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The Study of Supply Chain strategy, Educational Basics, Community Perceptions on Several Hindu Sampradaya at Singaraja Town, Bali

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Abstract- This research was conducted because of it was not known about the meditation system, educational foundations and Balinese Hindu perception toward the sampradaya at Singaraja town the Bali of Province, namely: Sai Study Group (SSG), Krsna Consciousness (KC), Ananda Marga (AM), Brahma Kumaris, Sapta Dharma and so on. This research was focus to 3 sampradayas, such as: SSG, KC and AM. The purposes of the study were been knowing meditation system, educational foundations and Balinese Hindu perceptions to the sampradayas existence. The basically theories were used in studying these problems were kundalini theory, educational theory and social perception theory. This research was applied qualitative approach by analysing steps such as: data collecting, data displaying, data reducing and data verifying or making conclusion. The result of this research, the SSG have more variative meditation then the others. SSG's opinion is the most effective meditation on Kaliyuga era is *namasmaranam* meditation. Three sampradayas have similar were freedom or *moksha*. The basically of educational foundations is still in *Panca Craddha* frame. SSG are emphasizing on *Panca Pilar* (*dharma, sathya, prema, santhi and ahimsa*), changing the human being into Deva or Devi personality, and education of SSG are much more toward to inside of human being (*Atman* consciousness). The basic of education Krsna consciousness are *Bhagavadgita* and *Purana Bhagavatham*. The other hands, Ananda Marga is using "Neo Humanism" as the basic of his education. Balinese Hindu perceptions toward to three sampradayas were positive, (75 %) neutral (20%) and negative perceptions (5%) in difference parts, depending on education, economical, social degrees or stratification. All of sampradayas (three sampradayas) were still in Hindu frame and base on *Catur Veda* Manuscripts there fore the Hindu people can be more tolerant, appreciate, cooperative to each other.

Keywords- *supply chain strategy, educational basics, social perception theory.*

1. Introduction

The practice of Hinduism in Bali also in Buleleng Regency, especially in Singaraja City is more emphasis on ceremony and upakara (tools of ceremonies) which sometimes has not known its meaning. This is indeed our duty with all Hindus to give philosophical, paedagogical, sociological and religious significance to the religious phenomenon that takes place in Bali. While on the other hand some sampradaya indeed start from the problems which is philosophical (what, when, where, why and so on). The paedagogically, (how to guide, train, and follow through) for the concept to be understood, and practiced in forms: *sadhana/meditation*. This must be up to changes and improvements in the quality of behavior (the process of internalization and application of the concept of a teaching). The sociologically, it is begins by creating a loyal and tolerant small organization, giving each other and receiving to increase the cohesiveness of the group. It is through these cohesive groups that their religious vision and mission begin to operate. Indeed, his religious vision and mission are professionally managed both in terms of management: man power, materials, money, members (membership) and so on. Starting small develops slowly into a big but sure. Facing this phenomenon Balinese Hindus whether stay silent? Do not want to clean up? Will you mimic a more effective system? Whether to part with or join the sampradaya-nuanced Hindu for the greatness of Hinduism? Still marginalize themselves with the pride of being a people who only emphasize the problem of ceremony and

upakara? How is our better attitude in raising Hinduism internationally? Is there any benefit if we just block ourselves and do not want to accept the influence of globalization, innovation, modernization, and join the flow of information technology [1-5]. Do we want to integrate or disintegrate? Here are some problems that need to be pondered with patience, calm, and peace. In the community there must be many different views, conceptions, understandings, judgments that bring different perceptions among Hindus and their figures in Buleleng. History proves that in 2006, Hindu Society's dualism was formed, namely PHDI Campuan and Besakih PHDI in Bali, which generally debates the issue of vision and mission of Hindu Bali in the future which has no common ground. The dualism of the Hindu Organization, one wants to maintain its Balinese centeries and the other wants to adopt its incoming values, especially from India, which is the site of the birth of Hinduism in the world (Aculturation). If this is allowed to drag on then there will be two possibilities: (1). Balinese Hindus will be clustered into parts that are getting smaller and can be utilized by non-Hindus. Ilfiltration and non-Hindu intervention will enter to make Hindu smaller. (2). Because it feels bitter and its loss confronts in the field of religious practice in the internal Hindu Bali itself is likely to occur acculturation process which at the end can become integrated so that Hindu is getting stronger in Bali even bigger and stronger in the world. In history this has happened in Bali at the time of influential Mpu Kuturan [6,7]. He united all the sampradaya that appeared in Bali that note bene bring the Hindu split. Finally all the religious and beliefs in Bali are unified into a Tri Murti worship conception: Brahma, Visnu, and Shiva. The concept of worship is realized by building Kahyangan Tiga on every Indigenous village in Bali. Pura Desa/Bale Agung, where Ida Bhatara Brahma worship with Sang Hyang Aji Saraswati Duty. Pura Puseh/Pura Segara where Deva Visnu worship with Devi Laksmi/Devi Shri, and Pura Dalem where the worship of Bhatara Shiva and Dewi Durga. This study focuses on qualitative research approaches that are case studies, which occur in Singaraja Town, Buleleng District or Regency, Bali Province because this phenomenon is specific, complicated and integrated with existing Hindus. From the point of view of the study, this research will focus on the perspective of Hindu religious education, both regarding aspects of the sadhana

system/meditation, the fundamentals of education and the perception of the Hindu community towards its three samples, namely SSG, Krsna Awareness and Ananda Marga. The research problem can be formulated, namely: (1) How is the meditation/sadhana system applied to each sampradaya? (2) How are the basics of education adopted from the samples of Sai Study Group (SSG), Hare Krsna and Ananda Marga? (3) How is the perception of Hindu society on the development of three sampradayas existing? Due to the large number of sampradayas growing in Singaraja city, this research is conducted only limited to sampradayas with nuance of Hindu religion only, especially: Sai Study Group, Hare Krsna, and Ananda Marga. Want to gain an understanding of the clear concepts of sadhana/ meditation from each sampradaya. Besides, through this research religious knowledge development of theoretical concepts about sadhana/meditation can be richer so that the insight can be more extensive and deep. Afterwards it can take an attitude of mutual tolerance, respect, and eventually a mission to strengthen mutual faith that leads to improvement of the quality of each behavior. Ultimately all of these are beneficial to the: academical/theoretical, Hindu figure, Hindu saint, and Hindu people in general[8-14].

2. Review of Related Literature, Concept, and Theory

The literature review is both descriptive and comparative, still rarely done, but the development of meditation systems in many versions develops like mushrooms in Bali, Indonesia, India, China, and so on. Below will be described briefly about the libraries that discuss about meditation or dhyanam. In his book Sathya Sai Meditation explains in a straightforward, clear and concise meaning of meditation, which are includes: (1) Meditation has been scientifically researched and proven to have a positive impact on physical, psychological, and spiritual health [15,16]. (2) There are various kinds of meditation developed, such as meditation: Om Pranawa, Namasmaramam, Love, Love on earth, Surrender, Natural Beauty, True Person, Unified Consciousness, Light, and Atman, Bubble of light, Relation with waves, Floating in the vast ocean, Purification and Liberation, (3) The success of meditation, and (4) The level of meditation. In his book Meditation (Human Perfection in God's Satisfaction) written from his own experience as a developer of

meditation to the masters level, explaining meditation ranging from: (1) Meditation is the language of God, (2) starting with meditation, (3) mastering the core, (4) the silent mind, (5) the way to silence the mind and purifying the mind, (6) the spiritual home in the heart, (7) The three stages toward self-fulfillment are concentration, meditation, and contemplation, (8) Two wings to fly, namely worship and meditation, (9) Spell chanting and japa, (10) Music and meditation: Voice and silence is a universal language, (11) Meditation exercises to increase power (12) Maintain cheerfulness and inner welfare, (13) Feed for the spirit is meditation, (14) Do not give up screaming like a child, (15) Practical problem-solving meditation, (16) Meditation in action, (17) Master meditative your personal guide, (18) Experiencing inner experience is a reward in the way of meditation, and (19) Samadhi is the culmination of the divine consciousness. a meditation instructor in Bali and outside Bali in the territory of Indonesia wrote in the meditation nature gathered in a book entitled: Keshatan and Advanced Sunrise Meditation. In this book his theoretical and practical concepts of meditation are related to: body and spiritual/spiritual health, subconscious, conscious, and super conscious awareness, in addition meditation is also connected with the laws of nature, reincarnation, and karma (cause and effect law). a Balinese son who has been called Prabhu or Guruji by his disciples, and studied in India about yoga, philosophy, meditation and the vedas of the famous Indian yogis build and develop the ashram of meditation practice in Padanggalak Denpasar wrote the book "Meditation on Sowing Pearls of Spirituality". This book briefly describes how to deal with death beautifully, through number meditation. The theoretical description is very beautifully presented, there is a very interesting story illustration so easily understood. Plus the stages of training are systematic, interesting, relaxed and entertaining but full of concentration [17,18]. It is also explained that learning meditation should be with the teacher, and choosing the teacher should be seen from the maturity of his spiritual experience. a young Hindu leader, practitioner, Master Meditation and author of the book on Meditation and Healing Spiritual Orbit Teja Surya which briefly describes in his book about: (1) Understanding and benefits of solar teja, (2) Teja surya, body physical and fine body, (3) Function, color, size, rotation, network of seven main, (4) Meditation practice of Teja Surya on

each, (5) Healing various physical and mental diseases through Teja Surya meditation, and (6) Healing various diseases through Teja Surya meditation using the symbols: a practitioner of meditation in his book on Kundalini, explains that or kundalini sakti existing in the human body can be raised through Swara Sadhanam meditation in ways: (1) Unification of power 2, 3, 4, 5, 6 and 7, (2) Exercise awakens power combinations through Swara Sadhanam's meditation, (3) Ways to awaken kundalini and his practice. in his book Theory and Guiding Practice Kriya Yoga explains about: breathing science (svaradaya), ways of awakening kundalini, kriya pranayama, dhyana (meditation), tantrika diksha, pranayama craft practice from level 1 to level 14 , and yoga nidra. This yoga craft learning material is enough to give reference and theory to deepen meditation as a scalpel for him in research. also as a prominent kundalini scholar wrote a book on "The Truthful Meditation Teaching Brahma Astra The Ultimate Spiritual Weapon", which examines deeply about: Brahma Astra's spiritual weapon, Self, Practical Substance (the virtual power behind creation) I am the manasomind (vrtti svarupa), controlling the motion of manas: saving the light of wisdom, the struggle in meditation, sadhana catus taya and 7 spiritual development, japa yoga sadhana, Omkara dhyanam, Shri Ganesha Stawa, mahamrtyujaya mantra, and ekaksara mahamantra dhyanam. The deepening of the teachings of Brahma Astra meditation is enough to give insight into both the theory and the practitioner about everything about meditation as the object and subject of research. Bharati in describes the "Meditation of Himalayan Traditions of Yoga", which examines: (1) The main components of the Himalayan system, the purification of mind and emotion, mindiness, consciousness of breathing, prathyahara/desires control, kundalini breath, japa/repeating God holy's name, (2) The glorious Sri Swami Rama, (3) Sadhana Mandirashram, (4) Study Program, (5) Himalayan Tradition, and (6) Supreme Mandala Eswhara Swami Vedabharati. a Sulinggih/Hindu Balinese Holy man who holds Ida Pandita Mpu Parama Daksa Natha Ratu Bagus, as a practitioner of meditation or yoga, the founder of a Ratu Bagus Ashram in Muncan Village, Selat Subdistrict, Karangasem Regency at Bali Propinche. Founder and inventor of Bio Energy Meditation as a spiritual healer thoroughly examines meditation, from self-reflection, self-control, vegetarianism, natural language in relation to Bio Energy

meditation. Discussed also about the mystery, the sound of lizard, the premonition of sneezing, the address of twitch, hair cut, mole marks, prophecies, and the sign of the birds in relation to the meditation of bio energy Ratu Bagus. This meditation gives new colors in the spiritually widespread world, not only in Bali but also in Europe, especially Germany and the Australian continent. Hamer in his book *The God Gene* explains that Faith is embedded in our Genes that can give spiritual insight too, about the deepening of meditation that is the object of this qualitative research [19,20]. Briefly the essential explanation of this book will provide spiritual insights across religions and countries, discussing: spiritual instincts, self-transcendence, inherited talents, God genes, mysticism, the way things seem, how the brain sees God, evolved faith, religion: from genes to next generation [21], DNA of the Jewish nation and the living God. Concept of Meditation or Dhyanam. The term trend (emerging) currently developing is meditation, there is also a classic term that is very old is known by Hindu people even non Hindu is yoga. Now people like fever do yoga, both yoga asanas and yoga related to mental or meditation /dhyana. also explains this more broadly and deeply that in many meditative practices occur, the inward journey is done by many people with different religions in the same place, and with the same teachers and techniques. While religion takes man into boxes and bulkheads, meditation opens with a spirit of friendship and peace. As many Western friends of meditation believe in making Catholics / Christians become better Catholics / Christians. Meditation has made the followers of Islam a more pious Muslim. Rsi Patanjali in. means that yoga comes from the word "jud" which means to connect with God, yoga can also mean union, relationship, contact, meditation, Yoga is an activity to connect oneself, in the form of concentration, meditation, and prayer to God Almighty. In a special book on meditation written by Sad Guru Satya Narayana in (Buntoro: 1- 91) between the terms meditation are considered the same and used alternately, to draw a sadhana activity to relate to an object or God Almighty. Ratu Bagus (2006: 7-8) explains that meditation is the control of thoughts, words and deeds in accordance with the teachings of karma patha in *Sarasamusccaya* 74, 75, and 76 [22]. The paradigm of Yogananda in describes that meditation is: concentration in mind, free from body awareness, focusing on God, discovering the

reality of self, thinking of spiritual principles such as: Who am I (Koham) I do not refer to the body (Deha), but it refers to the One who dwells within the self or the inhabitant of the body (Dehi). Another name of the occupant of the body is the Atman / Soul / Spirit / Sivatman. Until finally found I am Siva (So Ham), I am You and He (Tat Wam Asi), and I am God (Aham Brahman Asmi), After asking and thinking Who am I? Then proceed with the question, Where am I? It is further explained that meditation is the seventh step (Dhyanam) of the eight stages (Astangga Yoga) which must be passed by a meditator that is: (1) Controlling the desires/indertia (Yama), (2) Controlling emotions and encouragement (Nyama), (3) Mastering breath (Pranayama), (5) Preventing disturbing external influences of the mind (Prathyahara), (6) Focusing on progress (Dharana), (7) Meditation (Dhyanam), (4) and (8) Realizing the goal of meditation towards Samadhi/self realization. Besides, in the matter of meditation there are three important things: (1) Dhyaatha/the person who is meditating to I, (2), Dheyeya, there is the object of meditation that is God /Atman, and (3) Dhyaana, the process of meditation [23,24]. a Brahma Kumaris Spiritual figure, illustrating the concept of meditation is: we should not only think of God Almighty but better concentrate on him. By thinking we create theology, focusing our thoughts on creating relationships. Only through relationship with him can we experience the spiritual life. Relationships built on the basis of: divine love, sincerity and honesty, and natural contentment. meditation is the concentration of mind on an object, which can be done anywhere and anytime. The objects in question can be: Name and Fine God (meditation Namasmaramam / japa yoga) and Fire Jyotir (flame candle). From that concentration of mind it can be achieved: love, virtue, peace, knowledge and happiness [25]. meditation is an exercise of connecting consciousness with the omnipresent voice of "Om" that can be done anytime. Can be on foot, travel by car, motorbike and others. In order to overcome mental fatigue, relieve stress, refresh the mind, and increase morale. And explains about the meaning of Teja Surya Meditation is one way to unite with Atman or the universe, by choosing a more holy place (temple, merajan, pelinggih and so on), determine the time before dawn (03.00 - 06.00) and evening (20.00 - 22.00), the purpose of meditation for: healing, well-being, tranquility and others, through stages such as asana, pranayama, dharana,

pratyahara/concentration, meditation (there are different types of meditation) [26,27]. From various opinions on meditation above it can be concluded that there are important elements that must exist in a meditation: (1) Effort to connect / concentrate: attention, thought, feeling, and action, (2) object as focus in concentration attention, thoughts, feelings and actions [28]. Visualization of objects can be: sculptures, images, light, white mist, empty/void, sound, and so forth.(3) Place of meditation: can be done anywhere (there is also the opinion that different places bring different results). (4) Meditation time: can be done anytime (there is also the opinion that the good times to meditate are at certain moments). (5) There is a process of Yama, Nyama, Pranayama, Pratyahara, Dharana, which must be passed before it reaches the stage of Dhyana (meditation), and after meditation process is the attainment of Samadhi. (a) a state of transcendental supra awareness, (b) love, virtue, peace, knowledge and happiness, (c) Divine love, sincerity and honesty, natural gratification (e) Buddha the fruit of meditation is: enlightenment (meditation and daily life are one, meditation and life are one, meditation and journey of life are one with traveling) [29]. Wanting enlightenment is a big mistake (wanting enlightenment is a big mistake). Achievement outside the area of karmic process, (f) The above meditation objectives are ideal ends. In addition to the final destination there are also transient goals such as: health, healing, welfare, tranquility and so on. Sampradaya or Nirukta which is often also called forced / sect is "Guru paraparagatum sad upadessya" means the line of college where teaching spiritual or true knowledge. Sampradaya also means a university system that has become a system integral system of learning of true knowledge (spiritual) in the Vedas or Hinduism. In principle, sampradaya contains 8 characteristics expressed in the Sanskrit Dictionary, as follows: a person who is a member of grace, presenter, traditions (religion), religious teachings that have been steadily taught to others, beliefs that have tradition, something that is part of religious teachings, ways of revealing the Vedic tradition, and a version in the tradition of religious teachings. So sampradaya is the same as the pakse or sect, or often called the aguron-aguron and different from the flow of trust. The flow of trust has been described by President Suharto, in front of the House of Representatives, August 17, 1978 that the belief in God Almighty in reality is indeed part of a culture that lived and lived by some Indonesian

people. It is the spiritual wealth of the people of Indonesia. also explains that the flow of faith is more emphasis on kebatinan(spirituality). Perspective of Hindu Religious Education Study. One type of research is qualitative research. Qualitative research is the most difficult and complex (hardest and complex research) so it is more suitable for researchers who are already experts in the field of methodology and also have a broader and deeper insight into the problem under study, both theoretically and practically. The problem of various meditation system from some sampradaya will be studied from the perspective of Hindu religious education, especially concerning basic concepts about: character education, human excellence education, self-control education and spiritual education. One approach or method in qualitative research is case study. Among the experts in qualitative research, have a different opinion, some say it is suitable for beginner researchers because the implementation is simpler, but some say it is the hardest and complex (hardest and complex research) so it is more suitable for researchers who are right- the expert in methodology and also has a broader and deeper insight into the problem under study, both theoretically and practically. According to the authors, all types of research should be run professionally, scientifically and scientifically accountable, therefore all types of research, including case studies as one of the approaches / methods in qualitative research, nothing is more difficult and easier. It all depends on knowledge perspectives and specific skills related to the methodological technical aspects from identifying problems, formulating problems, collecting data, analyzing data, and drawing techniques to conclusions. Moreover, according to areas, issues, events, problems or cases must be complete and intensive, and repeated. The case is not limited to people, but also to organizations, systems, programs, responsibilities, collections, or populations. The forms of writing in the case study may be: individuals (about the history of their development), etiologists (psychopathologists), organizations (social work, banks, universities and others), communities (nude beaches, tribal wars, hunting tribes), culture (Tenganan, Songan, Desa Julah), movement (sampradaya/belief development), event and incident, Family Welfare Education Project, fund school management project, methodology (SEM analysis, in quantitative research) and soon. Examining and

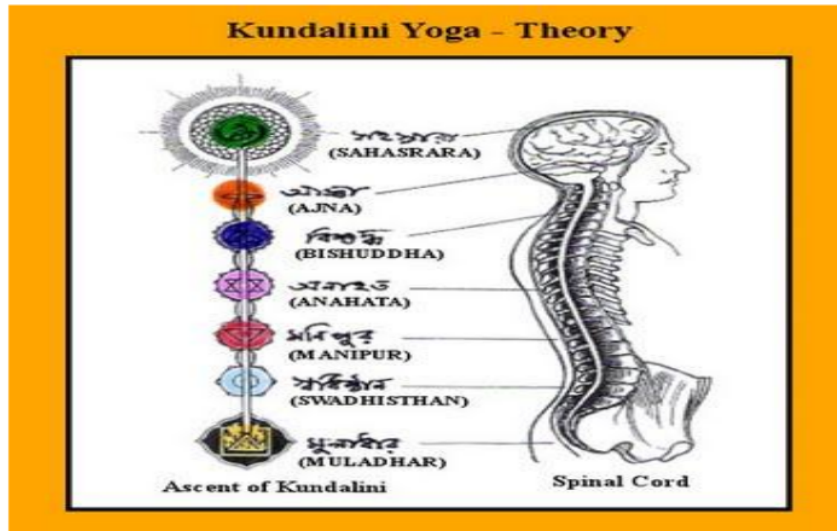
exploring meditation or dhyanam whose development is so rapid today, the theory of kundalini or existing in the human body must be known. Actually all living things have or a psychic energy center that gives life. According to there are 7 major chakras, which consist of: 3 lower slopes chakr rotate more slowly (muladara, svadistana and manipura), 3 upper parts chakra of body: (heart / anahata, throat / visudha, and eyebrow / ajna) and crown chakra (sahasrara). The lower part deals with worldly and material activities, while the upper part deals with spiritual activity. The main purpose of people carrying out Kundalini Yoga training is to get closer to the Divine Energy and to unite with the energy of the universe so that it can make itself as a place and a path or an intermediary for the energy of the universe to radiate and channel to the needy. The point is that a person can empty himself, and provide himself as a universal energy distributor for the benefit of himself or the crowd. The symptoms experienced by yogi students who have received the first divine energy blessing for kundalini generation are highly variable. the common symptoms are the slightest pressure on the central head and the feeling of stiffness from the brain to the bottom. There is also a sense of the come down of energy from the head to the end of the tail bone (basic chakra, where kundalini reside).How the theotation and motion of chakra energy to other chakras in the human body,

which can move upwards or from top to bottom can be seen in the picture below[30].



Wikipedia [http://scholar.google.com/scholar?cluster=4456292824344620582&hl](http://scholar.google.com/scholar?cluster=4456292824344620582&hl=en&as_sdt=0,10&as_vis=1)

=en&as_sdt=0,10&as_vis=1 Functional brain mapping of the relaxation response and meditation. Before discussing about kundalini in the body, discussed first about backbone. The backbone of the term yoga is called "merudanda" or axis of the body, consisting of 33 segments that can be classified into 5, namely: 7 neck vertebrae, back bone 12 segments, 5 segment, 5-segment, back 4 sections. This is related to the number of Devas according to the Vedic 33 Devas. Devas that inhabit the great bhuana (universe/macrocosmos) are the same as those inhabiting the bhuana alit (human body / microcosmos). While the 7 vertebra segment that describes the seven layers of the universe, called the sapta petala consisting of nature: bhur, bwah, swah, mahah, tapah, janah, and sathyah loka. Which in the human body is known by the name of 7 main chakras, which can be seen in the pictures below.



Wikipedia, 2011, http://1.bp.blogspot.com/_W8nwd2BpPPQ/S0wpbPceoGI/Eg/7_OiAaBfd3w/s400/kundalini_yoga.jpg



<http://handsonhealer.webs.com/chakras.jpg>, 2010, chakras and what are they ?diaccess tgl 23 April 2013.

Chakra is the energy center that flows from one level to another. Spinning constantly, back and forth, like in and out of the breath, spin like a fan, clockwise. This energy is the life force of the whole body. According Hindu philosophy humans have 7 major and 21 minor Chakras. Interesting enough, for Chinese acupuncturists we have hundreds of thousands of minor body Chakras viewed by many as important healing points. These run through the human body in regular energy patterns and waves, being located both inside and outside the body. (<http://handsonhealer.webs.com/chakras.jpg>, 2010, chakras and what are they ? access on April 23st 2013). According to Hindu philosophy the number of major chakras in the human body is 7, and 21 minor chakras. Meanwhile, according to chinese acupuncturists there are hundreds of thousands of minor chakras associated with centers or acupuncture points as the starting

point of treatment, whose energy flows by pattern and sometimes waves both inside and outside the human body, as seen in the picture above [31]. There are some notions of kundalini that have been practiced in eastern and western countries, such as the opinions of some of the following yoga kundalini experts. "A contrast of active and passive approaches designed to awaken the kundalini." (David Eastman, 1985). Kundalini Yoga consists of active and passive asana-based kriyas, pranayama, and meditations which target the whole body system (nervous system, glands, mental faculties, chakras) to develop awareness, consciousness and spiritual strength. "Kundalini Yoga, at its highest form, is practiced for the purpose of attaining bliss, opening the heart center, developing power, serving others, attaining self-realization and ultimately merging into God consciousness.". From the three opinions of

the kundalini yoga expert above, there are some important things, among others: (1) kundalini need to be raised through practice both passively and actively based on kriya asana, pranayama, and meditation for all nervous system, gland, mental and chakra- (3) Kundalini yoga exercises done to gain grace, opening of chakra centers especially the heart chakra (anahata chakra), developing physical and spiritual strength, service to the people others, the realization of the true self, and unity with the consciousness of the Supreme Being.



Through diligent practice, in a long period of time the kundalini will rise. Signs of the awakening of the kundalini, there are many symptoms as a sign of the awakening of Kundalini. this phenomenon in each person is not necessarily the same. here are some signs of Kundalini awakening: 1) Feeling warm sensation, 2) having supernatural abilities, 3) feeling united with nature and feeling great happiness, 4) getting knowledge without going through the process of learning, 5) feeling the health of his body getting better and always energetic full of energy. (adapted from Pre Kundalini's book, Ki Natra, pp. 123-136). The pawaskita can see the rays of awakening kundalini sakti in the human body, and if described more or less like the picture above. Research methods include: research design, informant determination, data collection techniques, data validity testing techniques, and data analysis techniques. Research design. This research belongs qualitative research with case study model, so that later research plan of case study model. According to Bogdan & Biklen in explains that case studies can be distinguished into: single case study multi case studies, multi site studies, and case

studies comparative case studies. a constant comparative method further more distinguishes a multi-site study approach there are two types: modified analytic induction and constant comparative method. Based on the types of research qualitative above, this research uses multi case study model, multi case and comparison case. The informant (research subject) will be determined purposively and snowball sampling according to one of the qualitative research characteristics. Purposive sampling is the determination of informants based on research objectives and data to be sought. So characteristic of informant have been determined by purpose and data sought in research. explains that the process of determining the snowball sampling informant is preceded by the designation of the key informant, after which the key informant designates the next informant according to the data to be extracted, and so on in chains until the collected data is saturated or valid. Data collection techniques used in this study are: participant observation, interview, and document recording. These three techniques are used simultaneously (in participating observations also added with interviews, and document recording), separated (participant observation only, interviews only, and document recording only). The results of the three techniques of data collection directly serves as a process of data triangulation (check, recheck, and cross check) to obtain the validity of research data. In addition, there should be triangulation process between subjects/informant and between research sites. Data analysis techniques to be used in research, depends on the type and nature of the data obtained, the problems that develop, and so forth. that activity in qualitative data analysis is done interactively and continuously until complete, until the data reach saturation stage. Stages of analysis of this data can be divided into 4 parts, namely: data collection, data reduction, display data, and conclusions or verification data. To get the recognition and validity of the results of qualitative research is the tools as an instrument of data collection must meet the requirements, the

analysis process must be correct, so that the results of the research achieved meet: validity, reliability, and objectivity.

3. Research Result

The results of this study and discussion will examine three important things, namely: meditation system, the fundamentals of education including the problem of manners, the values of humanity, spiritual, self-control, and public perception of the development sampradaya, and missions specifically carried by Sai Study Group, Hare Krsna and Ananda Marga.

3.1. Research Results on Sai Study Group (SSG)

Meditation system of Sai study group does not want to be named sampradaya, but a group of Veda reviewers by placing Shri Satya Narayana Sai Baba as Sad Guru (noble spiritual teacher). This group has three superior sadhana systems, consisting of bhajan, japa, and meditation. Sai Baba, in. Bhajans are a way of worship by singing the holy song before God with its various manifestations. The bhajan sequence used in 2017 are pronouncing the holy script of Om Pranawa as much as 21x, Gayatri Mantram 3x, Sai Gayatri 3x, Guru Puja, 9 hymns beginning with: 1 Ganesha song, 1 Teacher song, 1 Shiva song, 1 Dewi song, 4 Free Songs, and 1 Sarva Dharma song. Followed by reciting 9x mantras of worship to Sad Guru and meditation, mantram guides of Spiritual Masters, Shanti Mantram, Dharma discourse, Arathii, Shanti Mantram, Prasadam Mantram, and on Sevanam by chanting Sai Gayatri until the devotees are finished doing on the sevanam. Japa is mentioning holy name of God. Mantra about certain god through japamala that number 108. There japa Ganesha with bija mantra "Om Shri Maha Ganapatheya Namah", there is Japa Gayatri to worship Goddess Gayatri by saying Gayatri Mantram as in Puja Tri Sandhya good first only, there Japa to Lord Shiva with spell bija "Om Namah Shivaya", there is Japa for God Vishnu with spell bija "Om Namo Narayanaya", there Japa for Brahma "Om Namah Brahmaya", there is Japa for Dewi Durga with bija mantra "Om Shri Durgayai Namah", there is japa for

Dewi Laksmi / Shri with spell bija" Om Shri Maha Laksmiaya Namah ", there is Japa for Dewi Saraswati, with bija mantra" Om Shri Sarasvataiya Namah ", and so on. This Japa is often referred to as "Namasmaramam Meditation".. Meditation is the concentration of the mind on an object both material and non-material, tangible or intangible. The meditation developed by Sad Guru Bhagawan Shri Satya Narayana Sai Baba is meditation: love, surrender, natural beauty, true person, unity consciousness, light, atman, and additional meditation ie, meditation: light wave protection from problems, relaxation with waves, in the vast ocean, purification and freedom.. All types of meditation above have a purpose, benefits, place, time, attitude sitting (asana), relaxation exercises, pranayama, and meditation steps are almost the same.. Below will be explained in general, as follows. (1) The purpose of meditation is to train concentration, attain calmness, health, feel close to the Creator, and know the true self. (2) The benefits of meditation are to train and purify thoughts, feelings, minds, achieve happiness and God's truth. The fruit of meditation is a tendency to look inward and diminish to look outward. Developing self-esteem, the growth of wisdom and understanding of things, the mind becomes more cheerful and the path to the living of the good (satwic) grows. Opening the way to the highest appreciation, overcoming the limitations of space and time. Make yourself always calm, as if he were the Creator himself. The soul loses its self and sinks into God's consciousness. Attention is centered on God and attachment to the sensory objects is increasingly eroded. Foolishness is eroded layer by layer. Can attain full awareness of Atma. (3) Places and meditation time, (4) sitting attitude (asana). According among others: vertical backbone, neck and head upright. The chin is slightly pulled in, the eyes half closed against the tip of the nose. Hand attitude may be: dhyana mudra (both hands touch each other in the lap), jnana mudra (hands above knee, thumb meet the index finger), or sunya mudra (thumb meet the middle finger). While the requirements of asana described by Shri

Satya Narayana in are: (a) do not wiggle or swing, (b) steady, calm, and comfortable. (c) must be harmonized between asana, pranayama and japa. (5) Relaxation in meditation is very important as the initial level, which determines the success of meditation, as for the steps, as follows: (a) lie down comfortably, comfortably, and back perpendicular, (b) Close the eyes or half closed at the tip of the nose, (c) draw and breathe naturally and naturally to release tension, (d) loosen, squeeze, all the muscles and nerves from head to toe, calm the feeling and the mind until there is real peace. (6) Pranayama applied there are two namely: (a) breathe (puraka), hold breath (kumbaka), and exhale (recaka). (b) So Ham (take a deep breath and pronounce breath). (7) Meditation steps. In general, any type of meditation has the same steps, but there are also specific meditation steps depending on the type of meditation itself. The general meditation steps of Buleleng District SSG are: (a) Sit in meditation, (b) relax the whole body and let the mind be silent, (c) Breathe out while saying So in the heart and breathe out while saying Ham in the heart, (d) The meditative core, which follows certain steps according to the type of meditation taken at that moment, (e) After dissolving in meditation according to the type of meditation chosen, gradually return to the physical consciousness, and (f) close with mantra "Samastha Loka Sukhino Bhawantu and Shanti Mantra. In this paper not all are described the steps of each type of meditation developed but only some are described as popular and often used in Asram Prashanti Den Bukit and Sai Japa Yoga, namely light meditation, love meditation, and Pranawa Om meditation.

3.2. Fundamentals of Education Sai study group

As the basis of character education in Sai study group Buleleng Regency is adopted from the teachings of Bhagawan Shri Satya Narayana Sai Baba which includes 5 pillars of human values that must be inculcated to form human excellence, namely: Sathya (truth), Dharma (right action), Prema (Love), Shanti (peace), and Ahimsa (non violence). Sathya also means God Himself

because God is identical with absolute truth that is lasting and eternal. Truth is the ever-changing, ever-lasting, eternal reality. The young generation needs to be implanted about easy, simple and practical beginnings of simple and practical teachings that are easy to understand and easy to practice. Imagine also in his memory and mind to be able to always remember the holiness of the name of God, repeating the beautiful name of God, finally be grateful, thankful, and worship God for His mercy, His omnipotence, His justice and so on. The most important thing is to pursue, trace, and get the truth (sathya) to be the foundation for thinking, saying, and behaving. This is actually one of the foundations of character education. The real Dharma is "treat other people, as your hope others treat you. This is what needs to be realized in everyday behavior (right actions). In the mind always look at human beings, even other creatures are creatures of God who are loved by God, therefore treat God's creature well is at the same time honor the God, even more extreme is "serving human is equivalent to serving God or "manava seva equals madava seva". This statement seems extreme but not really because that is what should be realized as "dharma" which must be realized in everyday life. People who consider extremes are people whose high ego, high prestige, just want to be served but not willing to serve. They assume the service is degrading self-esteem, lowering the dignity and human dignity. Though people who want to be served continuously is a person who was raised his ego, and further away from God and very contrary to the spiritual concept. Anyone who has been able to enjoy the beauty of the service then the person is enjoying the beautiful worship of God's feet (kaki padma) because the worship of the real Lord's feet is in the "core of service". The service is meant to all creatures of God.

Prema is affection to all created beings of God. He even said that all his core religion is affection, Brahman is the essence of compassion, creating living beings also with affection, the human race as Brahman's most important creation is that man should love one another. In connection with this

Bhagavan (in Singh, tt) said "heart is referred to as" hridaya ", meaning affection. God is called "hridayavaasi", which inhabit the heart. Love and compassion are in everyone's heart. Everyone should share this love with others. Failure to share love is a real gratitude to society, it means someone owes everything. A person must give his love freely to others and will receive love in return. This is the deepest meaning of human life. According to interviews with one of the Sai Study Group's Weda reviewers, stated that the basis of affection is very deep and very broad meaning both in life sekala(materials) and niskala (spiritual), so it is very important as the basis of character education (character building) for the younger generation. In addition to the Bhagavan Words are: love in the mind is truth, love in action is dharma, love in feeling is peace, and love in understanding is ahimsa. Logical analysis (the foundation of the mind) produces truth, but truths on the basis of love, not the truth to win oneself or to deceive others. If the truth of the thought-based analysis of love is applied in everyday life it is truly true dharma. If all our feelings are smeared with love then there is no sense of upset and upset that can reign in the heart, but will be covered by a sense of pure peace unconditionally. While ahimsa is the embodiment of love in understanding and understanding so there is no intention to harm either through thoughts, words, and deeds to other beings. Shanti is peace. Peace is a condition of feelings coveted by everyone, but many people are not right to seek that peace. Think peace can be achieved through the collection of a lot of wealth, occupy a high position, or many have beautiful women's savings, and so on. In this case says: peace is what everybody sought, but will never be sure to come from the outside world. Piles of wealth and power can not provide peace. New peace can emerge from a source of inner peace. The Nature of True Education is improving the Character. The purpose of education is not just to make students read and write; the underlying capabilities of worldly education. The goal is to achieve purity and divinity. Earthly education is temporary. Only

knowledge of the inner selves is eternal. This real self-consciousness can only be obtained by devotion and love to God. Humans are born to set an example to the world, not to collect wealth. Money makes people do wrong things. Try to keep your thoughts and feelings good and holy. Where were the ancient kings who collected much wealth and conquered the various kingdoms? What is the use of such a life? Man must take the life that made him eternal. Bhagavan Sri Satya Sai Baba in Telugu Language Poetry which has been translated into Indonesian. "The fool boasts his high intellect and education, but does not know his true reality. What is the use of all education that has been taken? If man can not eliminate his evil traits? All earthly education will only bring people to a pointless debate, not a total wisdom. Worldly education can not lead to immortality. Therefore, man must acquire the knowledge that will make him eternal. "That's the right education. True self-knowledge will protect a person wherever they may be. The right education makes all beings friends. What do we need now? Not just education. Education only provides knowledge of the book. There are four kinds of knowledge. The first is knowledge of the book, that is shallow knowledge. The second is general knowledge. The third is the knowledge of consideration to discriminate (the good from the bad and so on). The fourth is practical knowledge. However, people also often make mistakes." Manas Anyat, Vachas Anyat, Karmani Anyat Duratmanam." Meaning: 'Evil people, thoughts, words, and deeds are different'. "Manasyekam vachasyekam, karmanyekam mahatmanam." Meaning: 'People the virtuous, the thought, the words, and the deeds are in harmony. "The emphasis on education and academic achievement is increasingly concerned with the principle and the implementation of the spiritual life in the daily education curriculum. The spiritual foundation is very important in education. Implementation of this spiritual life must arise from self-belief and belief. One must have confidence and self-belief. Without such conviction can not achieve

anything. "Where there is trust, there is love. Where there is love, there is peace. Where there is truth, there is the happiness of the soul. Where there is happiness of the soul, there God is. "Indeed without faith, one can not even trust her mother. There must be trust. Once a person believes that someone is his mother, he will then love him. Trust leads one to Love. Love will bring peace. Peace raises the truth, and once truth is revealed, it will surely reach the happiness of the soul. The happiness of this soul is God. Therefore, belief is necessary. This loss of belief is the cause of which in the world today only a few people go through the spiritual life. Thus, belief is very important. This is what is expected of an education that is grounded by a belief that will make education aim to change character, because that is the essence of true education.

3.3. Public Perceptions of Sai Study Group

There are various kinds of public perception about the existence of Sai Study Group Sai Baba in Singaraja Town. Hindu academics include lecturers and teachers, Hindu practitioners involved as *sulinggih*, *Jro Bawati*, *Jro mangku*, and *tukang banten*, as well as the general public (farmers, traders, non-teacher civil servants and laborers). Of the respondents who came from Hindu intellectuals, most have perceptions that accept the existence of Sai study group, as long as it does not interfere with the implementation of religion which is a hereditary tradition passed on in Bali. Basically all should be given freedom because the way of worshiping God is the most personal, distinctive, and should not be generalized. Although from a small percentage of respondents strongly reject the existence of Sai study group, on the grounds that SSG group too consider themselves true and lowered the implementation of the Hindu version of local (Bali). Respondents sourced from Hindu practitioners, most have a perception that Balinese Hinduism is identical with "banten" or *upakara* (the tools of ceremonies) *Upakara* is in ceremony, if not do *upakara* is not Balinese Hindu name. This is the hallmark of Bali that causes Bali

to be sacred, and attract foreign tourists, which must be preserved, in accordance with the concept of Bali. While on the other hand as the executor of the ceremony (*yajamana*) have different perceptions of each other. There are those who surrender to *Sang Sulinggih*, *Jro Bawati*, *Jro Mangku* and *Tukang banten*, but there is also a question of Hinduism with a ceremony that cost big, he said may be with the concept of *nista*, *madya*, and *utama*. Should the ceremony be the first of great cost, what is the criterion of a ceremony said to be *nista*, *madya*, and *utama*? *Nista* is small tools of ceremony, *madya* is mediam tools of ceremony, *utama* is the biggest tools of certain ceremony. While respondents from the general public / laity tend to have a perception that is indifferent, do not want to know, and most still join together with the prevailing traditions, do not want to change, and bow fully with local customary decisions. It must be admitted also that there is also a small part of ordinary people who participate in *sampradaya* particular because very interested, follow-follow, or because the husband or in-laws have come then they come.

4. Results of Research on Krsna Consciousness. Meditasinya of Hare Krsna

Meditation is a relaxation practice that involves the release of the mind from all the interesting, burdensome, or worrisome things in our daily life. The literal meaning of meditation is the activity of chewing or flipping through the mind, thinking, contemplating. A more specific understanding of meditation is a structured mental activity, conducted over a period of time, to analyze, draw conclusions, and take further steps to address, determine the action or solving personal, life, and behavioral problems. In other words, meditation releases us from the suffering of subjective thoughts of good and bad which are proportionally related directly to our attachment to certain thoughts and judgments. We begin to understand that life is an endless series of thoughts, judgments, and subjective deliveries that we intuitively

begin to release. In a state of mind free from the activity of thinking, it turns out that humans do not die, not even fainted, and remain conscious. The best teacher for meditation is experience. There are no teachers, seminars, or meditation books that can teach you exactly how we should meditate. Everyone can freely give his own values about the meaning of meditation for his life. Because only by practicing meditation in life, one can feel the benefits of a meditation journey. There are many meanings of meditation, among which are: (1) The way to enter in the consciousness of the soul, (2) The path to self-introspection, (3) The way to communicate with the creator, (4) The way to change lives, and (5) A way to achieve inner peace. Meditation practice is natural and is not a new practice or imported goods from abroad. There are many ways to meditate, including meditation as a movement or dance and meditation on sound, music, and visual imagery. Some do it while visualizing, some do so while contemplating into a concept (eg about love, compassion, friendship, or God), some do it while chanting mantras or doing affirmations (confirming themselves by uttering motivational phrases), some do so while watching candlelight, and others meditate while sharpening the sensitivity of the body and living it. To meditate, you should be able to lower the frequency of brain waves first by means of relaxation. Recognize the flowing rhythms of the waves that often disrupt awareness raising in meditation in order to find the typical way to make it aligned. There are many good books on meditation techniques, but here are the basics: (1) Find a quiet place, (2) Wear loose and comfortable clothing, (3) For some people sitting cross-legged is quiet, and (4) you may sit on a cushion or towel. You can also use a chair, but try to sit only on the front half of the seat. There are people who like to wear towels or scarves on the shoulders to prevent cold and other requirements. In this study meditation when associated with yoga is to have almost the same meaning. Sampradaya Awareness of Krsna, his meditation also underlies himself on the entire Patanjali Yoga Sutra works

consisting of 4 parts consisting of 194 Sutras. Namely: (1). Samadhipada, it contains an explanation of the nature and purpose of practicing Samadhi, also explains the changes of mind and the implementation of the teachings of Yoga. (2). Sadhanapada, it contains about how to implement yoga such as how to reach Samadhi, about the position, about karma phala and so on. (3). Virbutipada, its contents provide a description of the supra natural power or Siddhi that can be achieved through the implementation of Yoga. (4). Kaivalyapada, its contents illustrate the nature of deliverance and the reality of soul that overcomes the temporal realm or describes the nature of liberation. The ultimate goal of yoga is to free humanity from the three types of suffering, which arise from: (1) weakness and misconduct. (2). other beings, such as animals and plants. (3) the surrounding world, such as abstract elements and abilities, is subtle and difficult to know. As for some information we can receive is the system of meditation from sampradaya Hare Krsna by using the pronunciation system of the holy name mahamantra with japa, pronunciation in gamelan and worship to Arca/Pratima (sacred statue). In the meditation system using the basic of character education embraced by Hare Krsna is derived from the Vedas (Hindu Religion Books) especially Pancama Veda, Bhagawad Gita which emphasizes each individual to always be humble, tolerant, patient and pay respects to each living beings, are not only limited and shown to humans but are shown to other beings though. (Interview with Mr. Gede Erland Cahaya Unggawan on September 11, 2017). Basic Education Hare Krsna, is by way of Upanishad system. Upanishad means that every disciple closer to the teacher to listen to the discourses of the Vedic scriptures, because spiritual science can not be studied individually with limited faculties, the teacher is absolutely necessary for the best achievement in the teachings of Hare Krsna as well as on his spiritual education which embraced by the flow of Hare Krsna always guided and refers to the system of the Upanishads. In the teachings of Hare Krsna

the education of general self-control uses the same system taught by other schools: the students are taught to: Vegetarian, non-gambling, not drinking, and not lamenting. (Why Man Experiencing Suffering? Birth, old age, sickness / suffering and eventually dying are eternal and definite laws of nature (cosmic justice) to anyone. We do not understand why we get misery, even we often accuse God of unfairness. In Bhagavadgita (Gita), which is a sacred dialog between Arjuna and Sri Krsna, which was spoken about 5010 years ago in the land of Kuruksetra, Bharatawarsa (now India), is the essence of the Vedic / Vedantic doctrine, that the Personality of God, Sri Krsna is the source and control of all creation , He is the Most Powerful and the Just. Only we do not understand, who are we really? Where do we come from? What is the purpose of life? Why do we suffer? and where we will after death? In the Gita has been described in detail about life and life. All living beings are eternal spiritual particles (spirits) derived from Him, the Personality of God. Karmaas the Cause of Suffering: "sarraam yad avapnoti yac capy uthramatisvarah grhitvaitanisamyati vayurga dhani vasayat". Living things move from one body to another by bringing their respective consciousness, such as air carrying certain types of smells. Based on that consciousness, living beings leave the body and receive another new body (Gita 15.8) Why do we suffer? Why do we move from one body to another? The answer is obvious because of our lives in the past. Be aware that the consequences of consciousness in the past lives, so that we now receive the body with all the suffering. Gita mentions, awareness tamasika (not at all applying dharma principles) will get a lower body. Awareness of rajasika (still tied with material pleasures) will be born with various human bodies with different levels of consciousness. When the consciousness of satvika (self-conscious, applying the principle of dharma) will be born with a higher body, even returning to the spiritual world (Goloka Vrindavan), this is the goal of the wandering of the spirit, freeing itself from birth and death repeatedly. So easy to

understand that any suffering experienced today due to consciousness in past lives. Five thousand years ago Lord Krsna went straight down to give guidance to return to our true eternal dwelling as a servant of God. In this time of Kali Yuga era (cracy era) he comes with the Holy Names and the Bhagavadgita as well as his messengers as a true Spiritual Master and will guide us to increase spiritual awareness (bhakti yoga) Japa Meditation Guides us. In Gita 10.25 Sri Krsna states: "... among the sacrifices (yadnya) I am Japa (pronouncing Holy name of Lord Krsna). As in Brha Naradya Purana 38.126 states: "harer name harernama harer nama iva kevalam if nasty eva nasty eva nasty eva gatira nyatha" in Kali yuga there is no other way to spiritual conviction other than by pronouncing the name of God, Sri Hari (Sri Krsna), no other way, no other way, no other way. The Times of today, the age of quarrels, foolishness, simply by uttering the sacred name of Krsna can attain self-realization that will eventually attain liberation free from material suffering. The suffering in this age of times is attachment to material pleasures. Like a drunkard, he feels good and happy when uprooted, but the pleasure is only temporary, later in life to come he will fall to a lower level of life. Well that's the law of nature. Everyone will want an eternal happy, free from material attachment. In the time of Satya yuga liberation can be achieved with hundreds of years of meditation, on Treta yuga with a very big ceremony, on the Dvapara yuga with the worship of the statue and in Kali Yuga, today only by uttering the sacred name of Lord Krsna. Lord Krsna descended to convey the spiritual message and invited back home to the spiritual world, free from all suffering. Sri Krsna says in the Bhagavadgita "... only with bhakti I can be approached" Sri Krsna has given guidance on simple yogic way of bhakti to begin the path of self-realization, to increase sradha (belief) and bhakti (serving the Lord by full of spiritual love). Simple ways to get started are: Meditating on Japa. A person who is in misery, if diligently recites the holy name of God, will inevitably obtain spiritual gifts, by always saying

mahamantra: Hare Krsna Hare Krsna, KrsnaKrsna Hare Hare, Hare Rama Hare Rama Rama Hare Hare Mahamantra, it's sourced from KalisantaranaUpanisad, is the spell suggested by Lord Brahma to Maharsi Narada, for the time of Kali. The mantra can be singed in a jaunty manner called kirtanam, or it can be spoken aloof by using japa mala (ascetic). Through the vibration of the spiritual voice will be given the power to release from the material bonds that bind us. Making good relationship to holy man (Sadhu-sanga). The association with the spiritual masters of the more advanced paradigm line and worshiper of Lord Krsna will increase sadhana-bhakti. Pasraman or ashram is the place of sadu-sanga.If the two things above are done with diligence and confidence the other dharma principles will automatically be done and gradually free from material attachment, the body will be purified, the mind will be cleansed, will gradually achieve spiritual awareness, Sri Krsna promised to be free from this law of nature. That's what true liberation means. In addition to spiritual benefits, japa can provide material benefits because by always pronouncing the holy name, the spirit will be happy, the mind will be calm so our physical will also be better, it is not possible physical suffering (illness) will improve. It has been proven scientifically, that a person earnestly uttering the sacred name of his immune system will increase. At least the mind will calmly face whatever happens, death, though. Do not forget death is not the end of life, but it is the spiritual process of moving the spirit to another body. For the general public, wishing to begin the path of devotion, to let go of material ties and suffering, Krsna will help to achieve self-realization. Aware of the true identity, fully devoted to the Personality of God as the source of all sources of natural law.

4.1. People's Perception of Sampradaya Hare Krsna

Many perceptions or responses from surrounding communities, both from within and outside. From within, many of our people join in Krsna's consciousness and feel very comfortable and peaceful because

in the awareness of Krsna the philosophy or philosophy of knowledge of the Vedic scriptures is deeply taught. From outside, there are likes and dislikes, because if viewed from the outside alone without entering into individuals tend to give negative opinions first, but after they entered and given an explanation, hardly found a single negative point of *Sampradaya Hare Krsna*. (Interview with Mr. Gede Erland Cahaya Unggawan on September 11,2017.)

4.2. Research Results on Ananda Marga Meditation system

The meditation system taught in Ananda Marga is based on the knowledge of Tantra (hereinafter known as Astangga Yoga). Tantra means freedom from darkness by means of union with the Most High. These exercises are scientifically and systematically able to help a person learn how to control the energy and expression of his mind and dive it, otherwise the mental strength will be wasted due to the influence of internal and external disturbances. To direct the mind during meditation, we need a point for concentration. The mind wants to always go to things that are fun, and therefore with the help of a special spell or sound that can direct the mind to something that pleases unlimited consciousness. Mantra literally means something that liberates the mind, a word for the mind to concentrate during meditation. Mantra is Sanskrit. There are several levels of lessons, methods and methods of meditation practice. Someone is not recommended to learn from books alone. According to Yoga tradition, these teachings are transferred or verbally transferred from a teacher to his students. The system of meditation should be given according to the characteristics of the disciple and not the same for each person. As with asanas, it is highly recommended to learn meditation from qualified teachers. "Train yourself like a lotus blooming over a muddy lake, struggling to keep up the day and night life, wrestling and competing against the muddy water shocks, the storms and bitterness of fate and fortune, but never for a moment forgetting the moon. Although he himself still appears as a modest interest, there is not a sign of privilege to be shown by him, but

indeed a small flower. This regular tying the romance with the big moon on top. So you too, may be just ordinary creatures - maybe you should spend time to face up and down the flow of life in this world, but you never forget God Almighty. Keep the tendency of your heart forever to His. Always try to dissolve into His Mind. Come in deep into his infinite love hut. "(Shrii Shrii A'nandamurti, 2009, [http://anandamarga.org/or.id/index.php?Option=com_content & view = article & id = 1134: meditation- & catid = 102: yoga-asana & Itemid = 142](http://anandamarga.org/or.id/index.php?Option=com_content&view=article&id=1134:meditation-&catid=102:yoga-asana&Itemid=142)). Meditation in Ananda Marga, wants to add: meditation taught there are two types: (1) General meditation, using the universal mantra of Ananda Marga, this meditation can be taught by anyone, in Ananda Marga, with the person's record having understood the technique (because not all margii = meditation learners in Ananda Marga, know how) this meditation is only one technique and very simple, in contrast to the personal meditation that there are 6 kinds of lessons. 2) This personal meditation should be given by an Acharya (spiritual teacher), this meditation has 6 lessons and everything is secret. Peer meditation is taught through initiation, in the initiation of Ananda Marga, a person who wishes to learn meditation should pronounce three promises, as follows: (a) I will not harm other beings intentionally, (b) I will help others according to my ability, and (c). I will keep the meditation technique taught. Having promised such a new student can get initiation. Sometimes the Acharya will not immediately give the first lesson, but there is also an initiation called the initiation of the mantra name, this meditation is also very simple, once the student is really ready for the new Acharya will give the first lesson. But not all Acharya like that, but there are also directly teaches a lesson. (<http://groups.yahoo.com/neo/groups/yogatantra/conversations/topics/237>). <http://anandamarga.tripod.com/meditation.htm>).

4.3. The fundamentals of Ananda Marga Education are Neo Humanism

During the symposium on " Neo-Humanism, Holistic Approach in Education

", recently in Denpasar, Satish Kohli who is also the Rector of Ananda Marga Gurukula University of India, explained that if it is true that the potential of human capability is only utilized only a small part, then the most important task of education is to draw out all the potentials of each human being, so that later there will be complete human beings. "That is the task of neo-humanist education, where there are concerted efforts to tap the highest potential within each student, at any time and in every place," he said. Neo-humanist education, continued the University of Pennsylvania's applied economics doctorate, is an education to the whole part that shapes the personality of a person. Not just memorize the information and cram it into the intellect or train someone to become a robot so that the teacher is happy with the answers that are said to be 'true' 'because a student will issue the answers the teacher wants. Dogmas that teach false truths, he continues, are a constant threat to the development of a healthy personality. Such a thing will eventually lead to mankind collapsing into the sphere of exploitation, oppression between humans or other creatures. " This is sad, and of course educational institutions have the greatest duty and obligation to eliminate such circumstances. The greatest challenge to the world of education today, he continued, makes good in power over evil, rationality reigns over dogma and superstition, noble culture reigns over the power of anarchy, the truth reigns over unrighteousness and spiritual spirit reigns over the material world. "It is very regrettable, the world of education has now lost the spirit of moral values that are universal". In order to avoid such things, systems and educational institutions should be directed, so as to awaken conscious conscience. Thus, each individual or student is gradually able to free his or her consciousness and intellect from the confines of geo-sentiment (geological attachment), socio sentiments (group attachment), even human sentiments (sense of superiority of humanity). Ideally, education should be able to liberate someone from the intellectual shackles of

extravagance (the intellectual show), verbal revolution (on the lips only) and other narrow sentiments. " In fact, to achieve such an ideal education, it is not an easy matter. But it requires hard will, courage, total dedication and a loving spirit for fellow creatures. Therefore, it is not the responsibility of a particular group, but all the educating community should be involved in instilling this ideal spirit together, as well as saving the people from the fall of civilization. Citing leading Indian philosopher and spiritual teacher Shrii P.R. Sarkar he says, without psycho-spiritual guidance, humanity tends towards exploitation, and this exploitation can be even more dangerous at the psychic level than the physical level. He warned, in order to avoid the occurrence of intellectual arrogance, human beings need proper physical, mental and spiritual exercises. In that context, he continued, educators should appear to provide such exercises. The neo-humanist educational system is a dubious move in this direction. Therefore as is Shrii P.R. Sarkar as the originator of the neo-humanist view he felt and realized how urgent the need for social transformation is based on the cosmic (universal) ideology. To implement his ideas, Sarkar emphasizes the application of teachers' intellectual and moral standards, as well as to rsi and teachers in the past. The teacher must set an example before wanting or wishing for the best of the disciples. Acting literally means a person who taught through his behavior and character himself. All teachers should be acting in this sense before being given permission to teach at neo-humanist schools. explains Acarya Shambhushivananda Avadhuta. <http://www.balipost.co.id/BaliPostprint/2000/11/10/bud3.htm>.

4.4. Public Perceptions of the Existence of Ananda Marga

If the respondents classified the results of interviews on a number of respondents about the public perception of the existence of Ananda Marga can be classified into three perceptions namely: positive, neutral, and resist. Positive public perception, meaning they accept, support, even willing to learn

and be involved in Sampradaya Ananda Marga. This is only a small part of that society. The greatest number of citizens has a neutral perception, in the sense of giving opportunity to the development of Sampurada Ananda Marga as long as it does not interfere with the existence of religion and beliefs of others. A small percentage of the citizens of the negative perception society, so less able to accept the existence of Sampradaya Ananda Marga because it is suspected to be much to compete what has been owned by the surrounding community as a tradition and custom.

5. Discussion

The meditation system of the Sai study group Sai Baba, emphasizes the many types of meditation offered, so that the devotees in doing meditation have many choices, so as not to experience boredom. Which is chosen is determined by the internal and external situations experienced by the devotees. What is clear among the many can be chosen alternately in accordance with the wishes, or may also set a choice that is used continuously. The system and the type of meditation given by Sad Guru Bhagawan Shri Satya Narayana Sai Baba, basically has one purpose is how to unify the "atma" that exist in devotees with the Creator or "Brahman" itself. Meditation is basically an effort to realize, to feel God within, which is essentially LOVE itself. After the love within it arises, it means that the devotees realize that God is within, with the devotees, very close and always befriends the devotees. After that the manifestation is in loving behavior to all beings. This is the purpose of meditation, the purpose of life as a human being, the purpose of all religions, and the core of the development of spirituality. If this can be developed as a loving personality, then life is beautiful, happy, and peaceful. So where there is true happiness, there God comes and manifests itself. This is consistent with the statement "Satyam, Shivam, Sundharam, ca Anandam". Where the truth (satyam) is established, it will create sanctity (Shivam), beauty (Sundharam), and at the same time spiritual happiness (Anandham) arises.

If in Sampradaya Hare Krsna, there is only one system of meditation / sadhana, that is by concentrating on the One God in the form of Shri Krsna, through the media "Maha Mantra", Hare Krsna, Hare Krsna, Krsna, Krsna, Hare, Hare, Hare Rama , Hare Rama, Rama, Rama, Hare, Hare. In a day at least recite the mantra 16 times round japa, by way of chanting, full of grace with the aim can unite with God. At least it can reach the position, with the terms: Salokya (one location or area with Lord Day / Vishnu), Samipya (next door to God Day), and Sayujya (united into Vishnu itself).

While the meditation system in Ananda Marga, the basics is the same as the system of meditation/yoga developed by Rsi Patanjali, known as Astangga Yoga. Ananda Marga's followers named margi, before receiving a teaching or meditation system, were first initiated by a practiced spiritual teacher through rigorous training, whether conducted in India, the Philippines, Africa, etc. organized by an international organization centered on India. Spiritual Master who has been trained and initiated by a higher Master named Acharyaduta. His deceased master named Shri Shri Ananda Murthi. Before practicing the meditation system developed in Ananda Marga, a meditator candidate is given a secret mantra known only to the student/margi himself and his teacher. The spell is used in meditation. The goal to be achieved through this meditation is the same, that is to achieve the freedom of the soul or not reborn into the world as a creature but united with the Creator (freedom of mind).

The basis of education Sai study group Sai Baba is Panca Pilar for the formation of human character, to form a whole human personality called human excelance. The Basics of Panca pillars of character education are: Sathya (truth), Dharma (virtue), Prema (affection), Shanti (peace), and Ahimsa (nonviolence). The next educational foundation is educare: one of the meanings is that the child as early as possible should be implanted spiritual education, which leads to the self, that is to explore the potential of the child to be actualized and to know the real self is "the

Atman". As education evolves now it all leads outward (education), which causes the child to develop into "worldly glorification, and hard to know the true self. The real spiritual sense is the realization of the True Self, and the effort to unite it with the Creator or "Brahman". The fundamentals of Hare Krsna's education use the "Parampara" college line, and as the main book is Bhagavan Shri Krsna's discourse to Arjuna in the Kuruksetra field which came to be known as the "Bhagavadgita", as well as the stories of Shri Krsna's life from small to great known as the Bhagavata Purana, and other supporting books developed by Holy Teacher Shri Prabhupada. Every encounter in his ashram or elsewhere has always been subjected to teachings sourced from the top holy books to instill the spiritual, moral, and educational foundations of his followers. His followers are required to call out the most holy mantra to get closer to the istadevata of Maha Vishnu or Shri Krsna itself.

While the basic education of Ananda Marga refers to the words of his Shrii Shrii Ananda Murti, Astangga Yoga Rsi Patanjali, and the teaching resources of Shiva Tantra. The process of education also refers to "Neo-Humanism", forming a complete multidimensional human, balanced, hamonis, both in bhuana alit and bhuana agung. The most important thing is to maintain harmony between human relations with the Creator, human with human, and human with the environment. The purpose of education at Ananda Marga and its spiritual mission is to develop the main Hindu teachings of yoga, meditation, and others throughout the world, whose core teachings are Tantrayana to achieve good freedom in the world (jivanmukti), and freedom (mokhsa) into this mortal world.

Public Perceptions of Ananda Marga, should be addressed with wisdom, freedom in performing rituals and worship is never limited. The Balinese need not be afraid of "criticizing" Hindu teachings as long as they are ethical based without fear of being considered apostates and infidels. Nevertheless, it turns out the development sampradaya and spiritual groups in Bali many people are caaled the apostateman

(murtad) and unbeliever man (kafir). Some people reject it under the pretext Bali eternal (Ajeg Bali) or even call it "Indian like" (keindia-indiaan). No doubt, such sampradaya followers are often marginalized from social behavior, more so in conservative societies. While some other people welcomed the enthusiasm of this teaching. The reason they put forward was strong enough, that the Vedas and its nurses are preserved through its sampradaya or college system or looking for spiritual teacher (in Bali is known as aguron-guron).

6. Conclusion and suggestion

The study of three sampradayas about the system of meditation, the fundamentals of education, and the perception of the surrounding community, have similarities and differences respectively. (1) The meditation system of the three samples (SSG, Hare Krsna, and Ananda Marga) has similarity in the field of purpose, which is the same as trying to unite the Atman with Brahman called "moksha". (2) The educational fundamentals of the three Sampradaya, both process humans, to make humans more human, even human beings become gods or united with the Creator to become Brahman (Aham Brahman Asmi). (3) The public perception of these three sampradayas are different, but if it is classified as having a common perception, although the quality and quantity varies among the society, namely: (a) there is a positive perceptive group (accept, engage in it, and (b) there is a group whose perception is neutral (not rejecting and not being involved in it), and (c) there is a group whose perceptions are negative (rejecting, regarded as a competitor who can undermine tradition and custom). (4) Judging from the meditation system developed by these three sampradayas, has one another's differences: SSG develops many systems or modes of meditation, and devotees may choose between them, but the most favored are "namasmaranam meditation", and the Gayatri mantram charms should not be abandoned as Hare Krsna, Hare Krsna, Krsna, Krsna, Hare Krsna shah, Hare, Hare,

Hare Rama, Hare Rama, Rama, Rama, Hare, Hare, to achieve his meditation goals. While Ananda Marga his meditation relies on the Secret Mantra given by his spiritual teacher (Acharyaduta) to be uttered in his meditation. Meditation Ananda Marga prioritizes the silence and the duration of meditation to achieve perfection. (5) Judging from the educational fundamentals of the three sampradaya, each has a different base. Sai Study Group Sai Baba uses some basis in the formation of human character that is: (a) Basic pillars, namely: sathya, dharma, prema, shanti, and ahimsa, (b) The direction of education is to see and go inward to answer the question of who the Self is, where the Self is, and where the Self must go after this mortal body does not exist. So education is to know the Self and realize all the true abilities that are in, and directed out in the form of behavior desired by the Self. Hare Krsna the basic education used is the Holy Book of Bhagavadgita, the Bhagavata Purana, and the supreme sacred books written by Supreme Master Prabhupada passed down from generation to generation to the students (parampara teacher education system). While Ananda Marga's basic education is Neo-Humanism, which is digging the abilities that exist within the child as much as possible and developed optimally possible. Education is not stuffing things that are informative, verbalist, and things that are temporary.

Based on the above conclusions, it can be suggested: (1) Among sampradaya groups, do not disparage each other but must respect each other, because the problem of belief and appreciation to God Almighty should not be equated let alone forced. (2) Samprada groups should not feel ego, feel better, and feel better than other religions, such as Hinduism, Islam, Christianity, Buddhism and others because it can invite internal and external religious conflicts. (3) Vice versa, the society around sampradaya should be wise and wise. Not prejudiced negative before knowing what to do, how to do, and what purpose. Having known all that, just decide the right decision, and so on.

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