

## The Relationship Between Hindu Religious Education Learning Outcomes and Students' Affective Aspects

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### Abstract

This study aims to determine the relationship between Hinduism learning outcomes and the affective aspects of students at UPT SMPN 1 Tellu Limpo'e, Sidrap. This study uses a quantitative research design with a correlational approach. The population in this study were seventh grade students at UPT SMPN 1 Tellu Limpo'e. The sample selected was 32 students taken with stratified random sampling technique. The instruments used were questionnaire sheets and Hinduism learning outcomes assessment. The data analysis used was Pearson correlation analysis. The results showed that there was a significant relationship between Hinduism learning outcomes and the affective aspects of students at UPT SMPN 1 Tellu Limpo'e ( $r = 0.832$ ;  $p < 0.05$ ). The results of this study indicate that the higher the learning outcomes of Hinduism, the higher the affective aspects of students. Therefore, it is expected that religious teachers can improve Hinduism learning outcomes by developing creative and innovative learning strategies so that students can improve their affective aspects.

**Keywords: Learning Outcomes; Hindu Religious Education; Affective**

### Introduction

A person's ability to act in accordance with social norms and rules is largely determined by his or her behaviour. In accordance with Schopenhauer's Navism theory (Margaretha, 2020), a newborn baby's good and bad traits already exist. However, there are other factors that influence children's growth and development besides innate factors. According to John Looke's empiricism theory (Sagala, 2008), children are born into the world like a clean white paper and will be exposed to colours through their environmental experiences. William Stern (Sagala, 2008) states that the process of child development is influenced by both innate and environmental factors, uniting the two theories. In the family, school, and society, the child's personality is formed through the process of formal, informal, and non-formal education (Bee, 1981).

Talking about behaviour, which obviously has to do with how students feel. The affective component has recently started to be underestimated or given less weight. To improve the cognitive aspect, teachers concentrate more on their students. This is because neglecting the cognitive aspect will have a clear and immediate impact. For example, grades will be difficult for students whose cognitive development is retarded or neglected. One clear sign of a teacher's failure as a teacher is low student grades. Therefore, the majority of teachers always prioritise the cognitive aspect. Affective aspects, on the other hand, are more dangerous to consistently ignore. There will be no immediate negative effects of ignoring or underestimating the emotional aspects of students. A student's personality will suffer in the long run if the affective aspect is continuously neglected. For example, a dodgy student may have problems interacting with others or he believes he is superior to his peers, this is one example of the consequences of ignoring the full feeling point of view, assuming that he continues to

be ignored, the dodgy student can take advantage of his insight into terrible things. There are many dishonest hackers who are smart but do not use their knowledge for good. This is just one of the many negative effects that result from neglecting the emotional aspect.

Hindu Religious Education is one of the subjects that is closely related to students' emotional development. because this subject emphasises morals that teach students to be optimistic, respect each other, and anticipate the best for themselves and others. This subject can also teach students to appreciate and understand the culture and diversity of their environment to help them become contributing members of society. In addition, this subject teaches students to appreciate and value differences so that they can respect and value others and establish positive social networks. In Hinduism, many internal and external factors determine whether or not educational goals are achieved. Students' affective behaviour is one of the internal factors. In finding out about examples of emotional Hinduism students should be sought through cooperative efforts between student guardians and educators at school. Students who have a big soul will uphold the achievement of learning outcomes in Hinduism, and vice versa, students who have high knowledge in Hinduism will also have high emotionality. (Dwijia, 2020).

In order for students to become noble students who have *Sradha* and *Bhakti*, Hindu Religious Education plays a very important role in shaping their ethical behaviour. The birth of people who are noble and increase *Sradha* and *Bhakti* students can be a marker. The question arises as to what Hindu teachers should do to deal with innovations in education given that society, including Hindus, is plagued by individualism, commercialisation, and high consumption. Given the rapid development of science and technology, which should be accompanied by the development of *Sradha* and *Bhakti*. This attitude is often contrary to the teachings of Hinduism. Therefore, what needs to be done is to develop conceptual and multidimensional fundamental ideals while still being guided by the Vedas and indicators of the fundamental framework of Hinduism: Ceremony, morality (*tattwa*), and ritual philosophy (ethics). Education is expected to be able to educate intellectually or knowledge by increasing self-efficacy (belief) so that it can have motivation to learn in learning activities in addition to shaping behaviour and morals (Brookover, 1964).

A number of previous studies have examined the affective state of students. A learning model was used by D'Mello & Graesser (2011) to examine affective learning outcomes in the context of attitudes and interests. It has been demonstrated that this learning model increases students' affect. From this it is evident that affective aspects can be easily improved. In addition, Pohan (2017) found that reprimanding and advising students who make mistakes directly and using exemplary methods is one of the methods to improve students' affective aspects. In addition, Ermayasari & Harlin (2014) found a relationship between learning outcomes and students' affective domain.

Although there have been several exams that use emotional as an exploratory subject, no one has discussed the relationship between students' affective aspects and Hinduism learning outcomes. Therefore, the researcher would like to include this topic as a research variable. The researcher will make the assumption that there is a strong relationship between learning about Hinduism and how students feel.

## Method

This study uses a quantitative research design with a correlational approach to examine the relationship between learning motivation and Hinduism learning outcomes of seventh grade students at UPT SMPN 1 Tellu Limpo'e. The sample selected was 32 students taken with stratified random sampling technique. The instruments used in this

study were questionnaire sheets and Hinduism learning outcomes assessment. The data analysis used is Pearson correlation analysis to determine the extent of the relationship between learning motivation and Hinduism learning outcomes of seventh grade students at UPT SMPN 1 Tellu Limpo'e.

## Results and Discussion

### 1. Defenition of Effective

The indicator of whether the desired goals have been met is effectiveness. Meanwhile, Zen and Syafril (2017: 182) argue that education is said to be effective (ideal) if the results are in accordance with the plan or programme made previously (effective). If there are positive behavioural changes and the achievement of predetermined learning objectives, then the learning itself is effective (Susanto, 2016).

The role of effective teachers, effective learning conditions, student participation, and a supportive learning environment are inseparable from the effectiveness of a teaching and learning process (learning) (Sani, 2015). To achieve effective learning, several factors must be considered, including: 1) Teachers must be able to manage their teaching preparation; 2) a quality learning process which includes teachers delivering material in various ways; (3) The learning process makes good use of time; 4) Students and teachers have high motivation; 5) Teachers and students form productive and interactive relationships (Susanto, 2016). The achievement of a process of interaction between students and between students and teachers by using Hindu religious media in an educative situation to achieve learning objectives is a measure of the effectiveness of Hindu religious education learning as stated above. Or it can also be said to what extent the teaching and cultivation of Hindu religious materials and values has been carried out through interactions between students and teachers in the learning environment. Of course, certain techniques or patterns must be used to instil Hindu values and ensure that the desired results are fully achieved.

In general, Hinduism learning methods according to Wiana (1997) include the following: 1) *Dharma Wacana* is a method of teaching (delivering) Hindu religious teachings on certain days through a lecture pattern that involves listeners (community or students). or also in the learning process at school; (2) *Dharma Tula* (dialogue/discussion) is a teaching method where students participate in class discussions. The *Dharma Tula* method is used to provide opportunities for students with different intelligences, and students can use it to contribute to learning; (3) *Dharmagita*, also known as *Namasmaranam*, is a teaching strategy that consists of singing or reciting *palawakya*, chants, or repeating (chanting) sacred words, and singing or reciting verses. In order for students to develop character and understand religious teachings, educators (teachers) use the artistic senses of each student, especially sound or singing; (4) *Dharma Yatra* (Tourism) is a way of learning by going to sacred places or places that are thought to be related to the development of Hinduism. In presenting information about sacred places, holidays, culture, and the history of the development of Hinduism, the *Dharma Yatra* strategy is often used; (5) *Dharma Shanti* is a learning technique to instil mutual support, mutual empathy, and mutual care that is loaded with resistance. Students have the opportunity to get to know each other and develop a sense of love for one another through the *Dharma Shanti* educational method; (6) *Dharma Sadhana* (Demonstration) is a teaching method that encourages students to cultivate a genuine attitude of sharing and giving in order to foster social sensitivity. The purpose and objectives of Hinduism learning will be achieved well if religious teachers implement the six learning patterns correctly and consistently.

#### a. Affective Aspects

Learning involves mental processes as well as physical activity. According to Djamarah (2002), physical activity has a significant impact on education because it not only helps students learn but also teaches certain skills. Attitudes and values are associated with the affective domain. According to Spector & Ma (2019), some experts state that a person's attitude can be determined by changes if they have mastered high-level cognitive skills. Teachers pay less attention to the assessment of affective learning outcomes. Teachers favour the assessment of the cognitive domain. Student behaviour, such as focus on lessons, discipline, motivation to learn, respect for teachers and classmates, study habits, and social relationships, can be seen to have an impact on learning outcomes. Success in learning is influenced by the affective domain because it will be difficult for those who lack interest in a subject to learn effectively. On the other hand, people who are interested in a subject are expected to succeed in school. Therefore, every educator must be able to arouse the interest of their students in achieving the learning competencies that have been set (Uno & Mohamad, 2022).

#### b. Levels of the Affective Aspect

According to Sudjana (2009), the emotional area starts from a straightforward level to a confusing level. Among these phases are: internalisation is the process of integrating all these values into the characteristics of values, receiving (accepting / attending) stimuli from outside, responding (responding) appropriately, thinking (valuing), and managing values in the form of organisation.

- 1) Absence, especially sensitivity to external stimuli (stimuli) delivered to students in the form of problems, situations, symptoms, and others.
- 2) Responding or response, specifically how a person responds to external stimuli. This includes how accurately a person responds to external stimuli, how they feel, and how satisfied they are. Acquired responses are emphasised at this level of learning outcomes.
- 3) Valuing values and beliefs about symptoms or stimuli To accept and agree on existing values, this evaluation includes acceptance values, background, and experience.
- 4) Organisation, specifically the transformation of values into a management system, including the relationship between values and the importance placed on the values held.
- 5) A person's personality patterns and behaviours are influenced by his or her values or value internalisation, or the integration of all of a person's value systems. It incorporates each quality and its attributes.

#### c. Characteristics of the Affective Aspect

According to Haryati (2009), there are various emotional behaviours that consist of five important aspects: attitudes, interests, self-concept, values, and morals.

- 1) Attitudes are predicates that enable people to act in a favourable or favourable way towards an object. Positive things can be observed and imitated, then verbal information can be reinforced and moulded into attitudes.
- 2) Interest is a predicate coordinated through experience that drives individuals to acquire explicit items, exercises, understandings, and abilities with the end goal of consideration or achievement. The significance of interest lies in its intensity. Affective characteristics with high intensity usually include interest.
- 3) A person's self-concept is their judgement of their strengths and weaknesses. Other affective domains influence the target, direction, and intensity of self-concept. Self-concept can have a positive or negative direction, and its intensity can range from low to high on a continuum.

- 4) Beliefs about what constitutes good and bad behaviour are called values. The organisation of various beliefs about a particular thing or situation is how attitudes are formed.
- 5) Morals are related to the morals, ethics, and character traits of a person or group. Morality is about whether something is right or wrong in relation to other people. Morality is also often linked to a person's religious beliefs, especially with regard to the consequences of sinful behaviour.

From the explanation above, it can be concluded that the predicates that influence a person's behaviour and thinking are attitudes, interests, self-concept, values, and morals. Each of these predicates is related to a person's religious beliefs and has different intensities and characteristics (Daryanto, 1999; Sahlan, 2010).

#### d. Affective Aspects of Students of UPT SMPN 1 Tellu Limpo'e

Based on the research questionnaire conducted on 32 students related to the affective domain, there are the following results. In the attitude domain, the results showed that 65% of students had a positive attitude, 25% of students had a neutral attitude and 10% of students had a negative attitude. Furthermore, in the interest domain, the results showed that 90% of students had high interest, 7% of students had neutral interest and 3% of students had low interest. In the self-concept domain, the results showed that 78% of students had a positive self-concept, 20% of students had a neutral self-concept and 2% of students had a negative self-concept. Then in the realm of values, the results showed that 77% of students had positive values, 18% of students had neutral values and 5% of students had negative values. Finally, in the moral domain, the results showed that 92% of students had high morals, 8% of students had neutral morals and 0% of students had low morals. It can also be seen in the table below:

Affective Aspect	Category	Percentage	Average
Attitude	Positive	65%	Positive
	Neutral	25%	
	Negative	10%	
Interest	High	90%	High
	Neutral	7%	
	Low	3%	
Self-concept	Positive	78%	Positive
	Neutral	20%	
	Negative	2%	
Value	Positive	77%	Positive
	Neutral	18%	
	Negative	5%	
Moral	High	92%	High
	Neutral	8%	
	Low	0%	

Based on the questionnaire results, it can be seen that the students of SMPN 1 Tellu Limpo'e have a high affective average. Highly affective students mean that students have positive attitudes, interests, self-concepts, values and morals. These students tend to be more optimistic, enthusiastic and adaptable to the environment. They are also more likely to be successful in learning and interacting with others.

## 2. Hindu Religious Education

The following sacred religious texts provide a definition of Hindu religious education: Hindu religious education aims to equip *Sisya* with the spiritual knowledge necessary to achieve perfection of life and inner purity in the form of virtue and nobility of mind, or *Dharma* (Punyatmadja, 1992).

When studied, it can be inferred that when a guru imparts knowledge to his students, the best physical and spiritual education is provided. This is the reward for inner purification, which can be achieved through *pranayama*, always behaving well, and being willing to give alms to those in need or always doing noble things and good deeds. As can be seen from the above description, Hindu religious education is a teaching given to students or *sisya* by one or more teachers in agurons called acarya to help them reach a virtuous level of maturity.

The public is familiar with discussions related to education on a regular basis. According to K.H. Dewantara, education is the process of improving the physical and intellectual abilities of children so that they can live perfectly in harmony with the universe. According to Harahap & Poerbakawatja (1981), education is the process by which older people pass on their knowledge, experience, skills, and knowledge to younger people in order to prepare them to live physically and mentally healthy lives.

PHDI claims the Seminar on Unity of Interpretation of Aspects of Hinduism (1-XV, 1998) has outlined two paths of Hindu Education: 23-24). First, non-school Hindu Religious Education, which uses Hindu religious teachings as its main content and aims to foster the soul of the community. Second, Hindu Religious Education in schools, which aims to help students grow physically and spiritually in accordance with the teachings of Hinduism. In the Hindu prologue for colleges, Hinduism is described as coming from the Greek word Hydros which means water. Water is referred to in the Vedas as tirtha because it is used in every ritual. In contrast, the Hindu Upadesa explains religion as coming from the Sanskrit letters A and Gam, which mean not to go and not to not. Hence, religion means to remain and be passed down from generation to generation. Religion is the eternal *Dharma* and truth that permeates all stages of life in its spiritual soul.

As can be seen from the previous explanation, Hindu Religious Education has the potential to increase children's *Sradha* and *Bhakti* towards *Ida Sang Hyang Widhi*, as well as their intelligence and ability to apply religious teachings in order to foster nationalism and love for the country. This shows that *Moksarham Jagaddhita Ya Ca Iti Dharma*, where general knowledge (*guna widya*) is required to achieve worldly happiness and religious or spiritual knowledge (*Brahma Widya*) is required for spiritual freedom, must be followed to achieve educational goals that are in line with religious goals. The Tri-frame of Hinduism-*tattwa*, morals, and ceremonies-is the focus of Hindu education in Makassar when implemented in religious education.

*Tattwa* can be understood as the real truth. The word "philosophy" is associated with the word "*tattwa*" in Upadesa. In contrast, *Susila* emphasises the development of religious character through positive attitudes and actions that can lead to wisdom, or *wiweka jnana*. In Balinese Hinduism, moral teachings govern behaviour, in addition to contemplation and words, all of which are encapsulated in the concept of *Tri Kaya Parisuddha*. In Balinese Hinduism, *tattwa*, morals, and ceremonies are intertwined and difficult to separate.

When Hindu Religious Education is taught to young children, it means teaching them how to become saints. The principles of Hinduism that teach good deeds, avoiding sin, and adhering to religious norms, become the foundation for quality education. Physical and spiritual perfection will result from this.

#### a. Characteristics of Hinduism Learning

Religious knowledge is referred to as applied science in scientific terms, which means applying knowledge and theories to solve a problem. We can obtain various new products and services through this applied science-also known as religious science-that help solve or find solutions to problems that arise in daily life and society. Devotion to God is part of religion. *Yadnya* is a form of devotion to God, it is basically thinking, speaking and acting like the "*Tri Kaya Parisudha*". When "*Tri Kaya Parisudha*" is present, harmony in various dimensions becomes manifest in real life, and this kind of harmonious environment makes one feel peaceful or relaxed. According to Vermeer (2010), religion is a view of life that contains a number of ideas, values, and norms that must be a guide for humans in thinking, speaking, and behaving in order to create harmony among its people in all dimensions, especially the harmony of human relations with God, with others, and with the natural environment (Azwar, 2012).

#### b. Purpose of Hindu Religious Education

The foundation and purpose of education is to change the nature of education so that students have a full character. The child's awareness of his/her authenticity (also called self-realisation) is essentially brought about by the commitment to education (Anggrilli & Helfat, 1981). What we consider education today is what remains in us after we have forgotten everything. Then what is left after everything is forgotten? Moral character Education is useless without good character (Bohlin, 2005). The true purpose of Hinduism is contained in the teachings of *Catur Purusa Artha*, which are the four goals of Hindu life. The goal of knowledge is wisdom; the goal of civilisation is perfection; the goal of wisdom is freedom; and the goal of education is good character. *Dharma, Artha, Kama, and Moksha*, among others As the foundation for achieving *artha* and *kama*, *dharma* must be sought first before anything else. Climbing to the *Wanaprastha* level after completing everything to break away from worldly bonds and finally reach the ultimate goal, *moksartham jagadhita ya ca iti dharma*.

The goal of Hindu strict guidance has been established by the Parisada Hindu Dharma Indonesia Centre through a translation solidarity workshop (1985) on parts of Hinduism (Titib, 2002), in the following order:

- 1) Embedding the teachings of Hinduism into the beliefs and activities of Hindus throughout their lives.
- 2) Hinduism directs the development of Hindu social order in harmony with Pancasila, the founding deed of the Republic of Indonesia.
- 3) Integrating and balancing the implementation of pieces of Hinduism in the eyes of society between *tattwa*, ethics and service.
- 4) Fostering peaceful coexistence among people of different religions.

President of the Republic of Indonesia, Ir. Soekarno realised Swami Vivekananda's belief that education should be used to mould students into excellent children, as expected by parents, teachers and society. "I understand Vivekananda's words very well," said Bung Karno, adding that he also understood *Tat Twam Asi*, Advaita, Vedanta, and so on. Ramakrishna, Vivekananda's guru, was sitting on his front porch when it rained. It would not rain while sitting in his house. He observed people moving in the rain. Inside the house, Ramakrishna was shivering with cold. What was cold were other people caught in the rain. Advaita asserts that therefore unity states: He is me, I am him, *Tat Twam Asi* (Noorsena, 2000). After that, Bung Karno came up with an innovative concept, which described education as nation and character building.

#### c. The Role of Hindu Religious Education in Shaping Student Personality

The Tri-frame of Hinduism is part of the basic teachings of Hinduism. The Tri-frame of Hinduism is broken down into three parts:

- 1) *Tattwa*, or philosophy,
- 2) *Susila* (morality)
- 3) *Upacara* (Ceremony)

From these three frameworks, ceremonies (rituals) can be developed into a number of Hindu religious teachings and applied to ceremonial practices or symbols that reflect the meaning of the religious teachings. Compared to *tattwa*, it is the head, morality is the heart, and religious rituals are the hands and feet. It can also be thought of as an egg, the core of which is the *tattwa*, the egg white is of high quality and the shell is formal. If any one of these parts is imperfect, this egg will rot. Consequently, these three skeletons need to be weighed in balance.

If one is able to interpret the *tattvas* and apply them to their current situation, many *tattvas* have the power to influence one's behaviour in a more positive direction. The words *Om Swastyastu* that we hear every day are an illustration. If only a disciple could understand and interpret this speech, the profound words of his *tattwa* (philosophy) would definitely be a blessing, a gift, and a positive influence. The word *Om* is sacred content to *Ida Sang Hyang Widhi Wasa*, *Swastyastu* comes from Sanskrit which means may it always appear glorious with the skill of *Hyang Widhi*. The meaning of these seemingly innocuous words is amazing. However, it seems that people, especially students, just use it as a greeting without understanding its meaning. Chanting a holy mantra while praying is the same. If it is said emphatically, vibrations will definitely arise so that the request will feel very intelligent. A person's psychology will be affected by these things, and if they believe in Him, they will undoubtedly experience positive thoughts, allowing them to do good things as well (Dalyono, 2005). The child should be taught from an early age about *tattwa* and divinity. In addition, teachers should be able to convey religious teachings, especially the growing belief in *Hyang Widhi*, even at school.

Positive thinking and understanding of the existence of *Ida Sang Hyang Widhi Wasa* will make students finally able to realise these thoughts - which of course must be positive. *Susila* means good behaviour in Hinduism. Religion is the premise of a strong and lasting moral framework. Like a building, if the foundation is weak, it will quickly collapse. Everyone, especially students, as the nation's generation, should take note of this. Many incidents have occurred as a result of morally questionable actions

Many students act in ways that are contrary to religious teachings because they break the rules. For example, there are motorbike gangs that brawl. There are brawls between students, students who use drugs, students who are raped, students who are murdered, and frequent thefts for various reasons. Why do students behave like this? Of course it is certain that one of the causes of these various crimes is the destruction of the morals and ethics of the students.

This is where the role of formal and non-formal education in Hindu religious education is separated. It is natural that teachers obtain formal education through the process of learning Hinduism. In general, this school education is only theoretical, with moral messages, manners, and the meaning of Hindu teachings being the learning mechanism. It is expected to be able to indoctrinate the minds of students so as not to violate what Hinduism teaches. For example, *Tat Twam Asi*, also known as *Ahimsa*, teaches students compassion and not to harm or kill other beings. *Tri Kaya Parisudha* is another method taught in Hinduism to help students act, speak, and think well. The student's mind should be able to be indoctrinated by the many teachings of Hinduism.

If conventional education has not been able to indoctrinate the student's brain to not deviate from strict lessons, there are other things that can be used as an aid to formal education, especially non-formal education. In this guidance, the main thing that should



be highlighted is how a family (guardian) instils Hindu religious lessons to their children from an early age.

We certainly hope that, by being educated from an early age, children will develop good character as adults. Socio-religious activities must be able to shape students' personalities so that they become better. The *ngayah* activity at the temple is one example. In addition, we are able to interact with others, adapt to the surrounding environment and circumstances, and improve our ability to build ceremonial facilities such as *penjor*, *tipat*, *canang*, *banten*, and so on. In addition to fostering morals, these positive activities allow students to fill their free time without getting involved in negative activities. Religious extracurricular activities such as *Dharma Wacana*, *Dharma Gita*, and *mejejaitan* ceremonies should also be expanded in schools. In addition, schools should develop social religious programmes. These various aspects of Hinduism are expected to develop a positive personality and gradually erase the moral crisis that has occurred so far, especially among students. Back to the beginning, the purpose of education is not only to develop intellectual intelligence but also positive character.

#### d. Learning Outcomes of Hindu Religious Education UPT SMPN 1 Tellu Limp'o'e

After completing the Hindu education test which was attended by 32 students, we were able to analyse the test results. The test results showed that 27 students scored well, while the other 5 students scored poorly. This shows that the students' level of mastery of Hinduism is quite good. We can analyse the test results in more depth by explaining the strengths and weaknesses shown by the students. We can see that students are quite fluent in understanding the basic concepts of Hinduism, as shown by the high success rate in the test. However, from the test results it can also be seen that there are some aspects that need to be improved, such as knowledge of the history and philosophy of Hinduism.

Knowledge of the history and philosophy of Hinduism is an important aspect in understanding religion. Students should have a deeper understanding of how Hinduism has evolved through the ages and how this affects the lives of Hindu society and culture today. Students should also understand the philosophy of Hinduism, including basic concepts such as *karma*, *dharma*, *samsara* and *moksa*. This can help them understand the cultural and historical context of Hinduism. Students also need to have the analytical skills to apply these concepts to solve problems and improve their understanding of the religion. By improving their theoretical and practical knowledge and skills about Hinduism, students can increase their level of mastery about religion.

Based on the test results, it is also possible to see the specific strengths and weaknesses shown by students in the test. For example, students can show good ability in recognising the basic concepts of Hinduism, such as philosophy and religious practices. They may also show good ability in understanding the history of Hinduism and the development of its theology. However, students may be less able to recognise and understand Hindu religious texts and the culture associated with them. This means that students should further improve their skills in this regard. To improve future test results, it is important for Hinduism teachers to teach Hindu concepts and texts better, and use more interactive teaching methods. Teachers should also teach students about the connection between Hinduism and Hindu history and culture. In this way, students can have a better understanding of Hinduism and its culture.

### **3. The Relationship between Student Affectives and Hindu Religious Education Learning Outcomes**

Based on the results of the study, it can be concluded that the relationship between students' affective and Hindu religious education learning outcomes is quite strong, with a Pearson correlation showing an  $r$  value of 0.832 and  $p < 0.05$ . This shows that the higher the learning outcomes of Hinduism, the higher the affective aspects of students. This shows that the higher the learning outcomes of Hinduism, the higher the affective aspects of students. Therefore, it is expected that religious teachers can improve Hinduism learning outcomes by developing creative and innovative learning strategies so that students can improve their affective aspects.

Vice versa, the higher the student's affective the better the student's achievement in learning Hinduism. Religious teachers can improve students' affective aspects by providing positive motivation and creating a conducive learning environment for students. In addition, teachers can also develop creative and innovative learning strategies that can make students feel more interested and actively involved in the learning process (Hasan, 2014).

### **4. The Direction of the Relationship Between Student Affectives and Hindu Religious Education Learning Outcomes**

The relationship found between students' affective and Hindu religious education learning outcomes is a positive relationship. This means that the higher the learning outcomes of Hinduism, the higher the affective aspects of students. This is shown by the Pearson correlation which shows an  $r$  value of 0.832 and  $p < 0.05$ . Therefore, religious teachers must develop creative and innovative learning strategies to support the improvement of students' affective aspects, and vice versa.

### **5. The Relationship Between Student Affectives and Hindu Religious Education Learning Outcomes**

The Pearson correlation found in this study is 0.832. This shows that the relationship between student affective and Hindu religious education learning outcomes is quite strong. This  $r$  value is between 0.7 and 0.9, which indicates that the relationship between the two variables is very strong. This very high  $r$  value indicates that the higher the learning outcomes of Hinduism, the higher the affective aspects of students and vice versa.

The strong Pearson correlation between Hindu Religious Education learning outcomes and students' affective aspects indicates that students who have higher affective levels tend to have higher learning outcomes in Hindu Religious Education. This means that students who have a high interest and motivation to learn will be more successful in Hindu Religious Education. This also suggests that teachers should create a learning environment that can help students to develop their interest and motivation towards Hindu Religious Education. Teachers should also ensure that they provide the necessary support and assistance to students in order to achieve optimal learning outcomes (Sandika, 2014). Thus, teachers can help students to improve their affective aspects and achieve higher learning outcomes in Hindu Religious Education.

## **Conclusion**

In this study it was also found that the results of the independent T-test showed that there was a significant difference between the mean scores of Hinduism learning outcomes among students with low affective and students with high affective. This result shows that students with high affective will have higher Hindu learning outcomes

compared to students with low affective. This shows that affective aspects play an important role in influencing the learning outcomes of Hinduism at SMPN 1 Tellu Limpo'e.

Based on the results of the above research, it can be concluded that there is a strong and significant relationship between student affective and Hindu religious education learning outcomes. This shows that the higher the learning outcomes of Hinduism, the higher the affective aspects of students. The Pearson correlation value found is 0.832, which indicates that the relationship between the two variables is very strong. The results of the independent T-test also show that there is a significant difference between the mean scores of Hinduism learning outcomes among students with low affective and students with high affective. This implies that affective aspects play an important role in influencing Hinduism learning outcomes.

Therefore, it is expected that religious teachers can improve Hinduism learning outcomes by developing creative and innovative learning strategies so that students can improve their affective aspects, and vice versa, the higher the student's affective the better the student's achievement in Hinduism learning. Religion teachers can improve students' affective aspects by providing positive motivation and creating a conducive learning environment for students. In addition, teachers can also develop creative and innovative learning strategies that can make students feel more interested and actively involved in the learning process.

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