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Hypnotic Learning Characteristics On *Sisya Brahmakunta* Community In Denpasar

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Abstract

Hypnotic learning at Brahmakunta Community in Denpasar City is complementary the science of education by paying attention to aspects of interpersonal needs of learners, integral evolution on the students, as well as various aspects of his personality. Hypnotic contribution in education can align the senses of the learner, harmonize his mind, and make *manusamadhawa* (man who has the divine character). Through the approach of psychology of religious education supported by the of FIRO theory (the theory of the basic relationship between by William Schutz, evolutionary psychology theory by Robert C. Bolles, and the theory of Field Psychology by Kurt Lewin. Data obtained by in-depth interviews, study documentation then the data is interpreted by looking for deep meaning. The characteristics of hypnotic learning in the Brahmakunta community indicate the aspect of the basic needs of the learners so that the learning process is not disturbed. The characteristics of hypnotic learning in the community of Brahmakunta include: (a) the attached characteristic shown to meet the needs of the assimilation, (b) Control Characteristics that aim to meet the needs of ideally positioning themselves, (c) The characteristics of Affection aimed at meeting the needs of affection, and (d) The compatibility characteristics that indicate that learning is done to improve interpersonal relationships.

Keywords: Hypnotic Learning, *Sisya*, Brahmakunta Community

I. Introduction

Changes in behavior can only be done when the filtrative ability to differentiate between good and bad, ethical, polite, impolite, and the like has been established in the learner. Hindu Religious Education Institutions not only emphasize the development of *vidya mandala* or intelligence, but also strives for intelligent humans formed from the educational process filled with wisdom. Methods of science transformation and value are also sought in the wisdom corridors. Hypnosis is able to generate confidence in a learner not only with psychological distress, but also with physical impairment. Proven not a few people with disabilities who achieve the achievement of even more than normal people because the right management of the mind. The presence of hypnosis in education can explore the physical and psychological potential of learners. The relaxation offered by the hypnotist will usher the state of mind of a learner into a comfortable state so as to be candid about the learning difficulties it faces. Each *sisya* will feel cared for because teachers who understand hypnosis every time will pay attention to the psychological condition of each student.

Non-hypnotic teachers will generally continue to learn to finish the material, regardless of whether the person has been in a focal or unfocused state, comfortable or uncomfortable, depressed or unstressed, and so on. If a teacher who understands a hypnotist sees irregularities in his or her own then immediate rehabilitation of the mind must be made to achieve focus, comfort, motivation, and the like. Students who experience problems will be approached in a very deeply affectionate so that the worries of difficulties encountered in learning are defeated by the motivations given by the teacher. Social psychology studies interpret emotions as a combination of two elements, namely physiological stimuli and cognitive interpretation (Sarwono, 2015: 85).

Hypnotize is able to neutralize the physical and psychological traumas experienced by learners in the learning process. A learner who hit the ball on the face until bleeding will experience profound trauma to play the ball and the student who is blasphemed with a loud tone when making a mistake his whole life nervous to express an opinion for fear of wrong and blasphemed just as he had experienced during the school. Hypnosis plays a role to refresh the mental learners so as not to be attached to the side effects of the learning process.

Learning accompanied by hypnosis always positions the student in a state of excitement, courage, never give up, and regard mistakes as valuable lessons that perfect him. Empirically the internal factors that cause learning difficulties in students consists of physiological and psychological factors. Physiological factors that can cause the emergence of learning difficulties in students such as the condition of students who are sick, not healthy, the weakness or disability, and so forth. Psychological factors affecting learning difficulties include low levels of intelligence, low-level aptitude, poor learning interest, low motivation, poor mental health conditions, and special types of students in learning (Irham and Wiyani, 2013: 265).

Amalgamation between education and hypnosis is able to maximize learning outcomes that so far appear to be measured only in non-authentic ways. Hypnotic contribution in education can harmonize the learner's senses, harmonize mind, and make morality person. Education that put forward the barricade of mind from things contradictory to the purpose of education is needed in the effort to form *manusamadhawa* (man who has the divine character). Students' minds are not sufficiently fed with a variety of sciences, art is also taught to harmonize the way the minds of learners so as not to quickly experience depression. The human body is driven by the sensory system, in fact the nervous system behind the sensory organ is the first focus from which all other evil

infections come. Second, is the mind, *manas*, it also catches infection in the course of time, if you are not careful. Last *buddhi*, intelligence, distinguishing ability, which distinguishes between what is right and what is wrong (Ranganathananda, 2012: 108).

Humanism becomes the condition of *sine qua non* (the absolute requirement of education) because the educated are sentient human beings. Unfortunately today's cognitification only takes into account the extent to which students can memorize a concept or the extent to which the human brain is capable of producing something to be expected. Learning is only seen as the process of storing objects into boxes or retrieving valuable objects from inside boxes to function. The process of making the human brain to have the power to store something, produce something, even the awareness if the human brain is not a dead object that has no soul almost forgotten. Many students fall victim to the dehumanization of education, most of whom are deeply depressed because they are unable to compete in a cruel educational pattern.

When entering the school environment learners as if entering the squeeze room to remove the contents of his brain. Learners who are seen as failing to extract the brain essence of course experiencing very heavy pressure from various parties such as family, friends, even teachers themselves. It is very rare for schools to perform mental recovery for students who are oppressed by inhumane learning patterns, whereas the psychological wounds experienced by learners during schooling are attached throughout their lives and are transformed into diverse emotions, mentality, and other negative traits. Learning with hypnotic techniques not only able to make gifted students to maximize the ability of the brain in the learning process, but also to find the hidden talent.

School is no longer a frightening place, but a heaven that needs to be visited at any time because it always offers joy in the mind.

Theoretically, psychologists study especially cognitivist agree that the relationship between learning, memory, and knowledge is very close and can not be separated. The memory usually used as memory is actually a mental function that captures information from the stimulus, and it is a storage system, the information storage system and the knowledge contained in the human brain (Shah, 2012: 72). The Master in Hinduism is also referred to as the *patirtaning jagat* of the universe which signifies his position as the giver or the memory of his protege. A storage box filled with garbage will spread the stench to the surrounding area, unlike the perfume box that gives rise to the scent.

A learner who is educated in a way or a biased idea becomes a villain, a learner who from an early age implanted with the values of love will be able to control themselves from evil behavior. One thing to note the storage box in the form of die objects should be treated with care so as not to be damaged much less the thoughts attached to human beings.

Interest in studying aspects of hypnosis especially in the world of education stems from the awareness that teachers have the potential to provide positive influences every time because the learning process is always done through the interaction between teachers and students. Ironically there are not many teachers who understand if the words he speaks every day in front of the class actually have a powerful power to humanize learners in the true sense. The stagnation of the quality of education in Indonesia is a reflection of the mistakes of teachers in providing input on the left hemisphere learners who then die in the right brain and was born in the form of deviant behavior. Most teachers are also only able to present the tension in the classroom so that the accumulation of tension brings about a social face that is always on edge. Improvements for a country that is always in conflict and a crime can only be done through education, schools

that educate students with serenity through hypnosis will give birth to a community of understanding.

Pragmatically the birth of creativity in the form of ideas or real work is the result of a combination between the two hemispheres of the brain. Input from the environment in the form of information, received through left hemisphere functions then “incubated” in the right hemisphere; and this is where the subliminal process takes place. At that point, one needs the opportunity to reflect calmly. Incubation is an important resistance in the creative process (Murniati, 2012: 30).

II. Method

This research belongs to qualitative research by using inductive way of thinking which aims to get a logical answer to the problems that become the center of attention in research. The focus moves from crucial issues of education such as moral depravity, juvenile delinquency, violence, and subsequently sought meaning in every activity sequence that occurs in the process of hypnosis which later can be used as a reference in solving educational problems more broadly.

This research was conducted in Brahmakunta Community, BanjarGunung Sari, PadangsambianKaja Village, West Denpasar Subdistrict, Denpasar City because in that place happened teaching and learning process with hypnotic technique. Especially Brahmakunta Community combine modern hypnosis with the teachings of Hinduism relevant to the field of study of Hindu religious education.

Data collection techniques used are observation, interviews, literature and document studies. The data are then presented in a qualitative research report containing data citations to provide an overview of the presentation of the report. Such data may be manuscripts, recordings of interviews, field notes, photographs, videos, personal documents, notes or memos, and other official

documents related to the hypnotic learning patterns in the Brahmakunta Community in Denpasar that are interpreted and narrated in a particular pattern.

III. Results And Discussion

The development of hypnosis in Denpasar greatly affect the development of such science throughout Bali considering Denpasar to be the most strategic city that is in the middle of the island of Bali. Mystical techniques undertaken by someone to lull other humans have long known in Bali and contained in some ancient manuscripts. Lontar Pengejukan Leak contains a spell that is enabled to lull the enemy:

Nyam pami meang sara, sa, sakwnang, ma, Ong kala mingmang, buta mingmang, dengen mingmang, leyak mingmang, manusa mingmang, asing kapagpag satru musuhku, tka pada kukul dengkul, paling bungeng, tka rep sirep, 3

The translation:

This is how to subdue something and the enemy, by means of potluck, and the spell; *Ong, Kala, bhuta, dengen, leyak*, human, and all my enemies, let them bow to me, ignorant and confused, clothe them like a deep sleeper, 3 (Sumawa, 2013: 19)

Hypnotic activity-like techniques in Bali are not only done by lulling but also to direct the thoughts of others to benefit the steering party. Lontar Barong Swari tells that when Bhatara Guru and DewiRohini are infiltrated by nature traits causing disaster on earth, *BhataraTiga* (Brahma, Vishnu and Iswara) performs arts performances with the intention to neutralize the spirit of the nobility contained in Bhatara Guru and DewiRohini. BhataraWisnu became a dancer of *Telek*, Sang HyangIswara danced *Barong*, and Bhatara Brahma danced RedMask. Seeing the performance of BhataraTiga, Master *Bhatara* who has tangible *Rudramurti* come dance with joy. Next

Bhatara Brahma carved animal skins in the form of puppets and created the main man who was dubbed *Ki DalangKakung* who served to perform it. *Ki DalangKakung* performing on a stage decorated with lights flashing very beautifully, HyangWisnu plays a role to beautify the dance, and HyangIswara is in charge of directing the narration of words. The performances look harmonious so that the watchers become dissolved, including Bhatara Guru and BhatariUma who become holy again after His thoughts are directed toward the path of clarity.

Lontar Kanda Pat Dewa sheet 30b-31a contains a *mantra* to master the minds of the people:

Idep aku andawut budining wong kabeh, mulih ring Trimandala-guyang budining wong lanang, mulih ring kama petak, budining wong wadon mulih ring kama bang, budining wong kedi mulih ring kama dadu, sakwehing jadma manusa apupul, ring awak sariranku...

Translation:

My wish to master the minds of the people, to go back to *Trimandala-guyang*, Man's mind goes back to *kama petak* (sperm), the mind of the female man returns to *kama bang*(ovum), the mind of the sissy goes back to the *Kama Dadu*, all humans gather to me ...

Lontar Dharma Pawayangan contains spells *Pangembak* voice for a *dalang* so that his words pervade into the hearts of the audience and is noticed by the audience. Also mentioned are various types of *pangègèr* such as *pangègèrpangirutbhuwana*, *pangègèr I TungtungTangis*, *Kaputusan I Dukuh Baud*, *Kaputusan I DukuhBanyol*, and so on. All types of *pangègèr* are used to influence others through a combination of motion, sound, and visualization.

The Brahmakunta community is the name of a training and healing community that utilizes

Prana and Hypnotherapy belonging to non-formal education institutions. The Brahmakunta Community was founded by GMH KG. SuatmaYasa, SH, CH, CHt, MNLP. The Brahmakunta community has 12 senior members of the team with thousands of others around the world.

The hypnotic learning of the Brahmakunta Community is exercises that are not limited to mere cognitive knowledge, but emphasize the practice of human behavior change so as to be a useful person in society. The hypnotic learning of the Brahmakunta Community is a fracture of assumptions that see hypnosis only from its negative effects. Neutral hypnotic science can also be used to instill positive habits. The characteristics of hypnotic learning on sisyaBrahmakunta Community can be described as follows:

2.1. Characteristics of Inclusive Learning

According to Murdjito, et al, (2012: 3-4) inclusive education is the type of education that should be provided to children who have certain conditions such as:

Individual conditions (physical and mental), household conditions (domestic violence, brother violence, abandonment, poverty, and various forms of problems that threaten the continuity of the right to education). Likewise environmental and geographic conditions, stay away from means, culture, conditions of war, natural disasters, living in disadvantaged, remote, border locations.

Inclusive learning conducted at Brahmakunta Community aims to eliminate the alienation experienced by students in the learning process. Such alienation may be related to the unusuality or condition of learners with special needs as well as lack of inclusion due to non-exceptional factors. Someone with special needs but still potential to be *sisya* provided the potential of his intelligence is still adequate, such as disabled sufferers who feel inferior to move with their normal friends can

learn various scholarship that exist in the Brahmakunta Community. While for individuals with special needs and potential intelligence is below the average then it can only be treated by utilizing energy. Individuals with special needs due to non-unusual factors are usually adjusted for the causes of their inclusion deficiencies such as family cracking, neglect, trauma, and so on.

The limitation of the fulfillment of inclusion needs in the world of education gives birth to various new problems that can disrupt the learning process. Human learners can not be separated from feelings that are stimulated by the surrounding environment either pleasant or sad, the awkwardness to mingle or the treatment of the learning environment will affect the effectiveness of learning. Disruption in the inclusion aspect also hampers the human need to socialize in its nature as a social being.

The universal supernatural and spiritual labels contained in the Brahmakunta community signify the seriousness of the tendency to form human beings that do not distinguish between the boundaries of race, class, material possessions, positions, and the like in the pursuit of world peace.

The Brahmakunta community is a spiritual container that fully supports the realization of world peace in its true sense. World peace can not be achieved if the younger generation who are in the age of learning experience alienation in the world or indeed experiencing psychological disorders that cause difficulties to mingle. The Balinese have a legacy of non-inclusive learning because of the misinterpretation of chess teachings into caste chess.

A student of low-ranking descent is deemed worthy of being treated differently with respect to education even worthy of being uneducated at all in order not to *mamada-mada* (match) *gustinya* (his employer). There is a denial of the belief that humans have different *swabhava* (nature) and

svaguna (talent) since they were born according to their earlier vocabulary *karma*. Different human beings and talents are born into the world to contribute to certain complementary tasks in maintaining the order of natural law.

Exclusive education also deals with the way teachers and normal classmates welcome all students in the classroom and directly recognize the values of students' diversity (Murdjito, et.al. 2012: 15). The order of the world is created from the synergy between human beings with different social status and role from one another. The chess of the spacial teachings contained in *Kakawin Niti Sastra* one of its parts is *bheda* which implies that an absolute advanced State requires certain genuinely productive differences. Hindu leadership science does not carelessly teach that elements of difference must be eliminated. Leaders who should be tasked to maintain the differences of talent or potential possessed by the people through the domain of education for the sake of the State's progress. The Balinese recognize the *sasantiwiku* without the missing *natha*, without *wikukunangratuwisirna* (The leaderless priest will disappear, so the leader without the priest will perish). Priest (*wiku*) describes the field of education and *natha* (king) describes politics. A country with strong political but weak education or a country with strong education but weak politics can not produce any progress.

Education and politics are two things that can synergize harmoniously to produce physical and spiritual progress. Unfortunately the *ahamkara*-possessed leader sees something different as a major threat especially if in different ways there is great potential that can shift his material power. The true leader will surrender his power voluntarily if there are individuals who are better able to advance the State. The reality of leadership is no longer seen as an effort to advance the State but the attempt to become the top class in a very narrow sense.

Leaders who are already addictive to

worldly pleasures are very afraid of losing the power that has been grasped, reluctant to leave the zone of spoil that surrounds it. The job of a leader is no longer seen as working hard for the welfare of his people but only the luck to enjoy a variety of pleasures. Leadership selection does not reflect rivalries to advance science centered on a combination of brains and conscience but a competition involving only muscle and lust.

Substitution of the leader is not able to realize the intelligence of the people instead instead sparking new greed-greed. Power is perceived as something to be feared and respected because when the people face the leader it will state its submission and as much as possible attitude that does not make the ruler feel threatened in his power. The ruler-oriented people give two possibilities of submission when they know that they do not have the power or make a coup to be a dreaded person like the sense of power that has been firmly implanted by the environment. A wise leader will be able to influence the education for the people he leads.

Supposedly when people imagine the leadership then that is reflected in his mind is a controlling area of all life of the people who are based on the nobleness that can satisfy all the people. Every individual in the country who wishes to be a leader will learn to be a wise, just, conscientious person and so forth to be worthy of occupying the palace instead of learning to lick, cheat, libel, and other evil behavior. The Vedas have argued about the importance of underpinning a State with the knowledge that gave birth to wisdom. Zgveda. X.91.2 mentions:

*JanaAJanaAjanyo nâti manyate
Visa â kçeti viæyo viæam viæam*

Translation:

The leader, like fire, is a figure who loves his neighbor and does not hate anyone. He is generous to all his people. He lives in

the midst of his people. He serves every (need) of mankind (Titib, 1996: 472)

At first every human is born with a childish nature, want to win alone, want to get everything the most, want to act casually, and so on. Evidently the experience of teaching someone that innate traits filled with selfishness and greed can bring bad for himself and others if not controlled properly. A child who takes all food and does not give it to those around him experiences an event that was never expected before in the dominated of the egoism.

Initially the individual who is burning the fire of selfishness feels able to finish the food available in front of him even still feel deprived and therefore not willing to share. After being eaten partly it turns out that his stomach ached because he was unable to accommodate the entire food available. Such experiences teach people to be careful with their desires that are not always in accordance with reality, if misjudged reality with desire then affects the suffering. The physical misery due to greed is coupled with the punishment of the strangers who give painful labeling.

There are also individual experiences that fight with his brothers to get food. Having achieved victory in a sudden battle of contested food becomes no longer as good as imagined, there is a deep feeling of guilt. On other occasions individuals who are deterred to take excessive food learn to share with the people closest to it and it turns out in togetherness it comes happiness that exceeds the joy of getting food as much as possible. Successful human learners through such phases find that ultimate happiness can not be achieved by allowing greed to overwhelm him, but the ultimate satisfaction arises from the clarity of mind free from the lower traits.

Purwasito (2002: 3) states when the civilization of Indonesia take the elements of Indian culture is no doubt. The values of the

Vedic leadership should have infiltrated the Indonesian state and resulted in the prosperity of the people because the figure of the leader described in the Vedas is a man who has evolved spiritually beyond the physical greed so that he can love all his people. In fact, in the course of history, there are many leaders who deny their obligation as compassionate to all people and only prioritize personal interests. This means that there has been a devastating devaluation of Vedic values although it is very difficult to trace the exact year of the beginning of the deviation.

Failure to meet the needs of inclusion not only stems from the malicious treatment of the surrounding environment but can be derived from the nature of the reluctant to foster positive relations with the surrounding environment. Rational Choice is a theory that states that juvenile delinquency can also be caused by individual factors. His misbehavior is his choice, interest, motivation or volition (Sarwono, 2013: 255). School-aged children who do delinquency of their own will certainly not feel the side of the social environment, although the collection of people around him do not directly give painful treatment that provokes his anger. The growing awareness of the social environmental awareness is crucial in education that can later be extended into social concerns to social solidarity. Attacks that take place in public places to innocent people for no apparent reason indicate that there are some people who think that the social environment is just a bully who is obstructing his efforts to achieve pleasure. Good relationships between individuals and their environment can prevent individuals from choosing to do deviant acts upon other individuals.

Inclusion of school-aged individuals should also be considered as well as possible because inclusion with an immoral community also causes wastage in inclusion efforts. Differential association is a school-age deviation caused by bad association. This understanding is widely

embraced by parents in Indonesia, who often forbid their children to associate with friends who are considered naughty, and told his children to be friends with friends who are clever and studious (Sarwono, 2013: 255-256). Limitations of knowledge possessed by the community towards the existence of individuals who are already trapped in a distorted association causing community relationships with the pathologic groups that exist in society increasingly heated up, not infrequently the small group to aggression against the larger group.

Adults should not really hate individuals who are looking for that kind of identity. School-aged children in adult supervision may be directed to avoid association with deviant groups because of their mentally shaky mentality but established adults in eliminating adverse effects should contribute to returning school-aged children into in group negative inclusion groups to a productive inclusion path. The accumulation of blasphemies will not solve the problem because the deviant groups remain part of a society, if not resolved wisely forever will be a social mine.

A learner who was previously weak because he felt worthless in his environment no longer wished much in his environment to love him in the form of recognition. The awareness of the power of the infinite potential that God bestowed upon an individual made him turn into a figure who worked and contributed to his environment. The more individuals who wake up to their duties as creators of noble things for the welfare of mankind are of course very linear with the tendency of education.

2.2. Characteristics of Control Lesson

The learning of control on the Brahmakunta Community is aimed at individuals who have difficulty in controlling themselves or having problems in discipline. Aspect of control is very crucial in human life especially in the learning period because individuals who are undergoing

the learning period are generally still very shaky in identifying something right and wrong. Lack of individual control over him can be due to his minimal knowledge of the rules prevailing in society. Sometimes in the learning environment there are also individuals who have been accustomed to deviation or enjoy the deviant behaviors that he did so that if there is a gap to do the deviation then the opportunity will be used to get pleasure like never done before from deviant behaviors. The learning environment presents battles between the parties in charge of instilling control in the learner before they can control themselves independently with individual negative traits as well as bad environmental influences.

Parents have a role to play in controlling families, teachers play a role in controlling the school environment, and outside communities play a role in providing controls in the social environment. The main purpose of human action is to get pleasure (pleasure principle). A hungry child will eat whatever food he likes to get the pleasure of being free from the hunger that is tormenting him, regardless of the way in which the food or the food owner is used. After growing up human beings are taught that not all foods can be eaten simply because there are certain rules that must be met such as obtaining permission from the owner of food, exchange it by means of payment, and so forth. Religion even teaches more abstract controls such as abstinence to eat food obtained in ways that violate religious teachings and the prohibition of eating undeserved foods has a bad nature and sometimes differs from one religion to another.

The effectiveness of control is closely related to the insight that an individual possesses because the adult individuals around him always get a negative image when the control is not working. An individual who is seeking pleasure by consuming drugs clearly has very little insight into the dangers of drug abuse. When there is drug abuse parents or educators often defend

themselves by stating when it has provided the correct socialization of the dangers of drug abuse to the individual concerned. The case can be compared to the addicted cigarette addicts who do not care about the cruel images on cigarette packs that illustrate the diseases caused by cigarettes, smokers often even think of images or warnings on cigarette packets as a myth because there are examples long-term smokers.

In general, controls are manifested in terms of mutually agreed rules.

Soekanto (2012: 180-181) states that social control can be done by compulsion or pervasion technique. How compulsion is done by creating situations in such a way that a person with compelled to obey or change his attitude, while the way pervasion done through the delivery of values or norms in such a way that is expected repeatedly into the subconscious person. There is uncertainty in social control because it rests only on the creation of an atmosphere of forced and based on false expectations, while the expected outcome of social control must be real.

Holistic learning to its devotees is the awakening of the sublime benefits of righteous self-control, which is not only enjoyed pragmatically but will be able to achieve even the never-before-happiness dimensions. The teachings of control in the Brahmakunta Community are quoted from the Hindu teachings of Yama and Niyama which are interpreted as the Great Promise of God to the Lord.

By controlling his thoughts, feelings, and actions, an individual will stay away from the behavior of the abducted control, have an excessive desire for control let alone the pathological control behavior. Democratic behavior will arise when the individual has been able to manage his thoughts, feelings, and actions, be able to exercise control when necessary and will not seek sensation by dominating if his role is not needed.

Moral education is more emphasized on the formation of the inner attitude in order to have spontaneity in doing good (Listyarti, 2012: 3). Spontaneity to do good only happens if the control within the individual has led to the balance of thoughts, feelings, and deeds. Barriers in the mind cause the individual not to think of doing noble things or thinking about noble deeds. The feeling of an individual filled with selfishness inhibits positive control. When thoughts and feelings are not controlled then good habits spontaneously only become a fancy. Well-established controls will avoid conflicts between rule enforcers with individual members of the community or between individuals as all have the control to do good. Individual collisions occur because of differences in perception of control. Fulfilling the need for equal control can lead to feelings of helplessness and every individual will feel respected in society because it can contribute to social progress, so not only be a mere spectator or follower.

2.3. Characteristics of Affective Learning

The learning process of affection in the Brahmakunta Community is aimed at individuals with affection problems. High quality of civilization can be measured from the narrowness or breadth of the local community giving meaning fulfillment of affection needs. Love is needed for species preservation both on aspects of procreation, protection, and harmonization. Atmadja (2010: 41) views the values of love in local traditions that were previously symbolically interpreted as part of religious tradition have been shaken by modernization. A narrow love can not be applied in the learning world to meet the inclusion needs of each learner. Inner turbidity causes humans to develop false love by loving others but expecting to profit from the love given as Shun opinion (2010: 48):

Most people love others with selfish thoughts. If anyone is able to perceive the suffering of others as his own suffering, able to love others as he loves himself, then this can be called true love and compassion. If people care

more about the suffering of others than self-suffering, the nature of compassion will emerge by itself.

Another problem arising from a sense of poverty for affection is the prosecution of loving fulfillment that is not done in ways that show the essence of affection. For example, teenagers who demanded the affection of their parents to do the act of hurting others or talking harshly to his parents to express his intent to be loved.

Educators in the learning process should be able to see the behavioral symptoms of learners who sometimes do actions that do not reflect affection at all, but in fact wrapped in the intention to get affection. Educators who are not keen to see the deepest intentions of learners' behavior will not be able to solve learning problems because learners have not felt at ease over not achieving the things that they covet

Feelings of loss of affection during each period of development lead to the emergence of stress on the individual. The stress-induced loss of affection can occur in individuals since the age of the baby due to environmental influences that are considered unfriendly or the demands of parents to behave and follow certain rules as they progress.

Santori (2007: 4.34-4.35) states that the demands or rules to be followed by the baby include: (1) receiving weaning from his mother, (2) learning how to eat and obeying his schedule, (3) practicing bowel movements in place and dipping after it (toilet training). Babies who initially feel served by those closest to them feel the affection fade with the loss of old habits while in the comfort zone and the start of new habituations that are troublesome which coupled with the cold attitude of the people around when planting habituation.

Stress in childhood not only comes from the domestic environment but extends to the wider social environment. Santori (2007: 4.35) states that stress in childhood usually comes from family, school, or playmate. Children perceive parents who work late into the night, despite trying to be granted understanding when their parents work late into the night as a

manifestation of compassion so that individual needs are fulfilled but rebellions generally remain.

Children who get less affection are always dreaming that their parents will always accompany them by their side so that their sense of belonging is real. When parents are not always there to accompany the sense of ownership will be doubted especially when compared with peers who always accompanied his parents. Unloved feelings from broken home families will be even more complicated, even though the two individuals who decide to be separated are equally devoted to their children but the loved ones will find it difficult to translate that affection in an incomplete family setting.

The treatment of teachers in schools that trigger a sense of unloved generally arises from the unexpected behavior of an individual expected from his teacher. The abusive teacher will be viewed by his pupil as having no affection although the teacher has explained if his abusive behavior is a form of education to change the bad habits of his students. Most students expect their teachers to love him even in a position of wrongdoing. Violence is still considered a crime as well as other violence outside the realm of education so as to generate resentment and hatred within students. The treatment of teachers who praise the outstanding achievement of students will be interpreted by students who are not prominent if the teacher only loves smart students and do not love the students are stupid, even though the teacher did it in fact to provide motivation to other students.

The difficult tasks that teachers give to their students are regarded as a manifestation of teacher hate to their students, learners are generally very dear to be given an easy task to do or not to give a task at all even if it is generally known if such a thing leads to student losses. Students who are not upgraded or under-rated by their teachers will feel unloved, even if the teacher does so in order for the learners to know in a transparent manner. School-age children are more likely to be given a fictitious value or the origin of the classroom

even if they know it is a self-deception. Playmate who does not give her a cheat is considered to have no affection by school-age children regardless of the good intentions behind it.

Santori (2007: 4.35) states that the stress experienced in adolescence stems from a conflict between rule domination or the demands of parents with the needs of adolescents to be free. Parents who direct their children to continue their studies in A majors will be deemed to have no affection for their children because the child loves other majors, even though his parents have explained if the majors his parents choose to guarantee the future of his future.

The touch of private territory that the underpersonal-hated people actually make is comfortable for overpersonal people who always want to have deep interpersonal relationships. Personal behavior is a behavior that is less distanced from touching personal things or imposing on personal contact. Personal type people with the understanding always get satisfaction from interpersonal interaction is done because realize the needs of affection can be met with various ways. Pathological behavior itself is the state of the individual who experienced various kinds of obstacles in meeting the needs of affection in interpersonal interaction so that leads to personality disorder.

Children who have problems of loving care in their family environment will not be motivated to behave well in the school environment so often conflict with friends or educators. Master MangkuHipno also recommends that teachers should also know NLP techniques in order to deal with students who experience underpersonal behavior especially that has led to pathological behavior that seems to have felt no need for affection because many times have been disappointed when it wants to meet the needs affection. An educator can handle the problem of compassionate needs to the learners by giving religious planting that although humans are felt not to give affection to a troubled individual, but the true God loves all beings.

Learners who are made aware that God

has been very fond of him with simple examples such as being given health, playing opportunities, and so forth will be able to lessen his behavioral abuses and change to behaviors justified by the teachings of God. Students who previously always expressed regret and anger to his parents turned to reveal the wisdom so that it can touch his parents to realize the mistake he did.

The awareness of uninterrupted personal sides is usually instilled with examples of deep sleep which when interfered with by others will cause discomfort. The Brahmakunta community taught the concept of yoni that in individuals there are different yoni because spiritual sadhana is done personally, the Bhakta are taught to have independence in togetherness. A devotees only undergo the lessons that the teacher gives him according to the type of science he is engaged in, without experimenting with the lessons that apply to other types of scholarship because they are considered harmless without the teacher's guidance.

3.4 Characteristics of Learning Compatibility

Compatibility is a follow-up of the fulfillment of three interpersonal needs and will all lead to a harmonious relationship in the common life as Schutz states (1966: 105-106) that Compatibility is the nature of the relationship between two or more persons, between the individual and his role, or between individuals and situations where it is directed to the satisfaction of the heart that benefits from personal needs and the harmonization of common life.

Individuals who struggle through the educational process and feel the winner as having the highest level of education among themselves feel natural to fool other individuals who are considered not too seriously undergoing the process of education. There are also individuals labeled educated feel no need to establish relationships with individuals who are not educated because it is considered will not bring benefits to aspects of his education. A truly educated individual should experience

maturity in togetherness rather than in an egoistic loneliness.

Triwiyanto (2015: 8) states that human beings have two social skills ie social consciousness and social management that constantly experience changes as the age and maturity grows. Education seeks to form a human who not only has old age but fills it with the maturity of the soul. Educated human beings will not be formed without the social ability with regard to the way individuals manage relationships with each other. Social awareness is the ability to feel the emotions of others, to understand the point of view of other individuals, and to be active in the concerns of others. Meanwhile, social management is the ability to guide, influence, develop others, manage conflict, build bonds, and group work.

Individuals who are educated should not inculcate hostility and hatred and therefore do not arbitrarily harm other people's emotions, degrade others' point of view, and be apathetic to other human worries. Education enables human beings to guide, influence, manage conflict, and build unity among individuals in society without causing negative prejudices that can harm interpersonal relationships.

Reciprocal compatibility is based on satisfaction, so compatibility occurs because the interacting parties feel satisfaction from the level of expressed behavior. Yasasay that Brahmakunta devotees can fit into three types of compatibility as always seeks to build relationships to the fullest. If humans in general will show certain attitudes based on stimuli aimed at other humans such as someone will love other people as the love given to him person. A child who is given low-quality affection by his or her parents will reply the same level to his parents.

There are also individuals who are sorry for not being able to reply to the affections or merits of others. The second stage is that humans will release a taste to others when others also show signs of spilling the same taste to them. Humans will not humble themselves to beg for affection from other human beings when other human beings appear to show signs far

from affection. The last symptom is that humans relate to each other just to fulfill satisfaction. Members of a community organization are routinely assembled for the satisfaction derived from the expression of solidarity. Brahmakunta devotees exhibit inclusion of control, and affection is not limited to the consideration of the benefits gained but further focuses on social solidarity based on the values of spirituality.

III. Conclusion

The results of brain exercise or learning done in an atmosphere full of truth values will be able to produce ideas or learning outcomes that are multiproductive and even supra productive. To cope with tension both in learning activities and in the face of social cases so now many growing organizations or counseling institutions and no less important is the hypnotic institutions (college hypnosis) that participate and provide solutions to psychic conflict. Among the various hypnotic colleges, the Brahmakunta Community was chosen because it is in accordance with the Balinese tradition. Characteristics of Hypnotic Learning at *Sisya Brahmakunta Community* in Denpasar City consists of students' characteristic learning inclusion, control learning characteristics, affection learning characteristics, and motivational learning characteristics.

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