FACTORS RELATED TO THE HINDU STUDENTS' CHARACTERS OF STATE SENIOR HIGH SCHOOLS AT BALI PROVINCE.

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Abstract:

Character building is a noble school program that is urgent nowadays. Schools in the future are not only responsible for producing graduates with good science and technological knowledge but also with good personalities. Regarding the character building, school and family hold strategic roles. As the first and main place of education, they should provide students with good spiritual, religious, and ethical values as well as transform them to produce quality human resources with good competitive command. In addition to both of them, the social surrounding, potency, and confidence of the students themselves will also count. The research discuss the direct and indirect relation of the parents' education, religiousness, the school climate, confidence, and characters of the Hindu Student at the State Senior High Schools at Bali Province who study during the term of 2016. It is purposed to describe each of those variables, either direct or indirect.

Keywords: Hindu Student, Character, Senior High School, value

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I. Introduction

Character education is an important issue today. It becomes an integrated part of building the national generation in the program of the Indonesian Gold 2025. In the Ministry of Education and Culture it has become a focus on every of its degree program. The education is set to realize the national consensus that refers to the paradigm of Pancasila and the 1945 Constitution. The consensus has been clarified in the Regulation No.20/2003 on the National Education System that states:

The national education has its function to build and improve the competence and national character as well as civilization along the path of enlightening the national living of the Indonesian students in order to be the generation with good faith, health, competent, creative, independent, accountable, and democratic. (http://waskita-mandiribk.Wordpress.com/).

In the future the national education is based on the paradigm of building the wholeness of Indonesian as the subject who owns the capacity of actualising the potency and dimension optimally. The dimension includes three fundamentals, namely: (i) the affective aspect mirrored in the quality of faith, prime characters, and aesthetic competency; (ii) the cognitive mirrored in the thinking and intellectual capacity to obtain and improve the knowledge and technology; and (iii) the psychomotoric mirrored in the technical competence, practical and kinesthetic capability. Education is a systematical and holistic process to lift the elementary of humanity in order to grow the three dimensions optimally. Thus, education is supposed to be the means in improving any individual potency to reach the goal of building the educated and bright Indonesian.

Basically the character building starts in the early age, as early as the age of an infant in the womb as it is seen to be the grace of God. In the process of building the character it is affected so much by the surrounding, especially the family, school, and the society. In this case, the family is the first and major institution that passes down the religious, cultural, and spiritual values to the children, whereas the school works as a formal one that transforms the science and technology as well as the social-cultural values to produce the quality human resources that are able to survive in the global competition.

Based on a study in the Harvard University in US (Ali Ibrahim, 2000), the success of an individual is not determined solely by his/her hard skill, but more by his/her soft skill, namely his/her capability in managing his/her self and others . Most successful world figures reach their states through the soft skill instead of the hard one. This suggests that the character education should be improved. (http://akhmadsudrajat.wordpress.com).

Characters are the attitudes of human beings that are connected to God, self, human races, environments, nationality, that are embodied in minds, behaviors, feelings, speeches, and actions, in accordance with religions, laws, and traditions. A lot of families are disoriented not only because of economic problems but also because of the cultural values brought by the globalization that are not always compatible with the Indonesian national and local cultures, for example, the hedonistic and materialistic life styles which are shown on TV that cause the young generation to leave the families almost with no characters. There are a lot of children who behave politely at homes but misbehave at schools: fighting, consuming drugs, hijacking buses, etc. Such children know no righteousness and have no inner beauties in their characters, but have split personalities.

Instead of being known as religious, friendly, open, honest, and tolerant the people who inhabit the Island of Gods with their high Vedic culture now tend to be easily provoked to do mass violence and create problems. The young generation too lose their characters and behave wrongly. Based on the KULKUL HIV/AIDS and Drugs Centre for the Youngsters of the Amerta Sanglah Hospital, the cases of suicide among the Balinese young people reach the second in numbers. According to the record of the Sanglah Hospital and the Police Department in Bali, there were 199 cases (of HIV/AIDS and Drugs) in the island along 2012. Among them there were 30 cases involving the teenagers of 15-20 years old in which 12 of them were high school students (14, 98%).

At the end of the year, the HIV/AIDS cases in Bali reached 6292 in number, in which 2695 (44,83%) involved those who were 15-29 years old. In addition to this, according to the record of the Directorate of Drugs Researcher of the Police Department of Bali there were 762 cases of Drugs abuses, in which 12 cases (6, 65%) were found among the high school students.

In Bali Post published 19 March 2010, it was reported that it has become kind of a tradition among some of the high school student groups to look for some "leaks of test" before the days of the national evaluation come. This suggests the low self confidence of the students and their wrong motivation of study, namely to hit the high scores instantly without having to study seriously, which in turn invites the sorrow towards the characters of them as quantitatively the cases (of the drugs and HIV/AIDS among the generation) have been increasing.

In order to overcome the moral crisis among the students, factor identification should be one of the smart alternative solutions. As it has been cited before, character education should be carried out and involve the families, schools and societies, as it is related to the potency and faith of every individual as an important strategy in rebuilding the national identity and the new Indonesian. Thus, to reach a harmony, it should become the first step to re-link the broken line between those three areas. As the first area, family education should be revitalized. As it is said by Phillips, family should return to be the "school of love" (2000: 11). According to Hindu teaching, the "school of love" is the same as the "*sukhinah*" family, which means a happy family in which studying if carried out with love (Keluarga Sukinah Dari Perspektif Agama Hindu (http://diturahindu.blogspot.com). Although the character building in the school education is urgent, as it is the place where not only knowledge and technology but also confidence and personality are shaped, family education is still the foundation of a nation; therefore the condition of family determines the condition of a nation. A united nation, a nation envisioned by Hindu, can only be built upon the families in which there are mutual love, affection, and care. As Phillips said in *The Great Learning*: (2000: 11)*"if there is righteousness in the heart, there will be beauty in the character; if there is beauty in the character, there will be harmony in the home; if there is harmony in the home, there will be order in the nation; if there is order in the nation, there will be peace in the world"*.

As an effort to lift the quality of the character education, the National Ministry of Education develops a grand design for the education for each of the stages. It then becomes a reference for the conceptual and operational development, implementation, and evaluation of the education. The configuration in the context for the totality of the psychological and socio-

cultural process can be grouped into: the Spiritual and Emotional Development, the Physical and Kinesthetic Development, and the Affective and Creativity Development.

In accordance to the above description, this study is important to do, namely to find out how much the family religiousness, the school climate, and the confidence of the students contribute to the characters of the students, either directly or indirectly.

Based on the sampling design this research is a survey. The population is the whole students of the XI Grade at SMA Negeri in Bali in the year of 2016. The population can be grouped into four blocks, namely: North Bali that covers Buleleng Regency; West Bali that covers Jembrana and Tabanan regencies; South Bali covering Badung and Gianyar Regencies as well as Denpasar, and East Bali covering Bangli, Klungkung, and Karangasem Regencies. Consideration in placing the blocks is the geographical location of the regencies which involve 73 SMA Negeri with 16865 students. The state high schools are found in 9 regencies in Bali and the municipality of Denpasar.

The minimum sample is decided based on the table of Krejcie and Morgan as found in Fernandez (1980:17). The minimum sample for the population is 375 in order to reach the minimum target using the formula of Warwick and Lininger (1975) to obtain 439 people as the sample. The technique used in sampling is the multistage proportional random sampling by considering the equality of the numbers of the high school for each block and the equality of the sub-population of the school. The technique applied considers the proportion between the schools found in the population. The respondents were determined by the use of random sampling method.

The variables involved in this research, namely: The Parent's Education = X_1, Religiousness = X_2, The School Climate=X_3, Self-Confidence = Y_1, The Hindu Students' Characters = Y_2. Data is collected through giving questionnaires to respondents directly. It is analyzed based on the SEM (Structural Equation Modeling) using the AMOS (Analysis of Moment Structural) version 4.01. It is used with the consideration of: (a) the problems that are stratified, (b) each variable is multidimensionally constructed that needs complex counting, (c) it

needs the calculation between the construct and the dimension simultaneously at once, and (d) the amount of data suits the condition for SEM.

The analysis using SEM takes 7 steps (Ghozali, 2006 and Ferdinand, 2002), namely: (a) development of model based on the concepts and theories, (b) development of path diagram, (c) conversion of the path diagram to be the structural model (statistic equality), (d) choice of input matrix and model estimation, (e) evaluation of identification problems, (f) evaluation of goodness of fit, and (g) model modification and interpretation.

The model modification is done after testing the residue, if (a) the residue is not more than 5%, it needs no modification. The good model has small Standardized Residual Variance (SRV) (>2.58), (b) model modification by adding new path or removing the high SRV or by help of modification indexing that shows the reduction of the Chi Square. When the index of modification is higher, the Chi square is lower. Modification is done when the index is ≥ 4,0 with some addition or reduction path and consideration of the available theory and concept.

II. Disscussion

The Parents Education

Parents consist of a father and a mother who are coupled under a legal marriage. In the family parents have the responsibility for the education of the children, to prepare them for entering the social life, to continue the habit, attitude, behavior, and values through the process of socialization in their environments, not only in order to reach a certain natural function, but also to understand values and norms found in the society.

Hunt and Horton, 1989 state that "a family is not merely a place to fulfill a sexual desire, but also the one to fulfill the economical, social, and psychological needs. Every family carries a social, cultural, and educational function". Naturally, parents in the family are the components that work as educators and have the responsibility to care for the children. The mother with her love and model, and father with his leadership, must work tirelessly to educate the children for their future so that their mature states are reach optimally. In Rg Veda I.160 it is stated that "*savahnih putrah pitroh pavitravan punati dhiro bhuvana nimayaya*" which roughly means that

'a good child comes from a good education of the parents'. Thus, family is an agent and an important and first educational institution that has an important role in shaping the characters of the young generation.

In general there are three educational patters, namely: (1) the otoriter, (2) the permissive, and (3) the democratic. All of them are affective to the spiritual and emotional personality and behavior of the children according to the study of Lewin, Lippit & White (in Gerungan, 1999). Thus it can be concluded that every pattern of parents education is influential to the behavior of the children.

> *Kupaca tādwaipara mamsaro'pi, Sarah Catād waiparamo'piyajnah,*
> *Yajnacatād waiparama'piputrah, Putra catādwai paramo hi Satyam*

> To have a public pool is better than to dig for a hundred well. In other words, to grow a good child is better than to perform hundred rituals.

The pattern of parents education include the tendency of the ways that parents do in their interaction with the children, either through the behaviors or speeches. Some of the indicators for the measuring: (1) the husband-wife relation, (2) children-parents relation, (3) the leadership of the parents, (4) the parents as role models, (5) the dialogs to overcome problems, and (6) the unity of the family.

Religiousness

The religiousness is a concept found in the sociology of religion that discusses the social structures and processes of living a religious life in a society. The study is concerned with the functions of religions in living the social groups. In this case religion is seen to relate to the efforts of men to measure the depth of the universe and their own existence.

The functional theory of Talcott Parsons, states that, men need a "transcendental reference" or something beyond the empirical world as they have three basic characters, namely: (1) the uncertainty, (2) the hopelessness, and (3) the singularity (O'dea, 1990: 7-12). The theory puts

religion as the assistance of men to adjust themselves to the three conditions. Wach in the Religion Sociology, points to the four universal criteria to understand the religious experience, namely that a religion (1) is a response towards something that is experienced as the highest reality, (2) is a total response of all creatures to what looks as the highest reality, (3) is a deep experience in which men can contemplate on, and (4) includes imperative things, that are like commitment that enforce men to act.

The religious education, either explicit or implicit, is an important part for the children education in the society. The education is carried out when the personalities of the children are being shaped. It can take place in the families, schools, and societies. In order to detect the level of religiousness of the students, questionnaires referring to the religious dimensions as stated by Glock and Stark are reconstructed in the Hindu values and conceptualization. The five dimensions are (1) ritual involvement, (2) ideological involvement, (3) intellectual involvement, (4) spectacular experience, and (5) daily practices of religious teaching.

The School Atmosphere

The school atmosphere is compared to the individual personalities and seen as part of the school surrounding that are related to the psychological aspects as well as reflected through the inner and outer interaction of the school. To the students, the school is the second environment after the family. The school has the responsibility to bore a prime generation with achievement and high capability to compete. In order to reach the goals, the organization and management of schools are expected to reach the minimal standard decided by the government. Regarding the Government Regulation No: 19/2005, about the National Education Standard, there are eight minimal standard, namely: the graduate competence standard, the content standard, the process standard, the educators and education workers standard, the facility standard, the management standard, the financing standard, and the evaluation standard.

By meeting the standard, a school is hoped to be able to build a conducive, democratic, fair, accountable, and transparent climate. A conducive school climate means a happy surrounding nature of study, without any anxiety or pressure. De Roche (1985) emphasizes that "in a conducive school climate, teachers are responsible for their duties, respect and appreciate to one

another." Lave & Conant state that the success of a school depend on the teachers and the headmaster. The school climate is an implication for the theory of organizational climate that is related to the working environment (De Roche, 1985). Owens (1991) states that "organizational climate is the study of perception that individuals have of various aspects of the environment in the organization" In line, Gibzon, Ivanzevich, and Donelly (1985) state that organizational climate is related to the perception of the employees that influences them. The school system is a final result of the effort to reach a balance between the interest of individuals and school in a social system that is done together by the students, teachers, and the headmaster. Mc Brien and Brandi, (1997) in *The Language of Learning: A Guide to Education Terms,* state:

The Definition of School Culture Climate, The sum of the values, culture, safety practices, and organization structures within a school that cause it to function and react in particular ways. Some school are said to have a nurturing environment that recognizes children and treats them as individuals, others may have the feel of authoritarian structures where rules are strictly enforced and hierarchical control is strong. Teaching practices, diversity, and the relationships among administrators, teachers, parents, and students contribute to school climate. Although the two terms are somewhat interchangeable, school climate refers mostly to the school effects on student, while school culture refers more to the way teachers and other staff members work together.

The school climate is consistently found to correlate positively with the study achievement. The Holy Rgveda VII.87.4 states that, "the teacher with high knowledge can implant his/her knowledge to the students studying with him/her". In other parts of Rgveda it is stated that , "a teacher should have a deep knowledge and the ability to distinguish what is good and what is bad in order to be wise". (Rgveda.IX.87.3). In the Holy Atharvaveda XI.5.14 it is stated that, "A teacher should be strong as Yama (the God of death), like a judge as the God Varuna, like the give of softness of life as The God Soma, the buster of evils like plants with medical power and water as refresher". The school climate is the whole hope, opinion, and experience, felt by the students in their study situation in the school that include (1) the physical facility of the school (2) the leadership style and works of the teachers and headmaster (3) the personal interaction of school, and (4) the discipline of the school.

Self-Confidence

Self-confidence is basically a faith to live the life, to make choice, and to make a decision. Angelis (1995: 9) states that "self-confidence is:…not related to the biological form, it does not come from what you have made, instead from what you think that all you have done is indeed within your limitation and your aspiration." Johnson dan Swindley (1999: 10) says, "having a self-confidence means to rely on your self and your capability to reach a goal." In the Holy Rgveda II.5.7 it is said that "svah svaya dhayase krnutam rtvig rtvijam, stoman yajnam cad aram vanema rarima vayam" which means "make your self strong enough to be depended upon. Devotees should do sacrifice (*yajna*) periodically. We give donation so that we gain dignity" (Titib, 2004: 146). SUNY Postdam Counseling Center (1999: 3) offers a strategy to build a self confidence, namely (1) emphasize on the strength. Score the self for all that have been acomplished. Focus on what to do not on what to get. (2) Take a risk. Have a new experience for a chance to learn from the victory and failure. Do things openly for gaining new possibilities to improve self acceptance. Do not change every opportunity into failures. (3) Talk to your self. This is the way to fight againts the harmful assumption. It allows you to accept your self while keep on trying to improve your self confidence.

Angelis (1995: 58-81) offers three kinds of self-esteem, namely: (1) behavioral self-esteem, (2) emotional self-esteem, (3) spiritual self-esteem. Angelis also offers the ways to improve those types of self-esteem, namely to improve the (1) behavioral self-esteem, (2) emotional self-esteem, (3) spiritual self-esteem. They are all used to reveal the variables in this research.

The Characters of Hindu Students

According to Hindu texts, characters are those that ensue the daily acts. Anything comes up as our thoughts, speeches, and actions, are affected by our characters. The Bhagavad-Gita Verse (II. 54) (Prabupada, 2000) described the characteristics of a man whose characters are stable (*sthitapradnya*) in the daily life. Characters underline men's actions. Arjuna asked about it to Khrisna. And Khrisna answered shortly and assuredly. It is actually about the essence of character that bases all of actions. Someone with a good character will leave behind all wishes since anything that is possessed is enough. Without any wish or motives someone will act

naturally and be selfless (Radhakrishnan, 2007: 157-158). Those who are satisfied are those who never lack of anything. They will never hurt anyone. They have characters.

Chibber, the author of a book about spiritual and leadership explains that men with characters should be honest, responsible for their positions, speak the truth, provide others with their rights, pay attention to those who are weak, have principles on which they stand, are not up with praise nor down with bad luck, be faithful and dependable (in Aryadharma, 2005: 94).

The cultural heritages and national characters that are to be integrated in education are: religious, honest, hardworking, disciplined, creative, independent, democratic, curious, patriotic, friendly, communicative, peaceful, attentive to the environment, responsible (Ditjen Mendikdasmen – Kementerian Pendidikan Nasional, 2010: 61).

Inaddition to this, the values of character education according to Veda and other Hindu texts, as described by Titib (2004) include 52 points, namely *tejah, prana ma bibheh, yoga sadhanasradha, mardava, dhiyavasuh, rtambharaprajna, uttisthataavapasyata, arjavam, bhavavidvanga, devanambhadra, sumnamimahe, sevah, ksanti, vijnana, vipascitah, bhavavajyarvan, varimanna, suprajavatim, bhavavidvanga, sprhayanti, satyam, karmanijijiviset, svapnaya, atandraso'vrka, suviraso, rtvigrtvijam, yajatrah, gnantihanti, apamivamapa, krtam, ksama, dasyam, = tapah, posamrayinam, karmanijijiviset, samiksantam, madhurya, svadhrtih, narasamsam, hrih, dhrtiriha, sacividam/acapalam, pipratah, krenu, tapasa, hrih, vrsa, medhaviam, visastva, sukrasyadhisthanamasi* (Titib:44-225). The characters of the Hindu students can be shaped and improved through the education, internalization, and socialization in all of the educational environments.

Based on that it can be said that the education should be mirrored in the harmony relationship of the parents and children, the openness in the relation, the democratic leadership of the parents, modeling attitudes, and dialogs in solving problems, on which the unity of the family can strengthen the children's characters. When a child shows potentiality in religious affairs by attending rituals, indolent in ideology, intellectuals, and spectacular experience, application of the religious teachings, that in turn will shape the self-esteem, thoughts, attitudes, and behavior,

as well as the presence of the good school climate that develop the effectiveness of the school in creating a cultural and behavioral characters followed with confidence and higher social competence of the children as one of the character values.

Based on the theoretical framework analysis and reviews of the previous studies the research hypotheses can be described as below.

1. There is a direct and significant relation between the parents' education, religiousness, the school climate, self-confidence, and the characters of the Hindu students.

2. There is a direct and significant relation between the parents' education, religiousness, the school climate, self-confidence.

3. There is an indirect and significant relation between the parents' education, religiousness, the school climate, and the Hindu students' characters through self-confidence.

4. There is a simultaneous and significant relation between the parents' education, religiousness, the school climate, and the self-confidence.

5. There is a simultaneous and significant relation between the parents' education, religiousness, the school climate, and the self-confidence towards the Hindu students' characters.

Result of Evaluation

A good model will have higher or similar goodness of fit indexes to the cut-off value of each of the index.

Table. 01 The Evaluation for the Criteria of Adjustment Indexes Model of Early Structural
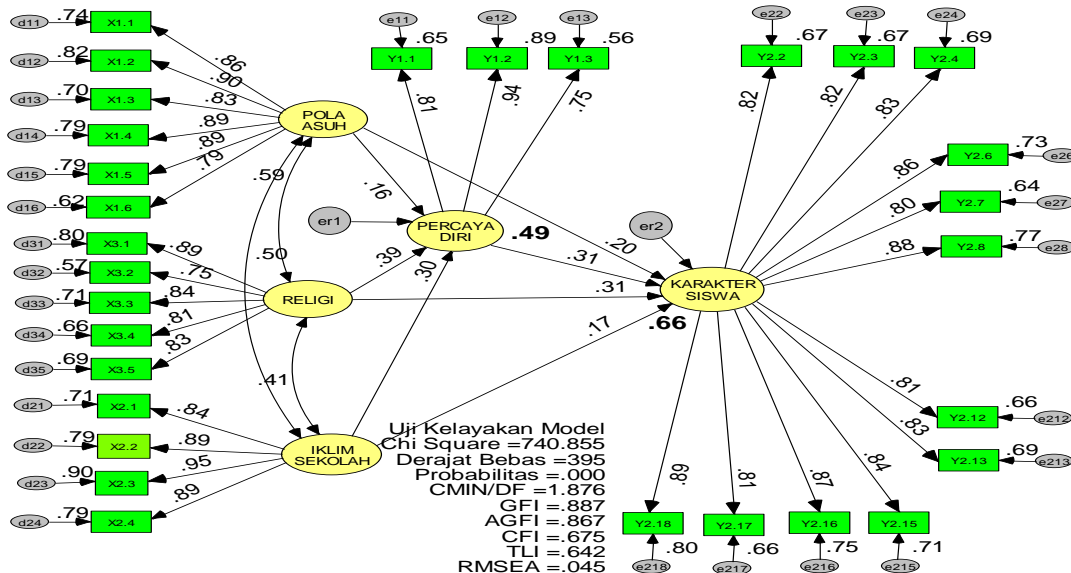
Criteria	Result	Critical Values	Model Evaluation
Chi-square (χ^2)	836.279	≤ 445.516	Not good
Probabilitas	0.000	≥ 0,05	Not good
Derajat Bebas	398	-	-
CMIN/DF	2.101	≤ 2,00	Not good
GFI	0.873	≥ 0,90	Marginal
AGFI	0.851	≥ 0,90	Marginal
CFI	0.588	≥ 0,95	Not good
TLI	0.550	≥ 0,95	Not good
RMSEA	0.050	≤ 0,08	good

Source: primary data process (2016).

Based on the summary, the result of the analysis and the recommended value to measure the reliability of the model, the GFI value is 0,873 which is good marginal as it is between 0,80 – 0, RMSEA = 0,050 is good as it is under 0,80. The model test using *chi-square* produce 835,279 with the probability 0,000. This tells that the matrix of the variant-covariant of the data is different from the proposed model (probe< 0,05). Thus, on the *absolute fit* component, with the presence of the reliable index, the structural model is acceptable.

The reliability of the *parsimonious fit* side of the model consists of CMIN/DF and AGFI = GFI. However, the value is adjusted to the degree of freedom on a model. The AGFI score that is produced is 0,851, between 0,80 -0,90. Whereas the CMIN/DF score is 2,101 with the status of not good as it is over 2 so that on the component of parsimonious fit the structural model is acceptable. The reliability on the incremental fit consists of CFI and TLI scores. The Tucker Lewis Index Score of the new calculation reaches 0,588. Thus, on the incremental fir component this structural model is not acceptable.

The analysis of reviewing the reliability of the three models concludes that the structural model has unacceptable reliability so that it needs to be tested further.

Picture 1. The First Result of the Evaluation on the Structural Model

Table 02. The Criterion Evaluation of the Adjustment Index of the First Structural Model

Criteria	Result	Critical Score	Model Evaluation
Chi-square (χ^2)	740,855	≤ 442.341	Not good
Probabilitas	0,000	$\geq 0,05$	Not good
Derajat Bebas	395	-	-
CMIN/DF	1,876	$\leq 2,00$	good
GFI	0,887	$\geq 0,90$	Marginal
AGFI	0,867	$\geq 0,90$	Marginal
CFI	0,675	$\geq 0,95$	Not good
TLI	0,642	$\geq 0,95$	Not good
RMSEA	0,045	$\leq 0,08$	good

Note:

* = the good status is in accordance with Kelloway (1998) for CFI and TLI is more than 0,90

The test for the model during the first evaluation is better than the one for the early model. It is shown with the reduction of the chi-square score significantly from 836,279 to 740,855. The test for the reliability does not change much from the first model.
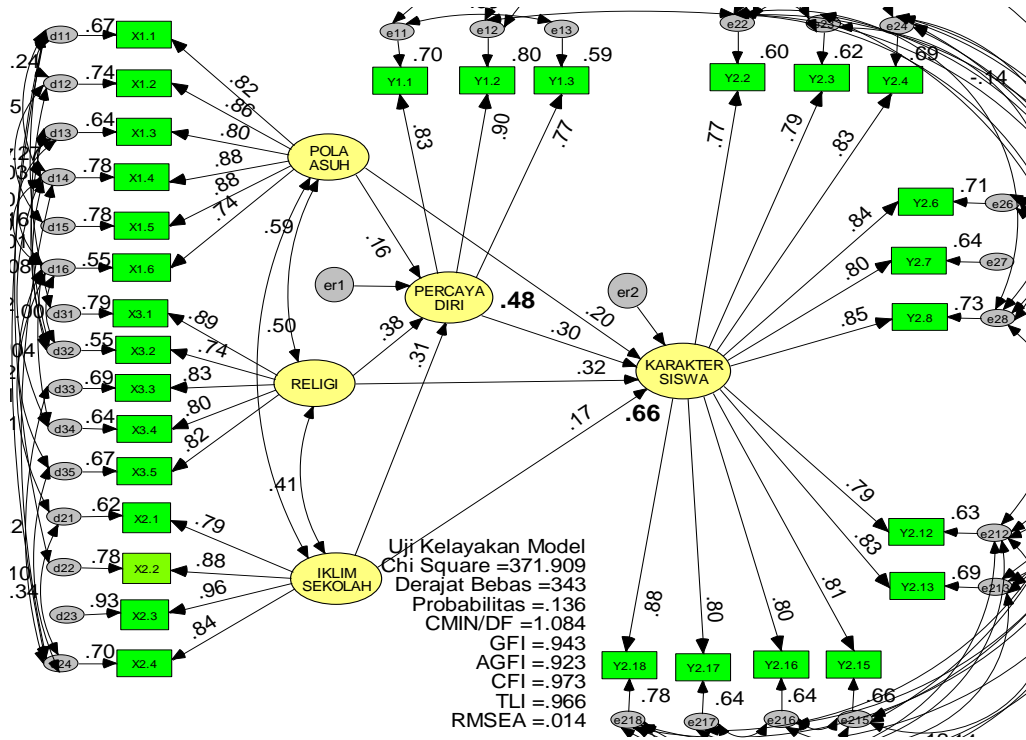
Picture 2.The Result of the Second Evaluation of the Structural Model

The test for the model reliability on the second evaluation is better than the early model. All criteria match the suggestion. Significant change is on the chi-square score, CFI and TLI, therefore the result of the second evaluation can be accepted. The analysis conclude that the second model has the acceptable reliability and becomes the final model for the interpretation and hypothesis testing.

Table 03. The Result of the Relation Regression Coefficient among
the Variable of the Final Model

Relation		Standard Coef	CR	p-value	Notes
from	to				
Block 1					
Parents Education Pattern	Self Confidence	0.159	2.703	0.007	Significant
Religiousness	Self Confidence	0.382	6.487	0.000	Signifikan
School Climate	Self Confidence	0.308	5.897	0.000	Signifikan
Block 2					
Parents Education Pattern	The Hindu Students' Characters	0.201	4.228	0.000	Signifikan
Religiousness	The Hindu Students' Characters	0.317	6.238	0.000	Signifikan
School Climate	The Hindu Students' Characters	0.175	3.955	0.000	Signifikan
Self Confidence	The Hindu Students' Characters	0.304	5.566	0.000	Signifikan

Note:

ns = not significant (p-value > 0,05); * = p-value < 0,05; ** = p-value < 0,01; CR = Critical Ratio

The descriptive analysis shows that the average of the parents' education is 129,27 and the standard deficiency is 13,753. This shows that the education of the parents of the students at the school is under the category of very good, as it is in the score range of more or equal 120 of the ideal one. The religiousness condition is 97,33 and the standard deficiency is 10,945. This shows that the religious tendency of the students is high, as it is in the score range of more than one or equal 96 from the ideal one. The school climate shows the score of 137, 59 with the standard deficiency 11,136. This shows that the school climate is very good, which is in the range of more or equal 132 from the ideal one. The average score for the self-confidence is 127,93 with the standard deficiency 9,798. This shims that the students' confidences are very good as it is still in the score range of more than one or equal 120 from the ideal one. The average score for the Hindu students' characters is 95,13 with the standard deficiency 14,062. This shows that the students' characters are very good, as it is in the score range of more than one or equal 132 from the ideal score.

The conclusion to be drawn is that the parents' education, the religiousness, and the school climate hold a direct correlation to the self-confidences of the Bali high school students. In this case the parents' education has the stronger correlation to the school climate, when compared to the religiousness. The parents' education, the religiousness, the school climate, the students' self confidences also hold direct correlation to the Hindu students' characters. In this case the parents' education, the school climate, and the confidences have the stronger correlation than the religiousness. There is also indirect correlation between the parents' education and the students' characters through the confidences. The correlation between the students' confidences and their characters is stronger than the one between the parents' education and the religiousness. There is also similar correlation between the religiousness and the students' characters, through the confidences. In this case standard and good religiousness affects the confidences that in turn improve the students' characters. There is also indirect correlation between the school climate and the students' characters through their confidences. In this case standard school climate helps the development of conducive situation for building the students' self-confidences that in turn improve the students' characters. There is also indirect correlation between the parents' education, religiousness, and the school climate towards the students' characters through the confidence. In this case, the high self-confidences contribute strongly to the religiousness to condition the school climate that in turn help the development of the students' characters.

Good parents' education can be measured with the indicators of the developed role-modelling and communication in solving problems. High religiousness in a school can be measured through the high infoldment in rituals. And conducive school climate is measured better with the harmony in the work relation and school organisation, namely between the headmaster, teachers, students, and staff. Better self-confidence is measured through the self-confidences of the students in which the higher confidences mean the higher level of the emotional control. The high quality of the characters of the Hindu students can be measured through the high responsibility. The strong characters reflect in the democracy and responsibility of the students.

III.   Conclusion

Comprehensively, the conceptual model for the correlation developed through the structural paths is good and fit as the all indicators hold the coefficient relation, which is above 0,40. From there the study can be concluded as below.

The description of the analysis about the five variables reach the expectation for each of the indicators. Firstly, this means that the parents' education is very good/positive as most students have their best education. This is clearly shown with so many role modelling given by the parents to their children, such as dialogical communication for problem solution that helps the creation of peaceful families. Secondly, this also means that the students' religiousness is very good and positive enough since most students have the perception about religiousness in the form of their ritual and intellectual involvement and experience. Thirdly, the school climate is very good and very positive because most students perceive that anything about the facilities, the leadership of the headmaster, the harmony, and the disciplines are good. The fourth, the students' self-confidences are very good and very positive as most students score so. This is also mirrored through the emotional quality of the students. The fifth, the students' characters are very good and very positive because most students perceive their confidences and responsibility development to be so. The reflection tells that when there is responsibility with the students, the other indicators are also there. The responsibility is described through the readiness in taking the risk of the actions as well as through the completion of the tasks given by the teachers well.

There is a direct significant correlation between the parents' education patter and the Bali high school Hindu students' characters. In this case the education is good when followed with good communication with the children and good role-modelling. Both should be developed in the family so that there is a dialog and democratic situation between parents and children from which the good characters and behaviours grow with the children.

There is a direct significant correlation between the religiousness and the students' characters. In this case the infoldment in the intellectual experience and rituals is as important as the practice of the religious teachings. When the students have them all in their daily life, there is self-confidence development and behaviourally strong attitudes and characters with them.

There is a direct significant correlation between the school climate and the students' characters. This shows that the better the students' characters, the better the school climate is. In other words, the students with the good characters are the factors that affect the creation of the conducive school climate as long as the facilities, the leadership, personal interaction, and the disciplines are good too. In this case good school facilities, clean environment, professional, responsible, and dedicated teachers and headmaster, harmonious interpersonal relation among the school people, will also build the students' self-confidences, decision making aptitudes, and their characters.

There is a direct significant correlation between the students' self-confidences and their character qualification. This then emphasizes that the confidence should be related to the emotional condition in which the students should depend on their ability in knowing their own feeling, in their ability in expressing their emotion, in being united with others positive and social life, in acquiring affection and attention in any condition, especially when having sorrow, and knowing what to contribute to others. The confidence is implemented in the students' daily life, either in their families, school, society so that their attitudes are morally, spiritually, humanly oriented.

There is a direct significant correlation between the parents' education and the students' self-confidences. This means that the better the parents' education, the better the students' self-confidences. The students will learn to be confident in expressing opinions, accepting and appreciating others' views, and learn to solve their own problems. The better the education from the parents also means the better role-modelling they are showing that the children can follow in their life which help them build their confidences, emotional states, and high responsibilities.

There is a direct significant correlation between the students' self-confidences and the religiousness at school. This means that the higher the religiousness, which is shown through the involvement in ritual, ideological, spiritual, intellectual, and spectacular experiences, the better the self-confidences are.

There is a direct significant correlation between the students' self-confidences and the school climate. This means that the good climate will affect the students to build their confidences. The opposite relation is also then true.

There is an indirect significant correlation between the students' characters and the parents' education through the self-confidences. This means that in improving the characters, the parents' education should be improved first instead of improving the confidences. The improvement of the confidences prove to be ineffective in improving the students' characters.

There is an indirect significant correlation between the students' characters and the religiousness through the self-confidences. This means that to improve the students' characters, the school climate should be improved instead of improving the confidences. Improving the self-confidences prove to be ineffective in improving the students' characters.

There is an indirect significant correlation between the students' characters and the school climate through the self-confidences. This means that to improve the characters improving the school climate is a more effective way than improving the confidences. Improving the confidences prove to be ineffective in improving the school conducive climate.

There is a direct significant correlation between the parents' education, religiousness, and the school climate simultaneously, to the self-confidences of the students. The correlation shows that the better the education from the parents, the religiousness, and the climate, the better the students' self-confidences.

There is a direct significant correlation between the parents' education, religiousness, school climate, and self-confidences, simultaneously, to the students' characters. The correlation shows that the better the education from the parents, the religiousness, and the climate, the better the students' characters improve.

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