the Union themselves. Yoga is one of the six teachings of Hindu philosophy, which focuses on the activity of meditation or tapa where a person concentrates the whole mind to control the panca of sensory and body overall.

Hindu literature containing the teachings of Yoga, including the Upaishad, the Bhagavad Gita, the Yogasutra, Hatta Yoga as well as some other literature. The Yoga teachings of the classification contained in the Bhagavad Gita, which is Karma Yoga, Jnana Yoga/Clan/Clan, Bakti Yoga/Yoga/King of the clan, Clan.

Maharsi Patanjali Yoga teachings was the pioneer which is part of Hindu philosophy that is Sad Darsana. The book he named Yogasutra consists of four parts: (1) Samadhipada, on the nature, purpose and form of the teachings of yoga which describes any change-a change of mind in doing yoga. (2) the Sadhanapada, about the stages pelaksanaan yoga, how to achieve the samadhi and the reward will be obtained by those who have attained samadhi. (3) Wibhutipada, about things that are bathiniah, spiritual powers gained by those who perform yoga. (4) the Kaiwalyapada, about the nature of redemption and the circumstances that have been able to overcome attachment to worldliness.

According to Patanjali, Yoga Maharsi implemented through eight stages known as the "Astangga-yoga" that is: (1) Yama: ethical Controls, our treatment against external factors in life. (2) the Niyama: spiritual Mastery in maintaining the purity of human life as a creation of God. (3) Asanas: a series of motion posture to train and nurture the whole function also increases the body parts. (4) Pranayama: breathing Art which is able to improve the quality of life as a whole. (5) the Pratyahara: self-control which is internal. The ability to focus on what is in ' self a man. (6) a Dharana: concentration, if we are able to maintain the focus of yesteryear are more intense. (7) Dhyana: a level where the focus of yesteryear into something that is automatic, however long without load. The perpetrators were able to make themselves the full focus of concentration but look fabulous relaxes as well as comfortable. (8) Samadhi: when all the positive achievements that have been manifesting in all aspects of life the human perpetrator is yoga.

b. Tradition of Bali

Speaking of traditions we need to sikapi with regard to the underlying symptoms felt by the people of Bali to adult i.e. socio-cultural changes very quickly. Socio-cultural changes occurred due to cultural contact between countries. Contact in order of culture can be meant as a meeting between the new values with the values that dominate each other and very influential in the level surface structure, i.e. in attitudes and patterns of behaviour, as well as in deep level structure changes in value systems, view of life, philosophy, and beliefs. It can be concluded that the change in the Balinese occurs due to waves of modernization and globalization which has introduced a new value in the traditions of Bali. Apadurai in Ritzer (2007) describes, that value changes occur due to the influence of (1) the transfer of persons (ethnoscape), (2) media information (mediascape), (3) technology brought or which

can be seen (technoscape), (4) the onset of flow ownership of capital (financescape), and (5) ideologiologi (ideoscapes) both carried, informed, or may be adopted. This condition brings consequences that are very fundamental to life and retaining the purity of the mores and values of local culture.

Bali is indeed interesting and unique. In addition it is one of the icons of the pride of Indonesia who have incurred a lot of tourists and foreign exchange for Indonesia because of the natural environment and culture, according to Tarigan (2011), Bali is also unique as a locus of life has many stories dynamic life patterns as humanist-religious. The uniqueness of Balinese culture enshrined the values that originate on the teachings of the Hindu religion. Balinese people acknowledge the complementary binary opposition in the concept of *rwa-bhineda*, which is determined by the space (*village*), time (*kala*), and real conditions in the field (*patra*). The concept of the *village*, *kala*, *patra* Bali culture cause this is flexible and selective in accepting and adopting the outside cultural influences. According to Geriya (2000), Balinese culture also has a clear identity, namely the expressive culture manifesting in *konfiguratif* which includes the basic values, such as grades, the dominant religious, aesthetic value, the values of solidarity, harmonious, and value the value of the balance which is reflected in their local wisdom.

c. Study of Etnopedagogi

The term *etnopedagogi* in UPI according to Suratno (2010) can be seen as a message related to the term *culture-characters* (*ethno aspect*), and education of teacher training (*aspect of pedagogy*).

Alwasilah, *et.al* (2009) posited in the context of the culture in General, *etnopedagogi* put special attention to the local genius and local wisdom by revealing the Sundanese culture values as the initial model.

Etnopedagogi as a practice-based education local wisdom appears to be in line with the findings of Alexander in Suratno (2010) that shows there is a close relationship between pedagogy with the socio-cultural life of the people. It is thus also in line with the view of Bernstein (Bernstein & Solomon, 1999, in Suratno, 2010) stating ‘‘How a society selects, classifies, distributes, transmits and evaluates the educational knowledge it considers to be public, reflects both the distribution of power and principles of social control’’.

Interesting what is expressed by Suratno (2010) about its efforts to position the *etnopedagogi* in a more strategic, first, *etnopedagogi* can play a role in cultural value-based education for teaching and learning in the context of teaching us cultural activity Stigler & Hiebert (1999) and the culture of teaching. On the other hand, *etnopedagogi* was instrumental in creating the inducing *kader-kader* who have cultural and intelligence teacher education context.

Therefore action is needed to raise the return values of local wisdom as a source of innovation in the field of education-based culture of local communities, by means of empowerment through doing an adaptation of local knowledge, including reinterpretation of the values of local wisdom, and *revitalisasinya* correspond to contemporary conditions. In addition needed a strong cooperation between local governments, colleges and artists for revitalizing local wisdom values as well as develop academic concepts, conduct trials models *etnopedagogi* in learning.

d. Study of Etnopedagogi against Yoga as Balinese Tradition

From the description above, can we explain some aspects as a description of how Yoga is said to be a tradition in Bali through a study of the education in tune with the culture or the local wisdom.

One of the applications of Yoga in daily life that is prayer. According to Pandit (2005), the prayer is teaching Bhakti Yoga – Bhakti Yoga, where is the way for self devotion, adoration, and surrender to God. The devotee in this path of worship of God in a variety of forms which he ought to have. This road is the awareness that suits people who are fully endowed with the emotional mind. The devotee in this street are the initials of choosing one Deity (Ista-gods), the appropriate temperament to himself, to realize the goal of spiritual. The goal of the spiritual path is melting the ego of an individual through devotion and surrender themselves to the wishes of the Lord.

Other opinions by Sivanandha (2003), Bhakti is a deep affection to God. Those who love God do not have the desire or grief, he never hated beings or objects of any kind and never interested in worldly objects, he embraces it all in warm Cuddles affection. It is supported by Suhardana (2004) that mention prayer can maintain a person's health. By performing Asana or posture sitting Lotus position, where the backbone, neck and head should perpendicular (not bent), then with Pranayama (breath settings) with the attitude of inner silence, quiet and sacred, will make one's body Getting healthy.

Another example is the respect for the elderly. Paramahansa Yogananda (in Autobiography of a yogi) outlines that if in a day we can appease, comply with and respect parents and teachers only with respect and care for the elderly, we already considered practicing yoga during eight hours of intensively under the guidance of a true teacher and is considered to have made the journey of evolution should be taken naturally for a thousand years. Through The Bhakti Yogi obtains proximity of relationship with God as a person of the highest cosmic (The Brahman) Yoga is far from perfect without Bhakti, so often it is said that Bhakti is the culmination of all yoga.

Ahimsa also including custom in society which in dilaksanaakan is the application of Yoga. In the book entitled the discipline and Spiritual Sadhaana, such activity is teaching yoga which is not killing the teachings than Ahimsa. Ahimsa is a part of in the astangga yoga, Ahimsa is the initial stage to control themselves. If the early stages failed to achieve then it is difficult or not able to reach a higher stage namely Samadhi.

“You may not use the God-given body for killing God's creatures, whether they are human, animal or whatever.” (Yajur Veda Samhita 12.32)

Does not harm other creatures i.e. not indiscriminate killing animals, we are to love the creature. It contains one of the teachings of Ahimsa yoga. Though ahimsa is generally meant as a Buddhist priest and the virtues of Jainism, the roots grow in the Vedas and the Upanishads are fertile which the main Hindu scriptures is. Ahimsa teaches that one should consider all living creatures is symbolic of God and so one should not hurt the mind, by words or conduct other beings.

According to him (1995), mentioned that the concentration is also the application of Yoga which is a holding action, leading, mastering, and have. Maharsi Patanjali taught 3 ways dharana, namely: (1) the master of the senses-senses in order to remain concentrated on one object only, still under the supervision of manah (mind), (2) to appease the mind with gestures character gentle, cheerful, affectionate good and quiet location in a State of grief or love, (3) concentrate the senses on the breath that goes out enter the body (Yogasutra, I:32-25).

According to Pandit (2005), Dharana which is pengkonsentrasian mind against an object. Without concentrations, we can't have a success in the path of life. A natural man, a steady mind scramble all direction, jumping around like a monkey. Only once has Pratyahara can be done, then the mind is directed towards

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the object of concentration. The object can either be a depiction of a deity, a mantra, the breath of a person or body parts, or anything else.

The application of the other is to do Yoga meditations or brooding. In the teaching of Yoga known term Dhyana. According to Him (1995), Dhyana is meditation, reflection, or the concentration of the mind, also called contemplation or deep reflections. Maharsi Patanjali describes “tatra pratyaitakanata dhyanam” i.e. “current thoughts are concentrated on devotional objects, making supplication” (Yogasutra, III: 2). It is supported by Sukayasa (2006) stating that such is the case of the water of the River to the sea, so will let Musings that centered on Isvara “God”. Deep Musings it is Samadhi. People who contemplate (thinkers), the activity of merenungnya (his thoughts), and ponder (objects that are well thought out).

III. CONCLUSION

From the above exposure as for which it can be concluded that the provision of a good Yoga Asanas, Pranayama, or more, have become an indirect behaviors become habitual in the life of society. In studies of etnopedagogi, can be explained that all behavior is implemented in the community is indeed an application of the teachings of Yoga. This is what is referred to as educational studies based on local wisdom with local culture.

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