

## **The Role of Extracurricular Activities in Internalizing Hindu Religious Values at SD Negeri 3 Amparita**

**Ketut Erawati<sup>1</sup>, I Made Luwih<sup>2</sup>**

<sup>1</sup>SD Negeri 3 Amparita, Sulawesi Selatan, Indonesia

<sup>2</sup>Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia

<sup>1</sup>ketuterawati31@guru.sd.belajar.id

### **Abstract**

This study aims to determine the role of extracurricular activities in internalizing Hindu religious values at UPT SDN 3 Amparita. The method used is qualitative with a descriptive research approach. Data collection was carried out using interviews, observation, and documentation. The research subjects consisted of teachers and students at UPT SDN 3 Amparita. The results showed that extracurricular activities play an important role in internalizing Hindu religious values. Extracurricular activities carried out at UPT SDN 3 Amparita are in the form of spiritual activities, joint viewing activities, introduction to Hinduism, and moral lessons. These activities increase students' awareness of Hindu values and assist them in integrating them into their lives. The results of this study indicate that extracurricular activities are one of the effective efforts in strengthening the internalization of Hindu religious values at UPT SDN 3 Amparita.

**Keywords: Extracurricular Activities; Hinduism, Internalization**

### **Introduction**

Recently, there have been rampant brawls, immorality, bullying, violence, or the use of drugs among teenagers. This is caused by many factors such as unrestricted viewing, lack of useful activities, plenty of free time, and lack of moral provisions received. For example, the number of brawls in Makassar increased from only 2 cases in 2020 to 14 cases in 2022. The gap that occurs in schools can be the main cause of the problems of brawls, immorality, bullying, and violence among teenagers. Schools that have a gap between students who are high achievers and from high-income families and students who are low achievers and from low-income families can cause frustration and dissatisfaction in students from low-income families. This can lead them to seek recognition and respect among their classmates, which can lead to brawls, immorality, bullying and violence. Therefore, it is important for schools to reduce disparities and create an inclusive environment for all students in order to reduce these problems.

Basically, Indonesia is a religious country, where the population should have a strong foundation in morality and religion. The increase in juvenile crime rates may be due to a lack of education or the neglect of religious education. Therefore, it is important to internalize the value of Hindu religious values to students. This is expected so that students can cling to Hindu teachings to increase students' moral provisions and can also fill students' spare time with useful activities.

Hinduism is one of the oldest religions in the world that has a unique historical background. According to the book *Introduction to Hinduism for College*, the word "Hindu" comes from the Greek, "Hydros" or "Hidos," which refers to the culture or religion that developed in the Shindu River Valley. The word "Hydros" means water, and in the Vedas, water means "tirtha." Therefore, Hinduism in Bali means "tirtha religion" because every ritual activity always uses holy water.

Hindu views emphasize the importance of self-awareness. They realize that humans are the source and core of existence and freedom, and that the ultimate goal of Hinduism is to achieve awareness of ourselves and God. Thus, Hindu ethics are based on the need to balance individual desires, emotions, and ambitions to direct them towards a harmonious life on earth. In the Hindu view, there are no terms of good and evil, or heaven and hell, but rather the concept of self-awareness to achieve religious goals (Budiadnya, 2020). Given the importance of student character building from an early age, internalization of Hindu religious values in elementary schools is important in order to create students with good character. Internalization is a process of instilling values to students. So the internalization of Hinduism is a process of instilling Hindu religious values to students. This is done with the hope of implementing the Vedic teachings to improve the quality of human life. Thus, the ultimate goal to be achieved is to achieve moksha (happiness in the afterlife) as well as *artha* and *kama* (happiness in the world) (Titib, 2003).

This research was conducted at UPT SDN 3 Amparita Kec. Tellu Limpoe Kab. Sidrap which has carried out Hinduism internalization activities in its extracurricular program. Hindu extracurricular activities at UPT SDN 3 Amparita include watching activities together where students are asked to watch and listen to short animations and *tirtayatra* activities where students will take a study tour to the nearest religious place.

Previously, there have been several studies that have made the internalization of Hinduism the focus of research. First, Murtini et al (2019), they found that the process of internalizing the value of Hindu religious education in forming students with noble character is through the process of learning, habituation, exemplary, development of school culture. They also found that the internalization of Hindu values can shape the character of students who are religious (*sraddha* and *bhakti*), disciplined (*yoga sadhana*), polite and friendly (*samiksantam*), honest (*satya*), and caring. Furthermore, Purnomo (2018) conducted a process of internalizing Hindu religious values through the Bhagavad Gita Digital Learning application which produced students whose characters were religious, disciplined, calm and socially generous. Furthermore, Yuni et al (2020) also examined the improvement of student personality through the internalization of Hindu values. They carry out the internalization process through Hindu spiritual activities. They divide the internalization stage into several parts, namely the stage of providing knowledge, the stage of understanding, the stage of habituation, and the stage of internalization. In addition to the existence of several studies that have the same focus as this study, researchers in the study want to focus more on the research on the internalization process that occurs in schools, especially in extracurricular activities because it can be seen that previous studies have not been able to see how the process of internalizing Hindu religious values in extracurricular activities.

## Methods

This research used a qualitative approach. This research design is descriptive. This research was conducted at UPT SDN 3 Amparita, Tellu Limpoe sub-district, Sidrap district. Data were collected using observation, interviews, and documentation. Data will be analyzed using observation, understanding and interpretation of each fact or data that has been collected as well as the relationship between facts (Moleong, 2013). The key informant in this research is the Hindu Religion teacher as the one in charge of Hindu Religion extracurricular activities and the supporting informants in this research are administrative staff and UPT SDN 3 Amparita students who take part in Hindu religious extracurricular activities. Furthermore, the data obtained will be selected and rearranged to obtain simpler concepts so that they are relatively easier to understand.

## **Results and Discussion**

### **1. Extracurricular Activities**

Article 3 of the National Education System Law No. 20 of 2003 mandates that extracurricular activities must be held. National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The rules that apply in educational institutions to enable the development of students' abilities have been implemented, so that extracurricular activity programs can be referred to as self-development programs. This is because the purpose of the program is to provide opportunities for each learner to develop their skills. (Bugin, 2011)

Achieving optimal educational goals requires more than just the learning process in the classroom, because it will only develop the cognitive aspects of students. The development of affective and psychomotor aspects can be obtained through direct appreciation and experience. In addition, the teaching and learning process does not have to take place in the classroom alone, but must also be complemented by extracurricular activities outside of class hours.

#### **a. Hinduism Extracurricular Activities**

Every educational institution has a well-designed program so that learning objectives are achieved. In accordance with Law No. 20 of 2003, education is a planned effort to create a conducive learning environment, so that students can develop optimally, both in terms of spiritual, self-control, intelligence, morals, and skills needed for themselves, society, nation and state. Schools must provide a variety of positive activities for their students, according to the interests and talents of the students. UPT SDN 3 Amparita, which is also one of the educational institutions, especially at the elementary school level, also has plans and programs that are expected to develop student potential. One of these programs is the extracurricular program

Hinduism extracurricular activities are an activity established to help students to better understand and appreciate the teachings of Hinduism. It aims to enhance the spiritual abilities of the participants, help them get to know and understand more about the teachings of Hinduism, and help them become closer to God. Hinduism extracurricular activities include activities such as teaching, study, understanding, and worship of the teachings of Hinduism. Participants are expected to develop their spiritual skills and knowledge through these activities. Through these activities, participants can also gain spiritual awareness to become a better person.

UPT SDN 3 Amparita has several Hindu extracurricular activities, namely as follows:

#### **1) Watching Together Activity**

Film is one of the communication media that is very useful to convey the reality that occurs in everyday life. Movies have the power to tell the reality of society. According to Effendi (2003) film is a moving image that comes from culture and can function as a means of artistic expression. Film as mass communication consists of various technologies such as photography and sound recording, fine arts, theater, literature, architecture, and music.

There are many advantages of using movies in learning. Amalia et al (2019) state that movies can introduce learners to real situations and sometimes to the world of imagination. Secondly, movies allow learners to absorb input more optimally by using two senses, namely hearing and vision. Third, movies offer opportunities to develop

speaking skills. Fourth, movies can increase motivation, develop students' intercultural communication. Fifth, it prepares learners to become global citizens as movies are one of the main channels through which learners can be exposed to what is happening in the real world. Sixth, Movies are a visual medium and a good starting point for learners to explore and experience other cultures.

The movie used for watching together by the students of UPT SDN 3 Amparita is the movie "Little Khirsna" The Little Krishna movie which is currently being loved by many people has been aired by a national private television station with limited episodes. The movie tells the journey of Krishna's childhood life, which is the incarnation of God Almighty. The beautiful and attractive animation is packed with elements of religious education, especially Hinduism, which is clearly implied in it. From the packaging given, it is clear that this movie is intended for a children's audience with the aim of teaching virtues and religious values as early as possible. Besides the little khisna movie, there are also other movies such as the Ramayana and maha bratha.

The short story of Little Krishna is the struggle of a little boy (Krishna who is the incarnation of a god) in the face of Kamsa who wants to get rid of Krishna because he is considered the god of his death, various ways continue to be done by Kamsa through his messenger demons but the effort always fails. Krishna is a jolly and funny little boy who spends his days playing with his friends (Balaram, Madhumangal, Subala, Radha, Vishakha-Lalita, Hamsi the calf, and Dadiloba the funny monkey) and often playing pranks.

The moral values contained in the carita little khrisna. To prioritize the path of mediation, peace. Because, peace is above all. When peace is deadlocked and we know that if we give in there will be people who do destruction and evil, then we are obliged to take up arms against the wrath of angkara for the sake of goodness, truth and peace. In Hinduism, a person who dies in a state of war will attain moksa. Likewise, Sri Krishna said in the Bhagavad Gita, a person who dies fighting will ascend to the planet heaven. the moral is to prioritize the path of mediation, peace. Because, peace is above all. When peace is deadlocked and we know that if we give in there will be people who do destruction and evil, then we are obliged to take up arms against the wrath of angkara for the sake of goodness, truth and peace. However, again the war must be based on the intention of truth, virtue, and for the sake of peace. Even though we have to face our own brothers, sometimes we can't help but be willing to uphold *dharma*. Arjuna who could not bear the war against his brother, Kurawa, his grandfather Bhisma, his teacher, Drona, was given advice and guidance by Sri Krishna who revealed himself as the person of God Almighty.

The short story of Ramayana is a story that tells about a person known as Sang Rama who ruled in the Kingdom of Kosala, north of the Ganges River, its capital Ayodhya. It begins with the story of Prabu Dasarata who had three consorts, namely: Kosalya, Kekayi, and Sumitra. From Dewi Kosalya, Sang Rama was born. Sang Rama participated in a competition to marry Sita at the end of the story Rama and Sita did not live together. Sita then plunges into the sea of fire made by Lakshmana to prove her purity.

The Ramayana tells the story of relationships between people with obligations, mapping the ideal characters of a king, wife, servants, subordinate employees and brotherly relationships (Abimanyu, 2014). The story is divided into seven books called saptakanda which are continuous books. The Ramayana begins with the introduction of Rama who is the son of Prabu Dasaratha, the ruler of Ayodya. Prabu Dasaratha had

three consorts Kosalya, Kekayi and Sumitra and four sons, namely Rama, Bharata, Laksmana and Satrugna. Ethical values in the Ramayana story:

- a) Loyalty.
- b) Respect parents.
- c) To keep the truth.
- d) To be brave.
- e) A sense of inferiority.

The Mahabharata is an ancient literary work said to have been written by Bhagavan Byasa or Wyasa of India (Garjon, 2013). It consists of eighteen books, hence the name *Astadasaparwa*. However, some believe that the story is actually a collection of many stories that were originally scattered, collected since the 4th century BC. In brief, the Mahabharata tells the story of the conflict between the five Pandavas and their cousins, the hundred Koravas, over the disputed right to rule the kingdom of Kuru, with the seat of government in Hastinapura. It culminates in the *Bharatayuddha* war at Kurukshetra and the battle lasts eighteen days. The Mahabharata also tells the life of Prabu Santanu (Çantanu). He was a king from the Kuru family who became the king of Barata kingdom. He had a consort named Dewi Gangga, and a son Bisma. The content of the epic Mahabarata largely tells the life of Santanu in the kingdom of Barata. Together with his consort Dewi Gangga, they were blessed with a son named Bisma. Besides containing heroic stories (*wiracarita*), the Mahabharata also contains Hindu values, mythology and various other instructions. Therefore, the Mahabharata story is considered sacred, especially by Hindus. part of the Mahabharata, such as *Adiparwa*, *Wirataparwa*, *Bhismaparwa* and maybe also some other *parwa*.

Values in the Mahabharata story:

- a) *Dharma* Value (Supreme Truth) The core of the Mahabharata story is the conflict (war) between his cousins (Pandavas vs. Hundred Kuravas), the descendants of Bharata.
- b) The value of loyalty (*Satya*)
- c) The value of education.
- d) *Yajna* value (holy sacrifice and honesty)

## 2) *Tirtayatra*

Tourism is an activity where a person or group of people travel from their place of origin and leave it for a while with the aim of enjoying recreation or to fulfill diverse desires (Pendit, 1994: Pitana, 2005). According to Kodhyat (1998), tourism is defined as a process of temporarily moving from one place to another, to achieve balance and happiness through social, cultural, natural and scientific experiences. Burkart & Medlik (1987) explain tourism as a temporary trip of people from their daily environment to a destination with economic, social, cultural, political, religious, health, and other purposes. In accordance with Indonesian Law number 10 of 2009, tourism is defined as a travel activity carried out by a person or group of people for the purpose of recreation, personal development, and studying the uniqueness of tourist attractions in the place visited.

Lately, various forms of vacation are becoming increasingly developed, including religious tourism. The phenomenon of religious tourism has begun to spread among the public, for example, the tirta yatra activities of the Hindu community in Bali. In some communities, religious tourism can become a monthly or annual routine. Religious tourism provides an opportunity to feel happy and calm (refreshing), as well as increase knowledge about historical and valuable locations. In addition, religious tourism also increases awareness of the majesty of God (*Ida Sang Hyang Widhi Wasa*). Thus, not



only mental health is obtained from religious tourism, but also merit because this tour can be interpreted as worship to strengthen faith.

Hinduism teaches various ways to achieve closeness to God through yoga, meditation, *beriyadnya*, knowledge, and others. Among these various ways, one of the easiest and can be done by everyone is through Religious Tourism, which is also called *tirtayatra*, *dharma yatra*, and *vita sagara* in Hinduism (Aryanatha, 2019). *Tirtayatra* or holy journey is a religious activity to improve spiritual life (spirituality) by visiting holy locations, worship, meditation and *japa*. *Dharma Yatra* is a holy journey for Spiritualists to spread the teachings of religion in places considered holy. *Vita Sagara* takes a holy journey in the form of sailing the ocean. (Aryanatha, 2019)

*Tirtayatra* in Balinese colloquial language is understood as *Tangkil* to temples. Temples or shrines in Bali are deliberately built by our predecessors places that are able to provide spiritual radiance or vibrations. Or places that are able to generate aura and vibrations of purity, as well as peace of mind. A place that supports concentration to worship before *Ida Sang Hyang Widhi Wasa*. *tirtayatra* is very holy, more important than purification with *yadnya* So *tirtayatra* is a holy journey to get or obtain holy water. *tirtayatra* is understood as a journey to holy places or temples where the goal is to worship to obtain holy water or *tirtha*. Through devotion we gain purity, with purity we gain glory, with glory we gain honor, with honor we gain truth, (Yayur Veda, XIX, 30).

*Tirtayatra*, is clearly described in Sarassamuscaya. The following deals with the *tirtayatra* in Sarasamuscaya:

*Akkrodanasca rajendra satya silo drdawratah, atmopamasca bhutesu, sa tirthapalam asnute* (Kajeng, 1997).

Translate:

Some people have this kind of behavior, they are not overwhelmed by anger, they are really firm in their brata, they are compassionate towards all beings, such a person has the reward of *tirtayatra*. *Tirtayatra* means traveling around with the holy intention of visiting holy places.

*Sada daridrair api hi sakhyam praptum naradhipa, tirthabhigamanam punyam yakner api wisiyate* (Kajeng, 1997).

Translate:

Because the virtues of *tirtayatra* are very holy, more important than performing *yadnya*, can be done by the poor.

*Tirtayatra* is considered a very important act in Hinduism. In fact, performing it is more important than performing *yadnya* (ceremonies). It can be done by anyone, including poor people. Conversely, even if one is rich, if one has never fasted or bathed in a holy place, then one is considered poor in terms of spiritual activity.

Aryanatha (2019) says that there are 4 means and benefits of *tirtayatra*:

- a) Through *tirtayatra*, we can increase *sradha* by performing *bhakti*, worship, *japa*, meditation and recitation of scriptures and *dharmagita* in a distant holy place.
- b) *Tirtayatra* causes a process of mental and physical refreshment for us who were previously bored by the daily routine of work.
- c) By doing *tirtayatra*, we can expand our horizons in realizing how great *Ida Sang Hyang Widhi* is as the Creator, increase purity, and get closer to God.
- d) By reading the scriptures, singing *dharmagita*, *japa*, meditation, we can increase our understanding of the values contained in the teachings of Hinduism.

From the results of *tirtayatra*, one can increase *sradha* by doing *bhakti*, prayers, *japa*, meditation and recitation of scriptures and *dharmagita*. This can help to refresh mentally and physically, increase purity and understanding of the values contained in the teachings of Hinduism. Thus, he can get closer to God. UPT SDN 3 Amparita

conducts *tirtayatra* activities at least twice a year or once a semester. This activity is carried out at the end of the semester or after the end of the semester exam. One of the *tirtayatra* destinations usually visited by UPT SDN 3 Amparita is Pura Giri Natha, a temple located in the Makassar area, South Sulawesi. It is about 4 hours drive from the location of UPT SDN 3 Amparita. This temple stands in the mountains and is surrounded by large mangrove trees. This temple is one of the most important sacred places for the Hindu community in Makassar and its surroundings. The temple has existed since the 17th century and is considered the spiritual and cultural center of Hinduism in the area. Giri Natha Temple has a main temple and several other buildings scattered around it. Every Sunday, the locals will gather at the main temple to worship. Giri Natha Temple is also a popular place for a stroll in Makassar, with many tourists and travelers coming to enjoy the beauty and spiritual atmosphere offered there.

### 3) Making *Ketupat* Plaits

*Ketupat* is a cultural product of various ethnic groups in the world. Its making is carried out in daily life from an early age which requires knowledge of materials and manufacturing techniques, social-emotional internalization in cooperation, and language as a communication tool. The study aims to describe the development of plural intelligence, consisting of cognitive, physical-motor, social-emotional, and language intelligence as a result of the practice of making *ketupat janur*. It was found that the practice of making *ketupat janur* can develop cognitive, socio-emotional and language intelligence in a very good category. Optimizing the development of children's cognitive, social-emotional and language intelligence can be done using activity projects that are attached to everyday life such as the practice of making *ketupat janur* tailored to the needs of children at UPT SDN 3 Amparita.

To make *ketupat*, especially the plaiting, requires its own creative power in order to produce woven mushroom bags that have artistic value. Not everyone can make *ketupat* and to be able to make it you need to learn to weave it. In terms of its shape, the *ketupat* has artistic value. Thus *ketupat* becomes a cultural work of art. When viewed from its means, the *ketupat* is a cultural expression that contains a philosophy of life that is very beneficial for human life, namely as a basis for behavior and action.

All activities carried out by Hindus are basically for mutual happiness, especially the name *ketupat*, as a means of *upakara* for offerings that are done with skilled hands. In Bhagawadgita, III, 14 it is mentioned;

*Annad bhavati bhutani, Parjayad annasambhawah, Yajna bhavati parjanyo, Yajna karma samudbhawah.*

Translate:

Because of food, beings can live. Because of rain the food grows, Because of offerings the rain falls Offerings exist because of work (*karma*).

From the above sloka the word *anna* (m) is Sanskrit and then entered the Balinese language *annam* (an) which means food. In Bali, when someone mentions *anaman* (*alus singgih*), it means *ketupat* (Bahasa Indonesia), then it becomes the *lumbrah* language, namely: *Ketipat*, and we often hear "*numbas anaman*" means buying *ketupat* (*meli Tipat*), which essentially means buying food.

Philosophical means contained in *ketipat nasi* as a tribute and a form of gratitude and expression of gratitude to God Almighty in this case Dewi Sri who has bestowed His people with fertility, Hindus process rice or rice in various forms such as porridge, rice, snacks and *ketupat*. All processed from rice materials are used in *upakara*. If Hindus who are farmers in Bali before harvesting their paddy must use *upakara* which is called *mabyukukung*, where this *upakara* uses various types of *ketupat*, but now we can rarely find it because of the land conversion that is encroaching on our agriculture.

## 2. Internalization of Values

According to the Big Indonesian Dictionary (KBBI) Online, internalization is defined as the assessment of and recognition of doctrines, doctrines, or values, and thus the belief and correct perception of doctrines or values manifested in attitudes and actions.

On the other hand, according to Mulyasa, internalization is the assessment and exploration of values so that they become embedded in every human being (Mulyasa, 2011). Internalization is to appreciate, deepen, and master thoroughly through instruction, instruction, and so on. Therefore, internalization is the process of instilling thoughts, attitudes, and behaviors into a person, through coaching, guidance, etc., so that students reflect the values in their daily behavior in accordance with the expected standards (Semara, 2021).

Furthermore, the means of value comes from the Latin word *valere*, which means useful, capable, applicable, so that value is defined as what is considered good, useful, and most just, based on individual or group beliefs. According to Sutarjo, value is a person's preference to do something based on the value system he believes in and is reflected in his behavior (Adisusilo, 2017). In addition, Stiemann's concept of value quoted by Sturgeo is that value is what gives life Means, the starting point and purpose of life, which provides standards, value is what is maintained, and what colors human behavior. It can energize you. Values and ethics are closely related because values concern patterns of thought and behavior, not just beliefs (Adisusilo, 2017).

It can be concluded that values play an important role in human life. Values provide standards that can be used to assess human behavior. In addition, values are also closely related to ethics, where ethics play a role in regulating human behavior. To internalize values, education plays an important role in helping humans to absorb and make values their own.

### a. The Value Internalization Approach applied at UPT SDN 3 Amparita

There are 4 kinds of internalization approaches applied by the school in instilling Hindu religious values in extracurricular programs. The types of internalization applied are based on Aris Shoimin (2014) as follows:

- 1) Experiential approach is a teaching technique that develops values through a hands-on learning process. It gives students the opportunity to experience spiritual learning individually or in groups. The watching together activity is a direct activity process carried out every Saturday at UPT SDN 3 Amparita. Furthermore, the Tirta Yatra activity is also an activity carried out using the experiential approach because students in groups directly visit nearby spiritual places such as the Giri Natha Temple.
- 2) Habituation Approach, which is behavior that is carried out spontaneously without prior planning and carried out without thinking about it. Creating learning habits, provides opportunities for students to carry out the universal values of teaching, both individually and in groups. The activity of watching together is also classified as an activity that is familiarized to students. So students not only gain knowledge from the teaching given by the teacher, but also get used to getting teaching from what they watch.
- 3) The exemplary approach is to build harmonious social relationships among school members that reflect attitudes and behaviors that promote universal values. This approach can also be illustrated in stories to illustrate indirectly how it is implemented. UPT students of SDN 3 Amparita can get examples from the characters in the movie "The Little Khirsna".



4) The Functional Approach is a way to teach values that emphasizes the benefits of values for students' daily lives in accordance with their level of development. After watching the little Krishna movie, the activity supervisor teacher will provide teaching related to what was found in the movie. Furthermore, in the *tirtayatra* activities that have been carried out at Giri Nata Temple, students are invited to worship *Ida Sang Hyang Widhi* and its manifestations and the holy spirits of ancestors. When someone sees a temple, they will be reminded of God or Gods that are worshiped. When entering the temple, what is seen is a variety of *palinggih*, statues, *pratima*, and reliefs. It is a tool to direct the human mind to God (*Ida Sang Yang Widhi Wasa*). In the center of the temple (*jaba pura*), there is a *kentongan* (*kulkul*) which is often beaten during the *piodalan* ceremony, as a sign that the ceremony is taking place. (Sarjana, 2019).

b. Strategies for Internalizing Hindu Religious Values at UPT SDN 3 Amparita

Noeng Muhadjir is quoted by Chabib Thoha as suggesting four strategies that can be used to instill educational values to students. This is important in the learning process that involves academic and non-academic. According to Thoa (2004) these strategies are:

- 1) The traditional strategy, counseling and habituation, is to state directly which values are good and which are bad. The defect of this strategy is that students only know which values are good and which are not good, but do not automatically practice them. In the extracurricular program of watching together the teacher will occasionally pause the film and convey which one is good and which one is bad. The above strategy is used in learning Hinduism by emphasizing religious and moral values. Teachers clearly explain good and bad values, and explain the consequences that may result from practicing these values. The teacher also emphasizes the importance of the relationship between religious values and social and moral values. In this way, students can understand these values and practice them in their lives.
- 2) The transinternal strategy includes teaching values by transforming them and promoting value transactions to internalize the values. In this strategy, teachers and students engage each other in the process of verbal and physical communication, as well as internal communication (personality) between teachers and students. The teacher serves as a source of information, provides examples and role models, and acts as a source of values inherent in the personality, while students receive information and make responses and receive physical and spiritual stimulation from the teacher. In the correct values that match the teacher's personality. This strategy is in line with religious and human values education. This is based on interviews with teachers often carried out on *tirtayatra* extracurricular activities. In *tirtayatra* or religious tourism to Giri Nata Temple, the transinternal strategy is used to teach divine and human values. Teachers help students understand the spiritual values contained in this sacred place by providing examples, role models, and explaining what they see and experience. Teachers also use verbal and physical teaching techniques to help students understand the spiritual significance of Giri Nata Temple. By helping students appreciate, live and respect the spiritual values contained in this sacred place, students will be able to develop personalities that are aligned with these spiritual values.

## Conclusion

Based on the results and discussion above, two conclusions can be stated. First, there are two types of extracurricular activities that can be categorized as activities that can internalize Hindu religious values. The extracurricular activity is a joint viewing

activity accompanied by a teacher every Saturday. This activity lasts for 60 minutes with "The Little Krishna" as the movie of choice. The teacher will provide teaching and explanation during and at the end of the viewing session. Next is the *tirtayatra* activity which is a religious tourism activity carried out at the end of each semester to the nearest spiritual location, which here is Pura Giri Natha. Teachers help students understand the spiritual values contained in this holy place by providing examples, role models, and explaining what they see and experience.

Second, the process of internalizing Hindu religious values that occurs in extracurricular activities is seen from two, namely from the approach used to internalize Hindu religious values and from the internalization strategy of Hindu religious values used. There are 4 types of internalization approaches applied by the school in instilling Hindu religious values in extracurricular programs, namely Experiential, habituation, exemplary, and functional approaches. These approaches are used to teach Hindu religious values. The experiential approach is in the form of watching together and *tirtayatra* activities. The habituation approach creates learning habits. The exemplary approach is obtained from the stories and characters in the movie The Little Krishna. While the functional approach emphasizes the benefits of values for students' daily lives. Furthermore, there are two strategies used in internalizing Hindu values through extracurricular programs, namely traditional strategies and transinternal strategies. The traditional strategy emphasizes talking directly about which values are good and which are bad, while the transinternal strategy includes transforming values, promoting value transactions and internalizing the values. This strategy is used in learning Hinduism and divine and human values. Teachers help students understand spiritual values by giving examples, modeling, and explaining what they see and experience. In this way students will be able to develop personalities that are aligned with these spiritual values.

## References

- Abimanyu, P. (2014). *Ajaran-Ajaran Emas Ramayana Mahabharata*. Yogyakarta: Laksana.
- Adisusilo, S. (2012). *Pembelajaran Nilai-Karakter: Konstruktivisme dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif*. Jakarta: Rajawali Pers
- Amalia, E. R., Kusri, N. R., & Ramadhani, P. (2019). Using films to teach listening comprehension. *IJEE (Indonesian Journal of English Education)*, 6(2), 119-132.
- Aris Shoimin. (2014). *Model Pembelajaran Inovatif Dalam Kurikulum 2013*. Yogyakarta: Ar-ruzz Media.
- Aryanatha, I. N. (2017). Tirtayatra sebagai Bentuk Wisata Religi Masyarakat Hindu di Bali. *Pariwisata Budaya: Jurnal Ilmiah Agama Dan Budaya*, 2(2), 66-71.
- Budiadnya, P. (2020). Nilai Nilai Pendidikan Etika Pada Relief Candi Sojiwan. *Widya Aksara: Jurnal Agama Hindu*, 25(2), 247-259.
- Bugin, B. (2011). *Metodologi Penelitian Kualitatif*. Jakarta: PT. Raja. Grafindo Persada.
- Effendy. (2003). *Ilmu Teori dan Filsafat Komunikasi*. Bandung: PT. Citra. Aditya Bakti
- Bukart, A. J., & Medlik, S. (1981). *Tourism: Past, Present And Future*. London: Universitas Michigan
- Garjon. (2013). *Komik Mahabharata: Pandawa Diasingkan*. Yogyakarta: Narasi.
- Kajeng, I.N. (1997). *Sarasamuscaya*. Jakarta: Hanuman Sakti
- Kodhyat. (1998). *Sejarah Pariwisata dan Perkembangannya di Indonesia*. Jakarta. Grasindo.
- Moleong, L. J. (2013). *Metode Penelitian Kualitatif. Edisi Revisi*. Bandung: PT. Remaja Rosdakarya.

- Mulyasa. (2011). *Manajemen Berbasis Sekolah, Konsep, Strategi dan Implementasi*. Bandung: PT Remaja Rosdakarya.
- Murtini, P., Wardhani, N. K. S. K., Sugita, I. W., Sudarsana, I. K., & Putri, I. D. A. H. (2019). Internalisasi Nilai Pendidikan Agama Hindu Dalam Membentuk Siswa Berkarakter Mulia. *Jurnal Penelitian Agama Hindu*, 3(2), 175-182.
- Pendit, I. N. S. (1994). *Ilmu Pariwisata, Sebuah Pengantar Perdana*. Jakarta: PT Pradnya Paramita.
- Pitana, I. G. (2005). *Sosiologi Pariwisata, Kajian Sosiologis Terhadap Struktur, Sistem, Dan Dampak-Dampak Pariwisata*. Yogyakarta: Andi Offset.
- Purnomo, I. M. B. A. (2018). Internalisasi Pendidikan Karakter Hindu Melalui Pembelajaran Bhagavad Gita Digital di Pasraman Gopisvara Buleleng. *Satya Widya: Jurnal Studi Agama*, 1(2), 183-190.
- Sarjana, I. P. (2019). Peranan Pura Dalam Meningkatkan Pendidikan Moral Dan Ketrampilan. *VIDYA WERTTA: Media Komunikasi Universitas Hindu Indonesia*, 2(1), 10-27.
- Semara, I. D. M. R. (2021). Nilai-Nilai Pendidikan Karakter yang Terkandung di Dalam Ritual Bersamaan Hari Kemerdekan di Pura Pucak Desa Pelapuan Kecamatan Busungbiu Kabupaten Buleleng. *Metta: Jurnal Ilmu Multidisiplin*, 1(1), 40-51.
- Thoha, C. (2004). *Metodologi Pengajaran Agama*. Semarang: Pustaka Pelajar Offset
- Titib, I M. (2003). *Teologi & Simbol-Simbol dalam Agama Hindu*. Surabaya; Paramita
- Yuni, I., Budiadnya, P., & Warta, I. N. (2020). Internalisasi Nilai-Nilai Agama Hindu Melalui Kegiatan Ekstra Kurikuler Keagamaan Dalam Peningkatan Kepribadian Siswa Berkarakter Mulia di SMA N 1 Jogonalan. *Jawa Dwipa*, 1(1), 1-11.