

Story Text of *Anusasana Parwa* (Perspective of Hindu Religious Education)

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Abstract

The story of *Anusasana Parwa* is part 13 of *Asta Dasa Parwa* or 18 *Parwa* in the Mahabharata story, which tells of Yudisthira's coronation as king of Hastina replacing his uncle Drestarastra. In this *Parwa* it is described how the great king of the Kuru nation could reconcile himself. The awareness that grew in Yudisthira was obtained after receiving instruction from his grandfather Bhisma. This *Parwa* explains in detail about the rules regarding the *Dharma*. The general aim of this research is as a maturing process for humans through education, by adding and filling themselves through various experiences, both obtained during the learning process in class and through reading Hindu literary works. Various literary works that can be used as material for self-maturing in the world of education, especially in the Mahabharata literature in the *Anusasana Parwa* section. The general objective of this research is to preserve literary works as a form of language art that should be maintained, developed, and interpreted. The works can expand the treasures of Balinese culture. In addition, this research informs the existence of Hindu literary works which are very full of teachings of *sraddha Bhakti*, morals and ethics. This study uses a method that is relevant to the formulation of the problem and the theory used. Qualitative research methods with a descriptive approach. The results of the study show (1) The structure of the text of the *Anusasana Parwa* story which consists of Theme, Incident/conflict, Plot, Setting, Message which form a structure of this story. (2) In the text of the story *Anusasana Parwa* there are values of Hindu Religious Education and Hindu Leadership values. The practice of Hindu religious education can be applied at any time or era, and under any circumstances and through any media, as is the case with the use of the *Anusasana Parwa* story text as a medium to understand the values of Hindu religious education contained in the literary work so that it can be realized in family life, as well as the general public.

Keywords: *Anusasana Parwa*; Hindu Religious Education

Introduction

Anusasana Parwa is the thirteenth *Parwa* in the *Asta Dasa Parwa* series of Mahabharata stories, is a masterpiece of *Maha Rsi Vyasa* which contains a story about Yudisthira's coronation as king of Hastina as well as discourses from Bhisma regarding the nature of ethical and moral order as human beings and the virtues of a wise leader. *Anusasana Parwa* written by Wayan Nurkancana is an incomplete translation. The book includes the English translation of *Anusasana Parwa* by Mr. Pratap Candra Roy, CLE, which was later translated back into Indonesian by Ketut Nila. The *Anusasana Parwa* book is a story book classified as prose with a length of 21 cm, a width of 16 cm and a thickness of 1 cm. Contents of the story life. From the explanation above, we can review the synopsis of the story *Anusasana Parwa* which is the 13th part of the *Asta Dasa Parwa* series which tells the day when Yudisthira was installed as king of Hastina replacing his

uncle Drestarasta. After the inauguration ceremony, Yudisthira asked all the Hastina people to continue to respect his uncle Drestarastra and Gandhari's mother as they had passed. Yudisthira also announced that he would not take any policy without the blessing of his uncle Drestarastra. When the sun was at the southern solstice and began to move towards the north, Krishna suggested that the Pandawa meet Bhishma's grandfather because he would soon leave his gross body. Hearing advice from Krishna, the Pandawa rushed to visit Bhishma. After Bhishma's grandfather was seen from a distance, Krishna and the Pandawa got off the train and walked to where Bhishma's grandfather lay. After arriving they also saluted, a dialogue ensued between Krishna and Bhishma.

Kishna : Oh Bhishma, according to my prediction, Your Majesty will live another fifty-six days. Before you leave the Pandawa, I beg you to teach them all your knowledge.

Bhishma : Oh lord Krishna, hearing your words I am very pleased, but it is not you who is superior in all knowledge. Therefore, what is the meaning of lessons from servants if Your Majesty is already beside them.

Krishna : People who have knowledge are obliged to teach that knowledge to those who need it. If you do not pass on the knowledge that you have, then you will sin.

Bhishma : Then let Yudisthira ask everything he wants to know.

After that, Yudisthira was asked to ask anything that he did not understand. All of Yudisthira's questions were answered by Bhishma. The questions and answers take place every day covering:

1. The main duties of a king are to protect his people or provide security to his people and provide welfare to them, and serve humbly to the Gods and Brahmins.
2. The bramanas must be respected. Brahmins who do wrong should not be given the corporal punishment that can be given, namely expelling them from the territory of the kingdom.
3. Raja should not be too hard but also not too soft. People who sin if they are not given punishment will cause other people to do wrong too. But the punishment must be given as fair as possible.
4. Make peace with enemies who deserve peace and fight enemies who deserve to be fought. Whether he is a teacher or a relative, if he commits denial, he must be removed.
5. With a clean soul the king must be able to control his anger and all decisions he takes must be in accordance with the scriptures.
6. The king must not trust other people too much, he must trust his own servant.
7. The king must uphold science, uphold sacred teachings, serve the good of the people, act justly, and be generous.
8. The kingdom cannot be protected by modesty. There for a king must have two characteristics, namely innocence and cunning.

Thus, among others, questions and answers from Yudisthira and Bhishma, all those present were satisfied. All together sing praises to glorify Bhishma. While the audience sang praises, Bhishma began to regulate his breathing (*pranayama*) and focused his mind on *Hyang Tunggal*. It didn't take long for his soul to leave his gross body accompanied by celestial singing and a shower of fragrant flowers.

After Yudisthira realized that Bhishma's body had been left by his atma, he then asked Krishna Shall we take His body to Hastina and we perfect it there? Krishna then replied Oh no, He would prefer to be perfected in this place and don't remove those arrows either. Thus, at the suggestion of Krishna, Bhagawan Bhishma's body was cremated where he was torn down, witnessed by the entire royal family and thousands of Hastinanese who loved him. After that the ashes were washed away into the Ganges river.

In Hinduism, the teachings of character education are widely found in ancient Hindu literature (Netra, 1997). Hindus are rich in religious teachings that have beauty and value contained in them. In the Itihasa books inherited on the islands of Bali and Java, the teachings of Hindu literature are shown to readers from generation to generation regarding the values contained therein, Titib, (2003). Regarding the distribution of the values contained in literary works, it is necessary to interpret and re-examine the values contained therein. The Mahabharata tells of the war of the great Bharata family, namely the Pandawa and Kaurava families. This war occurred because the Pandawa kingdom (Indra Prastha) was seized by the Kauravas because they lost in gambling. The war ended with the victory of the Pandawa. These stories contain the meaning of Hindu religious education as well as character moral education which can be used as the main foundation in carrying out life. These stories are also full of noble values that can be used as guidelines for human life.

Hindu religious education is a very important learning at every level of education. The formation of religious moral values that are carried out greatly influences the character of students at a later age. Through Hindu religious education, the cultivation of values, norms and character building can be carried out for all Hindus, especially for Hindu students. Because students are the next generation of the nation. The practice of formal and non-formal education in the learning process carried out in markets and schools is still lacking. So that this has an impact on the absorption of knowledge and insight that is not deep, during the learning process. Advances in science and technology have had a huge influence on the use of teaching aids used in schools. Bhagawadgita Adyaya XVI sloka 1-4, explains the characteristics of divinity (*daiwi sampad*) and monstrous characteristics (*asuri sampad*) which are used as sources and foundations in analyzing Hindu religious education in the story *Anusasana Parwa*. The characteristics of deity include: a pure heart, wise, steady in seeking knowledge, generous, fearless, masters all the senses well, does penance with honesty, does not hurt, diligently studies the scriptures, without attachment, calm, can control lust, loving all beings, not confused by desires, polite, virtuous, without conceit. While the nature of giantness is: arrogant, arrogant, rude and stupid, dishonest, and full of anger (Mudera, 1992).

The story of *Anusasana Parwa* is the 13th part of the *Asta Dasa Parwa* series. In this *Parwa* it is explained about Yudhistira who has become a king and can control himself. This awareness grew in Yudhistira's heart after listening to Bhisma's grandfather about the obligations that a leader must carry out. This story contains a lot of good values that can be learned and used as a guide to live life in this world. The character education contained in this story is about human relations socially as well as spiritually which will create harmony and balance in life both as individual beings and as members of society in achieving physical and spiritual well-being. By looking at this phenomenon, two formulations of the problem that will be raised in this study can be formulated, namely: 1) what structures make up the *Anusasana Parwa* story, 2) What Hindu religious educational values are contained in the *Anusasana Parwa* story. The purpose of this research is as a maturing process for humans through education, by adding and filling themselves through various experiences, both obtained during the learning process in class and through reading Hindu literary works. Various literary works that can be used as material for self-maturing in the world of education, especially in the Mahabharata literature in the *Anusasana Parwa* section. The aim of this research is to preserve literary works as a form of language art that should be maintained, developed, and interpreted. The works can expand the treasures of Balinese culture. In addition, this research informs the existence of Hindu literary works which are very full of teachings of *sradha Bhakti*, morals and ethics.

Method

Before proceeding to the discussion, the technique or method used in this study will be presented here. Data collection techniques in this study are observation techniques and literature studies. This research uses descriptive qualitative method. The descriptive qualitative method aims to explain the general description of the story text of *Anusana Parwa* as well as uncover the values of Hindu religious education in the story. This research can be categorized as qualitative research, because the data obtained comes from the results of analysis of library data and documentation, which are then explained in the form of sentences describing the value of character education in the story text of *Anusana Parwa* which explains in context what is contained in each sentence. In this study, the research subject was the *Anusana Parwa* text, because all information and research data were obtained from the *Anusana Parwa* text and also the informants. This research is a study of character education in the *Anusana Parwa* story, which makes the location of this research refer to the study of literature which makes the library the location of the research. The object used to collect data is the location where there are texts, documents and literature that have a relationship with this research. Specifically, the library and document storage as well as several other written sources and supported by informants related to this research.

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Results and Discussion

1. Overview of *Anusana Parwa*'s story text

In *Anusana Parwa*, Bhishma explains the teachings of Hinduism at length to Yudistira regarding teachings about leadership, noble governance, lessons about fulfilling obligations, about seeking happiness, and so on. Finally, the powerful Bhishma passed away to heaven peacefully.

a. *Anusana Parwa* Story Text Structure

Analysis related to structuralism is a stage that cannot be ruled out in studying literary works, especially in the framework of scientific understanding of literary works. Structural analysis has the function of dissecting and explaining clearly the interrelationships and interweaving of all aspects of literary works which together produce meaning as a whole (Teeuw, 1984). Regarding structure, it has an understanding that is included in content and form, insofar as both are intended to achieve aesthetic goals (Alam, 2017; Raut, 2011). The several elements that make up the text of the *Anusana Parwa* story are as follows:

Anusana Parwa's story contains the story of a wise knight who is able to produce a positive attitude through interactions involving the Pandawas, Krishna, Bhishma, and the Hastina people. After Yudistira was enthroned as king of Hastinawith all humility he still respected the people around him, besides that Yudistira also announced that he would not take any decision without the blessing of his uncle Drestarastra. Furthermore, after the appointment of a retainer from the Hastina kingdom, when the sun was already pointing towards Utarayana (north), Krishna suggested that the Pandawa immediately face Bhishma because this formidable warrior would soon leave the world. When the Pandawa arrived at the place where Bhishma's knight lay on a bed of hundreds of arrows, Krishna accompanied Bhishma to give advice and lessons to Yudistira, regarding the teachings of morals and also leadership. Everyone who

witnessed the dialogue between the grandson and his grandfather felt very satisfied and Bhishma calmly breathed his last. Looking at this description, one can find a theme in *Anusasana Parwa's* story, namely, after Yudisthira was crowned king, he received a lesson regarding noble character from a human being and also a leader.

1) Groove

At the beginning of the story, the author describes that Yudisthira was crowned king, replacing his uncle Drestarastra. This is due to several factors such as, Yudisthira is indeed a descendant of the Bharata dynasty as well as the eldest son of the Pandawa who initially served as king of Hastina which was taken over by Drestarastra. Besides that, Yudisthira's personality is also quite good and wise, he is able to control himself and the people he leads (Sandika, 2014; Suadnyana, 2020). If you look back, it is said that the incident was a continuation of previous events or that the incident was a logical and sequential consequence of events that had occurred before. Also events that appear to be incidents that logically occur as a continuation of previous incidents. Such is the storyline of *Anusasana Parwa* which shows the events presented in the story which are arranged sequentially and regularly which results in causation and shows logical consistency at the beginning, middle and end of the story (Untara, 2020).

2) Background

There are several elements of place that can be seen in the *Anusasana Parwa* story. If you observe the incidents contained in the *Anusasana Parwa* story, you will get the names of places in this story, namely Negeri Hastina, Medan Kurusetra, and the Ganges river. Hastina is the country where Yudisthira was crowned king to replace his uncle Drestarastra. Kurusetra is the place where the great battle of the Kuru people or more precisely the Pandawa and Kauravas in the Mahabharata story took place. In that place it is also told that Yudisthira received the last lesson from Bhishma, which contained about the behavior of virtuous humans and the virtues of being a wise leader, it was also in that place that Bhishma breathed his last to unite with *Hyang Tunggal*, which was followed by the ceremony of consummating his corpse. The last location that can be found in the *Anusasana Parwa* story is the Ganges River which is the river where the ashes of Bhishma were scattered to unite with *Hyang Tunggal*.

3) Incident/Conflict

- a) The incidents in the *Anusasana Parwa* story will be detailed based on the structure of the story, namely as follows.
- b) The initial incident when Yudisthira was sworn in as king of Hastina replacing his uncle Drestarastra, even though he had been crowned as king did not close Yudisthira's goodness to continue to respect his uncle Dresrtarastra.
- c) Announcement of the royal staff (punggawa) containing the names of people who play an important role in carrying out tasks such as, Bhagwan Domya as royal priest, Widura as royal adviser, Bima as Yuwa Raja, Arjuna as commander of the army facing external forces, and Nakula as commander in chief the armed forces guarding internal security, while the Sahadeva take care of the people's welfare.
- d) d) The Pandawa accompanied by Krishna visited Bhishma, who was about to breathe his last. There, the Pandawa, especially Yudisthira, received many and useful lessons for life or for leading a kingdom, but previously there was also a dialogue between Krishna and Bhishma. So, thanks to Krishna's persuasion, in the end, Bhishma wanted to give his knowledge to Yudisthira, who at that time was allowed to ask questions about things he needed or didn't know.
- e) Yudisthira is welcome to ask questions. All of these questions were immediately answered emphatically by Bhishma which included several things, namely; a) The

main obligation of a king is to protect his people, and to serve the Gods and Brahmins humbly, b) Brahmins must be respected, for Brahmins who make mistakes they should not be punished physically, but the punishment that can be given is to expel them from the kingdom's territory, c) The king must not be too hard but also not too soft which is shown by making the fairest decisions, d) Make peace with enemies who deserve to be made peace and fight enemies who deserve it, e) With a clean soul, the king must be able to control his anger and all decisions taken must be based on the scriptures, f) the king must not trust other people too much, even his loyal servants, g) the king must respect science, uphold sacred teachings, serve for good and benefactor, h) The kingdom is not may be protected by simplicity, therefore a king must possess the two qualities of innocence and cunning.

- f) The rain of flowers experienced by Bhishma and also the many praise songs sung by all the Hastina people when they witnessed the conversation between Yudisthira and Bhishma, all the people felt satisfied watching this, along with this Bhishma began to control his breath and focus his mind on Hyang Single, and not long after his atma left his gross body.
- g) After realizing that Bhishma had left his gross body, based on Krishna's considerations Bhishma's body was then cremated where he lay with hundreds of arrows supporting his body, which was witnessed by all the Hastina people and the royal family, after that his ashes were washed away into the Ganges river. Demikianlah insiden-insiden dalam cerita *Anusasana Parwa* yang menunjukkan peristiwa-peristiwa yang disajikan dalam cerita besar maupun kecil dan disusun secara sistematis yang membentuk struktur cerita tersebut.

4) Mandate

The message contained in the *Anusasana Parwa* story will be directly related to the pen of the writer himself. Because the mandate is an important and main thing or message that the author wants to convey to his readers. On this basis, the writer will convey the message to the reader using language that can later be understood and understood. After that, the reader will be invited to respond to facts in real life. So, the message or message that will be conveyed by the author can be received by the reader and as much as possible is carried out and applied in real life (Titib, 2003). In the *Anusasana Parwa* story, one can find a moral message that is full of the meaning of life in it. When Bhishma explained the teachings of Hinduism and also the ethics of being a human being at length to Yudisthira including teachings on leadership, noble governance, lessons about fulfilling obligations, about seeking the highest happiness, and so on. Finally, the wise Bhishma passed away peacefully to heaven. This has the meaning that as parents we must be able to provide enlightenment to others so that later the people we leave behind can be guided and able to find their own path of truth.

2. The Values of Hindu Religious Education in the Story Text of *Anusasana Parwa*

Of all the living creatures that are loved by *Sang Hyang Widhi Wasa*, only humans are blessed with the ability to carry out good and bad deeds. As stated in the *Sarasamuscaya* book in sloka II it says Dissolve all the bad deeds into the good deeds. If we reflect more deeply on human existence, it can be described as follows: Being born as a human is the main being, humans can do good or bad, humans can do merit and sin as well as humans are able to help themselves to do good. Hindu teachings distinguish types of life into three major groups, namely the *Eka Pramana* group, the *Dwi Pramana* group, and the *Tri Pramana* group. *Eka Pramana* belongs to the plant group, namely having the power to grow; *Dwi Pramana*, namely having the power/ability to grow/move and make

a sound, which are included in this group are animals; and the *Tri Pramana* group, namely having the power to grow, speak and have reason. Included in this group is owned by humans. Humans were created to have three life forces. Completely incarnated as a human being is said to be the most perfect or the best because it has a complete life element, namely the body, spirit and atman.

The value of human life lies to the extent that humans are able to do good to become human beings who are virtuous and have noble character, especially in their efforts to free themselves from the sufferings of life to go to true happiness in life which is the goal of their life. It is hoped that Hindus can take advantage of this short life by doing more good, multiplied *karma* will lead to the happiness of physical and spiritual life or *Moksartham Jagadhita*, which can really be realized perfectly (Wiratmaja et al, 2015). Hinduism also teaches *Tat Twam Asi*, which teaches unlimited sociality because it is known that He is You I am You. All creatures are the same so helping yourself also means helping yourself. Likewise, if hurting other people or creatures means hurting yourself. This teaching teaches people to be able to control themselves and feel the condition of other people, both in the family and in the community. The concepts described above, namely *Catur Purusartha*, *Tri Kaya Parisudha* and *Tat Twam Asi*, are used as the basis for determining the indicators used as a measure in analyzing educational values in the *Anusasana Parwa* book which is described as follows:

a. Intellectuality

Everyone should have and develop intelligence, nobility, be helpful or helpful, be able to get rid of or eliminate bad traits by mastering science and technology based on religious teachings. The increase in knowledge in human life is very significant. Multi-dimensional human beings with all their aspirations and hopes, with all their talents and emotions, with all their abilities and limitations and with all their strengths and weaknesses need to be developed to be owned, controlled, and utilized as well as possible for the welfare of humans themselves. When the influence of change is so great as the advancement of science and technology in religious teachings is a means of filtering the extent to which the use of science and technology does not have bad consequences, this is the importance of mastery so that it is easy to control.

b. Ethics

Ethics is the science of decency or capital (Wahyudi: 1995) While morals are things that encourage people to do good actions as obligations or norms. Moral is also interpreted as a means to measure the rightness or not of human action.

A traditional literary work will always be related to the elaboration of religious teachings which are structured in such a way in the form of an implicit interpretation so as to give rise to educational values. Literary works in Bali contain two main things, namely: 1) have their own artistic values, 2) have spiritual values of humanity or universal truth. In this study, of course, there are many useful educational values for students and the wider community in general, especially for Hindus who are able to mature humans both physically and spiritually. The values of Hindu religious education in the story text of *Anusasana Parwa* include Hindu Leadership, Guru *Bhakti* Values, and *Catur Paramitha* Values.

3. Hindu Leadership Value

Among the aspects of leadership concerns the understanding and function of leaders to create a prosperous and harmonious society. Leadership is a basic concept of wisdom that must be used as a basis for action by leaders. The wisdom of the leader will be successful if implemented by an ideal leader. A leader essentially must have character herois, good qualities to increase people's prosperity and become the backbone of society

(Suhardana, 2008). The criteria for leadership according to the Nitisastra Library contained in the *Anusasana Parwa* story include:

- a. *Prajna*, as quoted in the following passage from *Anusasana Parwa*. Kings must uphold science, uphold holy teachings, serve the good of the people, act fairly, and be generous (Nurkanca, 2008). From the story quote above, it is meant that a leader must be wise and prudent and master science, technology, religion, and can be used as a role model or role model for his people.
- b. *Utsaha*, as quoted in the following passage. The main obligation of a king is to protect his people or provide a sense of security to his people and provide welfare to them, and devote himself to the Gods and Brahmins (Nurkanca, 2008). From the quote above it is meant that a leader must be able to be proactive, creative, and take initiative, as well as be innovative and be willing to devote himself selflessly for the welfare of his people. A leader must be able to provide a sense of security and comfort to his people.
- c. *Sakya Samanta*, this value is explained in the following section. The king can't be too hard but also can't be too soft. People who sin if they are not given punishment will cause other people to do wrong too. But the punishment must be given as fairly as possible (Nurkanca, 2008). From this quote it is meant that a leader must be able to control or supervise subordinates effectively and efficiently. Leaders must also be productive and must have the courage to act decisively and fairly, including punishing those who are guilty in the fairest way without favoritism (Subagiasta, 2010).

4. Guru Bhakti Values

Guru *Bhakti* comes from Sanskrit, namely, Guru means a person who provides various kinds of knowledge, while *Bhakti* means respect or prostration of devotion to teachers who have provided various kinds of education. So Guru *Bhakti* is a form of respect or prostration to teachers who have provided various kinds of knowledge and education. The relationship between teacher and sisya is so closely intertwined in the learning process. Both are components that determine a learning process goes well. Therefore, not only the teacher must be active, but students must also have good quality, students with good quality so that later they become students with noble character must first have the attitudes and principles of the *Guru Bhakti*. *Guru Bhakti* discipline can be carried out by sisya by following the rules in the Vedic scriptures. By applying *Guru Bhakti* attitude in the learning process, students will be able to manifest various images of deity within themselves. Sisya will be a pioneer in carrying out *Dharma* or be an example in good deeds. The application of the *Guru Bhakti* discipline can be seen in the story of *Jabala Satyakama* in the Chandogya Upanishad. In the narration of the story, it is told how *Satyakama* obeyed all orders from his teacher and answered all his teacher's questions honestly. Sarasamuscaya reiterates in the following sloka excerpt:

Guruna vairamirbhando na kartavyah kadacana

Anumanyah prasadyacca guruh prddho vijanata

Translation:

What students should do is not answer lying to the teacher, if the teacher is in a state of anger, is angry, make the atmosphere around him calm, cheer up, try to display everything that pleases him.

Based on the sloka above, sisya in implementing the discipline of a devotional teacher is to maintain honesty and try to make the teacher happy through sisya's servant to her teacher. Likewise, following the teacher's orders and paying respect to the teacher with sincerity, even if you only give one letter (Ramayulis, 2007). *Satyakama* had just been accepted as a sisya from Gautama as his teacher and did not directly impart knowledge but was asked to look after the cows. *Satyakama* happily followed his teacher's

orders to herd 100 cows. The Guru *Bhakti* values contained in the *Anusasana Parwa* story can be described as follows:

a. Guru's devotion to *Guru Rupaka*

Every child is obliged to serve their parents, because parents are the embodiment of *Ida Sang Hyang Widhi Wasa* who is real in this world. The visual teacher who contains and raises and educates his children with love, then the child's duty is to serve his parents, as in the story excerpt below. Yudisthira also announced that he would not take any policy without the blessing of his father Drestarastra (Nurkanca. 2008).

With the story quote above it can be explained that although Drestarastra is not the biological father of Yudisthirai, but Yudistira still takes a policy on the blessing of Drestrastra and Yudisthira always respecting his uncle. The attitude of Dri, a Yudisthira, is a reflection of a suputra child. As a child, it should always be devoted to parents, because parents who guide with tenderness and beam of affection. Parents who educate the first time with various religious knowledge, noble character so that later they will grow into children who have a suputra personality (Raharjo, 2010). A good child is a child who always reflects *Astuti Bhakti* God in accordance with *Dharmaning Putra Sesana*. In the book of Sarasamuscons Sloka 241 as a guide.

*Pita mata ca rajendra tusyato yasya dehinah, iha
Pretya ca tasyatha kirtirbhavati sasvati*

Translation:

Every devotee of parents, makes the parents very happy and satisfied, both now, and then, still get praise about kindness (Kadjeng, 1997).

Sloka above explains that a child who is always confusing and loves his parents to get happiness in life and all the paths taken always get abundant blessings and gifts. It can be seen from the story of a child's devotion by Sri Rama who sincerely carried out his father's orders to wander in the middle of the forest. What his father said was always carried out without any feelings forced and complaining, because it was based on a sense of service that was so sincere that the Rama received a gift of protection and fame. During the modernization era the teacher's devotion to the *Rupaka* teacher can be realized by:

- 1) Follow and carry out parents' advice,
- 2) Help parents in carrying out their duties,
- 3) Uphold family honor,
- 4) Help and pay attention to the health of parents if they are sick,
- 5) Carry out the *Pitra Yadnya* ceremony as it should.

Basically the teachings of the *Bhakti* teacher must be applied in life, if this teaching is not applied then life will be overwhelmed with suffering, misery and always be afflicted with disaster and disaster. Therefore to realize happiness in life, what must be done is to serve the teachers. Humans who always instill a sense of devotion to teachers are those who are always border, protected, and get extraordinary gift (Lestari et al, 2019). The teacher is actually a person who is able to release the darkness in life and be able to guide the light of a happy life. Because the teachings of *Bhakti* teacher are guides to be able to achieve and realize the main happiness.

b. Value *Catur Paramitha*

The word *Catur Paramitha* comes from Sanskrit. From the word *catur* which means four, and *paramitha* means the main nature and attitude. So *Catur Paramitha* has the understanding of four main attitudes that should be used as a foundation of her and her. *Catur Paramitha* is one of the foundations or guidelines for carrying out moral or ethical teachings in the teachings of Hinduism. A leader should equip himself with the teachings of *Catur Paramitha*. In the story of *Anusasana Parwa* we can find the main attitude elements that must be possessed by the leader, namely:

1) *Maitri*

Maitri means a leader must be able to see others as close friends, both seen from the position as fellow creatures created by God and from the purpose of his life. Leaders must also be able to put themselves good at finding friends and associating, as in the following story quote. Monitor with enemies that are indeed worthy of being invited to make peace and the enemy that deserves to be attacked. Whether he is a teacher or friend, when doing a summons must be removed (Nurkancana, 2008). The story quote above as a leader can put himself in the right position and be able to be wise without involving his selfishness.

2) *Karuna*

Karuna this means that a leader must be able to provide assistance to people who need it. A leader should be compassion and distance himself from envy and jealousy. As in the story quote below. With a clean soul the king must be able to control his anger and all the decisions he took must be in accordance with the Scriptures (Nurkancana, 2008). The quote above explains that as a leader must be able to control himself, meaning a leader must be able to foster patience in himself to create a compassion and keep away from the attitude of jealousy and envy.

3) *Upeksha*

Upeksha means that a leader should not pay too much attention to the words of others, in the sense that it is not easily affected and pitted by sheep, as in the following quote. The king must not be too trusting towards others, even though he himself (Nurkancana, 2008). The quote of the story explains that as a leader must be able to show and provide positive energy for his servant, so they have motivation and have a reason to continue to do good. Therefore trust must be followed by the care of the leader towards his own servant, and also as a leader must prioritize the truth in carrying out his duties.

4) *Mudhita*

Mudhita is a leader who must always try to get the sympathy of others, as in the following story quote. The kingdom could not be protected by simplicity. Therefore a king must have two qualities, namely innocence and cunning (Nurkancana, 2008). This story quote illustrates that a leader should have two traits, namely the nature of innocence and the nature of cunning. The nature of this innocence must be based on the teachings of *Tri Kaya Parisudha* that is always thinking, saying, and doing good. There for a leader must always pay attention to a cheerful and happy, friendly and polite attitude. In this case three factors need to be considered, namely:

- a) Semita or show a sweet face, not frowning.
- b) Waktra or always say good, right and attractive words, do not let people look away.
- c) Rich or show a gentle and polite attitude.

Basically, the teachings of *Catur Paramitha* contained in the story of *Anusasana Parwa* should be realized in this life. Thus among us the creatures of God can live side by side, harmonious, harmonious, harmonious, and peaceful (Untara, 2020). The teachings of *Catur Paramitha* as the realization of the teachings of *Tat Twam Asi* should be used as a guide by humans to realize a perfect life.

Conclusion

Anusasana Parwa which is the 13th part of 18 full *Parwa* of the Mahabharata crown or often known as *Asta Dasa Parwa* Mahabharata. *Anusasana Parwa* is divided into two syllables namely *Anusasana* and *Parwa*. The word *Anusasana* comes from the

Sanskrit language which has the understanding of behavior that has a relationship with this story is as a way to maintain an attitude in carrying out a good life as a leader. Whereas *Parwa* means part or episode. So *Anusasana Parwa* is part of the Mahabharata story which contains elements of manners or ethics that must be able to be built by someone.

Hindu religious education can be interpreted as a process of learning/ changes in human behavior, based on the teachings of Hinduism. In the learning process, humanity (Hindus) is invited to change bad behavior or views (*Asubha Karma*) into good behavior (*Subha Karma*) with the aim that their lives are always on the path of *Dharma* (truth). If his life is always on the *Dharma* road, then he will find happiness physically and mentally (*Moksa*). So in the meaning of Hindu religious education so that in peeling His teachings must be carried out from stage to stage. Like philosophy about religion, Hinduism must also be based on beliefs, so that the teachings can be felt directly in human life. The practice of Hindu religious education can be applied at every time or time, and under any circumstances and through any media, such as the use of the text of the story of *Anusasana Parwa* as a medium to understand the values of Hindu religious education in literary works so that it can be realized in family life, as well as the wider community.

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