

## Implementation of A Clean and Healthy Lifestyle Based on Vedic Scriptures After The Covid 19 Pandemic

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### Abstract:

This paper aims to describe how the application of a healthy living culture based on the Vedic scriptures after the covid 19 pandemic. This research is a descriptive qualitative research involving students of UPT SMPN 1 Tellu Limpoe. Data collection was done through interviews and observations. Data analysis uses analysis of the results of observations related to the application of a healthy living culture according to the Vedic scriptures after the covid 19 pandemic. Analysis of the results of interviews related to clean and healthy lifestyles at SMPN 1 Tellu Limpoe. The results showed that (1) the application of a clean and healthy lifestyle through activities to keep the school environment clean. And the application of *yoga* in extracurricular learning the type of *yoga* taught is *hatta yoga* with stages starting from prayer, stretching *asanas*, core *asanas*, relaxing *asanas*, *pranayama*, and ending with simple meditation. From the results of the interview, it was found that there were cognitive changes in students' learning concentration after the implementation of a healthy living culture at SMPN 1 Tellu Limpoe.

**Keywords:** Healthy Living; Weda Scriptures; *Yoga*; Extracurricular; Covid 19 Pandemic

### Intruccion

Clean and healthy living behavior (PHBS) is a step that must be taken to achieve optimal health status for everyone, including in schools. pandemic status set by WHO in COVID-19, we can imagine how in our lives (before) this is a very ideal condition for the spread and proliferation of the virus. How could actions as simple as washing hands with soap and wearing a mask be suddenly special today if it weren't for the fact that they were so foreign in the past? It's as if handwashing is the latest breakthrough that feels luxurious. This shows how accustomed we used to be to behaviors that paid little attention to cleanliness and healthy lifestyles. Previously, people would normally not bother when it came to traveling or interacting with other people.

It was never common to wash hands after using or touching public facilities. It was unfamiliar to practice proper cough and sneeze etiquette. It even seems excessive to have to wear a mask in public places (Putra, 2022; Martini & Asli, 2023). But we can see now, from sweepers, pedicab drivers, hawkers, to state officials without exception are busy campaigning for clean and healthy living behavior. In the concept of Hinduism, every human being has the characteristics of holiness, because he was created from holiness and a spark of holiness called *atman*, but due to the unification of the element of holiness with the physical body, it causes *awidya* in humans which results in a holy existence that is no longer realized, physical elements (material) that always influence the human. In this case the human spirit is the eternal, eternal nature of God, which is called *atman*.

To maintain and care for the human physical body is not only obtained through eating and drinking, but there are other things such as physical exercise or exercise. Spiritual fitness according to Hindu philosophy, there are three basic things that can emerge spiritual fitness. These three things are part of the *tri kaya parisudha* consisting of good thoughts (*manacika*), good words (*wacika*), good deeds (*kayika*). Maintaining physical health by exercising is able to balance itself by realizing the *trikaya* concept so that the book not only has physical fitness but also spiritual fitness. But also spiritual fitness. With the current conditions, people have become more aware to take care of food and sort out the types of food that are good for the health of the body.

They even voluntarily adopt a healthy lifestyle by exercising regularly and getting enough rest to boost the body's natural defense system. It is as if with this pandemic, people have become more aware of health terms that were previously often overlooked, underestimated. After the pandemic, the government continues to emphasize the commitment to maintain a better life together. For this reason, all elements of society who have now also adapted to clean and healthy living need to continue to develop it with various sustainable programs and activities. To maintain its sustainability, it is not enough if it is just left to the government. society (Dewi, et al., 2023). In emphasizing a healthy living culture, the Hindu religious education program poured in the theme of a healthy living culture according to the Vedic scriptures, much earlier before the pandemic hit the world.

The cultivation of a healthy living culture implemented at UPT SMPN 1 Tellu Limpoe before the pandemic was limited to cleaning the school environment every morning, and exercising sufficiently in accordance with sports and physical education, healthy lifestyle has been given to students from an early age. The cultivation of a healthy living culture in secondary education emphasizes a healthy living culture based on the teachings of the Vedic scriptures. The behavior and attitudes of post-pandemic students have experienced a very significant deterioration, both in the form of behavior and attitudes towards friends as well as teachers and staff at school. this is what attracts the attention of researchers to try to conduct research on how the application of a clean and healthy lifestyle for class IX students at UPT SMPN 1 Tellu Limpoe after the pandemic in reducing moral deterioration and student behavior.

## Methods

This research is a descriptive qualitative study that aims to obtain an overview of how the application of a Culture of Healthy Living based on the Vedic scriptures in improving changes in the attitudes and behavior of Hindu students, especially after the covid 19 pandemic at UPT SMPN 1 Tellu Limpoe. The data collected in the form of narratives, words, and images are assembled into a conclusion in the form of a description. In this study, the types of data include primary data and secondary data. primary data types in the form of photographs, performance recordings, and interview results are obtained directly in the field by recording them through written notes or recording them through audio recordings. primary data sources in this qualitative research are the phenomena and actions of the people observed (observation). So in this study, the type of primary data is in the form of observation results and interview results from Hindu religion teachers at UPT SMPN 1 Tellu Limpoe. While secondary data is in the form of knowledge and information obtained from documentation sources in the form of literature, books and related journals used to strengthen the results of the study analysis. The type of secondary data is information obtained from document review. The data sources used in this research are primary data sources and secondary data sources.

Primary data sources are in the form of *yoga* practices and selected informants, who come from academics and *yoga* practitioners. The data that has been collected is recorded through written notes or through video/audio tape recordings, taking photos.

Through data analysis of a number of indicators of the application of healthy living culture according to the teachings of the Vedas so as to obtain conclusions about how the application of healthy living culture in UPT SMPN 1 Tellu Limpoe, especially Class IX. The subjects in this study were Hindu Class IX students at UPT SMPN 1 Tellu Limpoe. data collection used in this study through observation and interviews. The observation method is used to find out how the application of a healthy living culture based on the Vedic scriptures is applied at UPT SMPN 1 Tellu Limpoe, the interview method is used to collect data to obtain information from Hindu religious education teachers, employees and school principals related to the application of healthy living. Healthy Living Culture according to the teachings of the Vedic scriptures on Class IX Students at UPT SMPN 1 Tellu Limpoe. The sampling method uses a sampling technique using random sampling technique. Random sampling is the taking of sample members from a population that is carried out randomly without regard to the strata in the population, in stratified random sampling is a sampling method in which a heterogeneous population is divided into layers (strata) that are completely separated from each other, and from each stratum a random sample can be taken. Data analysis in this study was analyzed from the results of observations related to the application of a healthy living culture according to the teachings of the Vedic scriptures in class IX especially for students who are Hindu. as well as analysis of the results of interviews related to the application of a healthy and clean lifestyle according to the Vedic Scriptures.

## Results and Discussion

### 1. Healthy Living According to the Vedas

In general, healthy life is defined as a life that is free from all problems both spiritual (mental) and physical (physical). Many people have physically healthy and good bodies, but their spiritual conditions are very concerning. Successful and wealthy people who have a healthy body are not necessarily spiritually healthy. It is also mentioned in the Ayur Veda that what is called healthy is the harmony of one's body, mind, and soul in life (Lad, 2000). The definition of the concept of health according to WHO is a perfect state both physically, mentally and socially, not only free from disease. So that the meaning of health in general is a state of good health in terms of physical, mental, and social. The definition of a healthy life includes the rules and patterns of a person to carry out this life in a proportional and controlled manner. It is this pattern that will make people healthy. To be healthy requires rules, if life is without rules then a haphazard life will emerge. It is not only physical health that will be disturbed, but it is even more dangerous when it comes to mental health. The concept of health according to Ayurveda contained in the Susrutha and Caraka Samhita consists of:

- a. *ama dosha sama agnischa sama dhatu  
mala kriya, Prasanam atmendriya  
manah swasthyaatya ityavidhyate*

Which means that to achieve health, there must be a balance of *dosha*, *agni*, *dhatu* and the work of the excretory system (*mala*) properly accompanied by feelings of happiness experienced by *atman*, senses and *manah*. So to understand all this, we must understand one by one what is called *dosha*, *agni*, *dhatu*, *mala*, *atma*, senses, and *manah*. If all of them are in equilibrium (balanced) and cause a sense of happiness in the *atman*, senses and mind (*manah*) then one can be said to be healthy (*swasthya*).

b. *Swasthyasya Swasthya Raksanam, Vyadhi/Duhka Parimoksanam.*

His illness was cured. Thus it is reminded to everyone that health is very important and even expensive because maintaining health is a heavy duty in life. maintaining health is a heavy duty of a person in his life. If a person already in good health, in ayurveda it is required to *rakshanam* (maintain) well so that it is always in good health, just like a vehicle when it is still good, can be used daily, needs to be *rakshanam* (maintain) well so that it is always in good health. Just like a vehicle when it is still good, can be used daily, needs to be maintenance (service) routine to maintain its durability. But However, if the body is in a state of *duhka* or suffering (sickness) then a person is obliged to overcome it / treat it until it heals. Furthermore, if it has recovered, again obliged to maintain it so that after recovery it is always healthy.

c. *Dirghajiwitam Sukayu and Hitayu (Sharma, 2012)*

In this concept a person who is called healthy is when he or she achieves *sukhayu*, which is physically happy and *hitayu*, which is socially happy socially experienced during his or her lifetime (*dirghajiwitam*). If a person only lives a long life but suffers from sickness, then that person is not yet healthy according to ayurveda. Similarly, if a person is able to do daily chores because the gross body is healthy but does not have good social contact with the people of his neighborhood well then that person is also not said to be healthy according to ayurveda. is also not said to be healthy according to ayurveda. The principle is that health according to ayurveda in this concept is if the state of health is achieved in physical form and has good social contact in the community experienced during his society is experienced during one's lifetime, then that person is called healthy.

Thus the understanding of this physical body becomes very important. The human physique in ayurveda is called *sarira*. And this *sarira* includes two things *Sthula Sarira* which is the gross body, and *suksma sarira* which is the subtle body that is invisible. invisible to the naked eye. Similarly, the understanding of social contact is part of personal understanding. In the book of Ayur Veda. The word Ayurveda can be translated knowledge of life is a holistic system of medicine that has been presented by rsi since thousands of years ago (Lad, 2000). Ayurvedic medicine was first pioneered by Dhanvantari around 1,500 BC. However, it was not until around 200 BCE that Ayurvedic medicine was presented in a written and comprehensive form. Ayurveda teaches surgical techniques, medicinal plants, aroma therapy, colors and a healthy lifestyle.

in Hinduism Human life cannot be separated from the influence of God's omnipotence, which consists of two aspects, namely the real or scale aspect and the unreal or *niskala* aspect. The scale aspect is something that is clear and can be done directly through the results of thinking (cognitive) which also produces emotions and behavior, then can be felt through the five senses. The abstract aspect contains belief in religious teachings that affect inner peace through vibrations of purity whose results cannot be felt through the five senses. Both are inseparable and therefore need to be considered together. The body in the Kitab Wrehaspati Tattwa is referred to as *stula sarira* consisting of the elements of *panca mahabutha*, namely *pertiwi*, *apah*, *bayu*, *teja*, and *akasa*. Health is achieved when the balance of the five elements is maintained by setting the composition of the *Tri Guna*, namely *satwam*, *rajas*, and *tamas*.

*Satwam* concerns calm behavior, *Rajas* concerns the activity of the body in accordance with physical abilities and *Tamas* concerns the need to give adequate time to rest, relax recreation. In the context of a clean and healthy lifestyle, there are also aspects of *sekala*

and *niskala* as stipulated in the Atharwa Veda. Some Hindu scholars argue that cleaning the body, mind, soul (*atma*), and mind (*budhi*) is carried out together. To maintain this balance one can do *surya namaskara yoga* as a yogic path to increase awareness and spiritual enlightenment by honoring and worshiping the Sun. A Clean and Healthy Lifestyle in the abstract aspect can be described as the purity of the *atman* (soul and spirit), mind, and intellect (*budhi*) obtained from continuous efforts to learn and implement the teachings of Hinduism in everyday life (spiritual life) (Novitasari, 2022). According to Ayur Veda, efforts to maintain health or balance in the body are done by three things, namely:

#### 1) Maintaining Food (*Ahara*)

Not just any food is good for health. Food that is good and beneficial for the body is referred to as *Satvika Ahara*, this is stated in Bhagawadgita XVII (*sraddhatraya vibhaga yoga*) Slokas 8,9 and 10, namely Bhagawadgita XVII sloka 8:

*Ayusattvabalarogya, Sukhapritivivardhanah, Rasyah Snigdha Sthira Hridya, Aharah Sattvikapriyah*

Translate:

Food that gives life, strength, energy, health, happiness and joy that is tasty, soft, refreshing and delicious is highly preferred (*sattvika*).

Bhagawadgita XVII sloka 9:

*Katvamlalavanatyushna, Tikshnarukshavidahinah, Ahara Rajasasye Shta, Duhkhasokamayapradah*

Translate:

Food that is bitter (not medicinal), sour, salty, spicy, heavily spiced, hard, and charred which causes distress, grief and sickness.

Bhagawadgita XVII sloka 10:

*Yatayamam Gatarasam, Puti Paryushitam Cha Yat, Uchchhistam Api Cha Medhyam, Bhojanam Tamasapriyam*

Translate:

Food that is old, tasteless, rotten, smelly, used, leftover and unclean is very bad food. From the three slokas above it can be concluded that good food is food that is useful for:

- a) Prolong life (*ayuh*)
- b) Purify the *atma* (*satvika*)
- c) Giving physical strength (*bala*)
- d) Maintain health (*arogya*)
- e) Giving a sense of happiness (*sukha*)
- f) Satisfying (*priti*)
- g) Enhances the status of life (*vivar dhanah*)

The good food must:

- a) Contain juice (*rasyah*)
- b) Little fat (*snigdha*)
- c) Long lasting (*sthitah*)
- d) Pleasant (*hrdyah*)
- e) Not impair memory or intoxication (*amada*)

#### 2) Vihara

That is behaving reasonably, e.g. not staying up late, eating late (unless on *upawasa*), refraining from relieving oneself, staying close to people with contagious diseases, sleeping excessively, and entertaining oneself excessively.



### 3) *Ausada*

Which means regularly drinking herbal medicine made from plants. In addition, the body also needs to be maintained with a balance of movement and circulation of energy (prana) throughout the body. Maintaining cleanliness and health both in scale and abstract, as stated above, is not only the obligation of individual humans who are religiously observant, but also the responsibility of the government. Western psychologists, Sperman & Reven (1938) state that the ideal conditions for clean and healthy living or Living Healthy include elements physical, emotional, social, intellectual, and spiritual. Some Hindu scholars argue that cleansing the body, mind, soul (*atma*) and mind (*budhi*) is done together, as mentioned in one of the Silakrama slokas:

*Adbhir Gatrani Sudyanthi, Manah Styena Sudyanthi, Widyattapobhyam Bhrtatma, Budhir Jnanena Sudyati*

Translate:

The body is cleansed with water, the mind is cleansed with honesty, the soul (*atman*) is cleansed with knowledge, and the mind (*budhi*) is cleansed with wisdom.

The opinion differs somewhat from sperman and reven in the sequence only, as follows: spiritual, emotional, intellectual, physical, and social with the consideration that the Spiritual element which is classified as an abstract aspect has a very large influence on the emotional, intellectual, physical, and social elements. Personal hygiene and health need to be maintained because with a clean and healthy body (*sarira*) humans can carry out *catur purusha artha*, namely *dharma*, *artha*, *kama*, and *moksa*, as mentioned in Brahma Purana 228.45:

*Dharma Artha Kama Mokshanam Sarira Sadanam*

Translate:

Which means that the body should be maintained so that it is not used for purposes other than achieving the *catur purusha artha*, if there is a deviation, it means that life is wasted.

Maintaining cleanliness, health and purity of the body in the teachings of Patanjali's *Yoga Sutra* is referred to as *sauca*. *Sauca* means to be physically and mentally pure through cleanliness and health of the body and purity of the mind. Since cleanliness is the base of health, the health of the body can affect the purity of the soul. Similarly, the purity of the soul can affect physical health. Based on the decision of the Minister of Home Affairs Number 50 and 51 Year. Based on this, the Hindu religious education teachers at UPT SMPN 1 Tellu Limpo, intend to emphasize more deeply on healthy living patterns according to Hindu teachings, because each student has different habits when in their respective homes.

The results of interviews with the principal where after the Covid 19 pandemic there was a very significant moral decline in students starting from attitudes and behavior in school activities. In accordance with the material contained in the teaching materials, class IX students about the culture of healthy living, from an interview with Pramitha, one of the Hindu religious education teachers stated that he wanted to display it in real terms and do it regularly in the school environment, so that it would be cultured and accustomed. because the school does not want to be complacent about the revocation of these rules because there is no research that has stated that the covid 19 chain has been completely broken.

## 2. Implementation of a Healthy Lifestyle

Clean and healthy living behavior is basically an effort to transmit experiences about healthy lifestyles through individuals, groups or the wider community with communication

channels as a medium for sharing information. In the concept of Hinduism, the human body has an important meaning for the soul-*atma* which is the root of life and is born into a physical body (*sthula sarira*) in Hinduism incarnating into humans is a virtue or glory. Where the body is a tool or means as a manifestation of *Sang Hyang Widhi's* will so that *sang atma* can solve its problems with bodily means in doing virtue (*dharmā*). Through the teachings of spirituality and religious decency, a person will be able to achieve the highest goal of life, namely the freedom of *atman* spirit from the suffering of worldly life, the freedom of the spirit from sin, spiritual happiness in the form of tranquility, the *atma* with *paramataman* (*moksa*) In the book *Sarasamuscya* 80 states that:

*Apan Ikaṅ Manah Ngaranya, Ya Ika Witning Indriya, maprawrtti ta ya ring  
Subhasubhakarma, Matangnyan Ikaṅ Manah Also Prihen Kahrpanyasakareng*

Translate:

Because this mind is the origin of lust, and the origin of good and bad deeds, therefore it is necessary to control the mind from now on (Sudharta, 2009).

The sloka states that the nobility of being born into a human being who has the advantage of mind control as a form of direction of good and bad deeds can manage his karma to get a better life. Humans are a combination of body, mind and soul, where these three elements have their own roles and functions, the body is in charge of physical activities, the mind is in charge of investigating every line of activity and visible events, while the soul or *atma* is in charge as a witness. The three humans who are able to position the duties of these three elements then deserve to be called a true human being.

A person's spiritual fitness can also be instilled by practicing the teachings of *Dasa Niyama Brata*. *Dasa Niyama Brata* is ten kinds of noble deeds in Hinduism that will be one of the foundations for spiritual fitness if all ten parts of this teaching are practiced properly. Someone who is doing a healthy life by understanding the conception of *Dasa Niyama Brata* will be delivered to the main health, namely health and fitness from within. Someone who actively practices it will get the benefits at once both in the *sekala* (worldly) and *niskala* (spiritual realm). In the *sekala* world they will get love and glory from their social community, while in the *niskala* they will get a good place and can even become one with God Himself. The *Maitriya Upanisad* states as follows:

*Deho Devalayah Proktah, Sa Jiva Kevala Sivah*

Translate:

The body is the sthana of the Gods (*devalaya*) and the soul itself is Shiva who permeates everything.

The physical body or human body has an important meaning for the soul-*atma* which is the root of life and is born into a physical body (*wadag* body or *sthula sarira*) basically as a human being in Hinduism. All health behaviors carried out by humans because of personal awareness so that the family and all its members are able to help themselves in the field of health and have an active role in community activities are referred to as *clean and healthy lifestyle* in school PHBS is an activity to empower students, teachers and the school community to want to live a healthy lifestyle to create healthy schools. The benefits of PHBS in schools are able to create a clean and healthy environment, improve the teaching and learning process and students, teachers and the school community become healthy.

Based on a healthy lifestyle based on the Vedic scriptures above, UPT SMPN 1 Tellu limpoe carries out several activities, namely:

### a. Maintain The Cleanliness of The Surrounding Environment

Environmental cleanliness and health need to be maintained because it is closely related to human hygiene and health. What is meant by the environment is the universe. In Lontar Ganapati Tattwa in Chapter I describes that at the beginning of the creation of the universe (*Bhuwana Agung*), *Hyang Widhi* in his manifestation as *Panca Dewata* preserved nature as follows:

- 1) *Brahma* resides in the south guarding the earth (*pertiwi*)
- 2) *Vishnu* in the north protects the water (*apah*)
- 3) *Rudra* in the west guards the sun, moon, and stars (*teja*)
- 4) *Iswara* in the east guards the air (*bayu*)
- 5) *Sadasiwa* in the center guards the ether (*akasa*)

*Pertiwi*, *apah*, *teja*, *bayu*, and *akasa* are referred to as *Panca Mahabutha*. After everything was taken care of and after the creation of animals and plants, *Panca Dewata* created humans as follows:

- a) *Brahma* and *Vishnu* create the body by means of earth (*pertiwi*) and water (*apah*).
- b) *Rudra* created the eyes from *teja*
- c) *Iswara* creates breath from *bayu*
- d) *Sadasiwa* creates sound from *akasa*

These five elements that make up the human body are referred to as *Bhuwana Alit*. Thus it is clear that the elements of *Bhuwana Agung* are the same as the elements of *Bhuwana Alit*. Or in other words, the human body is also called *Panca Mahabutha*. If humans want to live clean and healthy, humans also have the obligation to keep *Bhuwana Agung* clean and healthy, because if *Bhuwana Agung* is not clean and healthy it is impossible for humans to live clean and healthy. Based on the results of the interview Majid (Interview, 2023) stated that maintaining the cleanliness of the surrounding environment at UPT SMPN 1 Tellu Limpoe, every day before the teaching and learning process to clean the environment. where each class has an area to clean the environment, with the division of this location the students are accustomed to when they enter the school environment in the morning immediately taking cleaning tools to their respective locations without waiting to be directed again, the teachers also have the task of accompanying students every day.



Figure 1. Students' Daily Assignments  
(Source: Private Collection, 2024)



With the cooperation that has begun to be accustomed to being carried out after this pandemic, when starting learning in a clean environmental condition, and after cleaning each student is required to wash his hands, then enter the class in a clean environment and a clean body. In addition, the school will take firm action for students who smoke at school by summoning parents.

### 3. Practice Of *Yoga Asanas*

*Yoga* comes from the root word *yuj* which means relationship, connecting and linking. So *yoga* can be said to strengthen the relationship in the public space with God through the practice of *yoga* while the deeper meaning of the relationship is the establishment of interpersonal relationships with God on the basis of discipline and sincerity. *Yoga* is a form of devotion to God, as a form of *sadhana* (spiritual discipline) which has the main purpose of mental-practical motivation to achieve awareness through disciplined activities. According to Maharsi Patanjali, this *yoga* system rests on the *citta* or mind. *Yoga's* function is increasingly complex in human life today, *yoga* is not only practiced as a way of cultivating the body in order to obtain a healthy body.

However, now the function of *yoga* is also seen as a lifestyle that leads a person in achieving goodness for happiness and well-being. Various *yoga* movements that grow and develop today bring a person to feel the benefits he receives not only helps him to escape from the bonds of physical and mental illness, according to the survey in the current sidrap district which is a majority Islamic community has opened many *yoga* classes and become instructors of these classes not from the younger generation of Hindus. *Yoga* is currently considered a sport that is very helpful in maintaining health and fitness. With this phenomenon, inseparable from the existence of teaching materials at school, indirectly the Hindu teachers at UPT SMPN 1 Tellu Limpoe want to instill in themselves so that later they will be able to introduce *yoga* in the community with its philosophical meaning so that *yoga* can be developed by the younger generation of Hindus not from other people. Healthy lifestyle at school *asanas yoga* activities at UPT SMPN 1 Tellu Limpoe are carried out in an extra-curricular program which is held every Monday, at 16.00-18.00 wita. This activity is deliberately carried out outside of student learning hours so that it does not interfere with the teaching and learning process. This activity was carried out initially only applied to class IX only, because in class IX is a period of character building that is more than the class below, but over time more and more students participate in this extra *yoga asanas*.



Figure 2. Student Participation in Yoga Extracurricular Activities  
(Source: Private Collection, 2024)



Figure 3. *Yoga* Activities  
(Source: Private Collection, 2024)

*Yoga* activities that originated from the application of one of the healthy living cultures carried out in special classes for grade nine in the basic competencies of PHBS material. Systematic activities are carried out with several stages starting from prayer, stretching *asanas*, core *asanas*, relaxing *asanas*, *pranayama*, and ending with simple meditation. In the planning, *yoga* extracurricular activities are required for all children. However, in this study it was limited to class IX. There is no curriculum prepared by the school in *yoga* learning. The supervising teacher only prepares a work program that contains the distribution of material and basic competencies within a 2-semester time frame.



Figure 4. *Yoga* Activities  
(Source: Private Collection, 2024)

Extra activities that are carried out every Tuesday at 16.00 with the distribution of extracurricular *yoga* material is

No.	Semester	Materi
1	Odd	1. Definition of <i>yoga</i> and the benefits of <i>yoga asanas</i> 2. Introduction to <i>asanas</i> 3. Introduction to <i>surya namaskara</i>

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2 Even

1. Practicing *surya namaskara* movements
  2. Practicing *sarwanga asanas*
  3. Practicing *tada muktasana* movement
  4. Meditation practice as mental transformation
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*Yoga* aims to enable individuals to achieve and maintain dynamic happiness in the physical, mental and spiritual domains (Bhavanani, 2016). This is in line with what is written in the Bhagavad Gita, II.48 as follows.

*yoga-sta kuru karmā i  
sa ga tyaktvā dhana jaya  
siddhy-asiddhyo samo bh tvā  
samatva yoga ucyate*

Translate:

O Arjuna, perform  
your duties with a balanced attitude,  
let go of all ties to success  
and failure, such a balanced attitude  
is called *yoga* (Prabhupada, 2006).

*Yoga* does not teach resignation, but instead teaches us to balance our self-control, not to laugh out loud when we are happy, and not to cry when we are sad. *Yoga* leads practitioners to be able to accept all circumstances readily, both in the physical, mental, and spiritual realms. The *yoga* developed at UPT SMPN 1 Tellu Limpoe is *hatha yoga*. *Hatha Yoga* is a training system that uses various techniques to form body postures (*asanas*) accompanied by breathing techniques (*pranayama*) to achieve a balance between two different forces in the body, such as the upper body and lower body, left body and right body, inhale and exhale, positive energy and negative energy, and so on.

There are several objectives for implementing extracurricular *yoga asanas* activities, namely those implemented at UPT SMPN 1 Tellu Limpoe, namely.

#### **a. Asana Movement as an Effort to Recognize the Body**

The most recognized component of *yoga* teaching today. there are still many who view that *yoga* is *asana*, although in fact, *asana* is the beginning of the discipline of *yoga*. *Asana* prepares the body for the next level of *yoga*. *Asana* aims to find a comfortable position in which to practice meditation (Sarasvati, 2002) *Asana* is defined as a posture that is upright, steady, yet comfortable and easy. Performing the correct *asana* is not based on what others are doing, but based on the comfort obtained when performing a pose (movement). The most important thing in *asana* is not the flexibility, strength, or extremes of a movement. The most important thing in *asana* is not the flexibility, strength, or extremity of the movement, but rather the sensation and feeling that arise after doing the *asana*. doing *asana* by truly meditating on each *asana* performed, meaning recognizing every stretch and sensation from the *asana* that the body receives. *Asana* is not for sweat, nor is it just to get a momentary calm and comfort, but to find the true happiness that is latent within (Krishna, 2015).

#### **b. Pranayama Movement as Emotion Control**

*Pranayama* comes from two words, namely *prana* and *yama*. *Prana* is a very important or main force that encompasses the entire cosmos. While *yama* means to control. From these two words, *pranayama* can be defined as a series of techniques that stimulate and

enhance very important energy (Sarasvati, 2002). *Prana* is closely related to the breath, because behind the breath there is prana or life energy life. *Pranayama* is so important in *yoga* practice. *Pranayama* must be done continuously (*abhyasa*) with attention to techniques and proper body position. Pal (2020) mentions some *pranayama* that can be done to fight diseases and some viruses that come to our bodies. The *pranayama* described above is practiced by paying attention to the condition of the body.

Proper *pranayama* will provide calmness so that it will be able to control various negative emotions. Good emotional control will provide clarity of mind to think more logically and optimistically. By practicing *pranayama*, improving and stimulating the respiratory organs, the respiratory organs, the organs will have stronger endurance. stronger. *Pranayama* can also be a solution, the level of worry and anxiety will be reduced and be able to provide health for the mentally. so that with routine *pranayama* will help help students improve their mentality which has experienced a decline during the pandemic.

### **c. Meditation as Mental Transformation**

Meditation can be done after practicing *pratyahara* and *dharana*. Meditation (*dhyana*) is the seventh part of *astanga yoga*. *Dhyana* comes from the root word *dhi*, this term developed into a variant of *dhyai* meaning thinking. Thinking, and *dhyana* means meditation (Wiase, 2019). When doing meditation, all the senses are focused so as to be able to see the true self. It is intended that through meditation, the practitioner will be better able to recognize who he really is. Restlessness, anxiety and panic can be minimized through regular meditation routine. People who practice meditation will be able to always be aware of themselves. Emotional and spiritual intelligence will not be defeated by intelligence, so mental shocks will be difficult to occur.

The practice of meditation will be able to provide clarity of mind, so that it can always be aware of oneself and the environment. with the practice of meditation being able to become a medium for mental transformation, with this meditation being able to with this meditation is able to change the mentality of students for the better where students in behavior can control themselves. In the interview, the Hindu religious education teacher said that in *yoga asana*, there are a number of values that develop and are very important in strengthening character. These character values include discipline, confidence, caring, creativity, independence, hard work, tolerance, peace love, responsibility, and respect for achievement. achievement. All of these values are developed in every *asana* learning.

The character of discipline will be strengthened through following the schedule of extra *yoga* activities, arriving on time, bringing a *yoga* mat, using *yoga* clothes, and doing breathing techniques correctly. Learning to demonstrate *asanas* correctly both on the spot and when appointed by the teacher will increase the character of confidence character. Paying attention to the teacher when explaining or demonstrating an *asana* sequence will improve caring character. Creativity will increase when children are curious about an *asana*, demonstrate a series of *asanas*, and memorize a series of *asanas*. When children are asked to demonstrate *asanas* without help, it will certainly increase their independent character. by the teacher will increase the character of confidence. Paying attention to the teacher when explaining or demonstrating an *asana* or a series of *asanas* will improve caring character.

Creativity will increase when children are curious about an *asana*, demonstrate a series of *asanas*, and memorize a series of *asanas*. When children are asked to demonstrate *asanas* without help, it will certainly increase independent character Respect for friends, accept suggestions or criticism, and help friends demonstrate *asanas* without help. Criticism, and helping friends demonstrate *asanas* will foster the character of tolerance. Following the



affirmations and helping friends demonstrate the *asanas* happily is an activity to foster the character of peacefulness. Is an activity to foster the character of peace love. Based on the results of interviews from one of the Hindu religious education teachers who stated that with the application of a healthy living culture, especially in the implementation of *yoga*, which has been going on for more than one semester, there are several changes in the behavior and character of students.

These changes include. Changes in Student Cognitive Power According to the research, the practice of *yoga asanas* can increase student concentration by 80 %. By participating in *yoga* activities starting from paying attention, following, learning each *asana* (pose/movement) and learning breathing techniques in *yoga*, children learn to focus their minds and focus their attention. maintain it so as to obtain *asana* skills that are beneficial for health and also improve their physical-motor skills. Not only that, *yoga asanas* also affect psychological health because *yoga* can release toxins in the body and produce an optimal quantity of endorphins that increase feelings of happiness for children.

*Yoga* can remove toxins in the body and produce endorphin hormones with optimal quantity so as to increase feelings of happiness for children, and every week students always ask mom *yoga* not tomorrow from a child's question like that it can be considered that the student likes the implementation of *yoga*. which at first students never knew about the benefits of *yoga* but after some time running the students always wanted to do *yoga*. *Yoga* for children especially at high school age is very good for increasing learning concentration. Concentration is the ability to maintain attention over a longer period. Attention Attention is the main gate for information to enter an individual. concentration is needed in a child's learning process. With concentration, information processing in children's learning activities becomes optimal and will certainly affect their learning outcomes.

## Conclusion

The application of a clean and healthy lifestyle according to Hindu religious teachings is based on the Vedic scriptures, which are sourced from the ayur weda. Where in the cultivation of a healthy lifestyle in life is done in *sekala* and *niskala*. the application of a clean and healthy lifestyle at UPT SMPN 1 Tellu Limpoe, by applying a pattern of maintaining personal hygiene and environment and maintaining health by doing *yoga*, in addition to environmental cleaning activities also implementing *yoga* activities that are included in extra-curricular activities which are carried out once a week, namely on Monday. *Yoga asanas* developed in extra-curricular activities at UPT SMPN 1 Tellu Limpoe are *hatha yoga* with stages of activity starting from prayer, stretching *asanas*, core *asanas*, relaxing *asanas*, *pranayama* and meditation. Each of these activities is very useful in increasing concentration through the unification of movement techniques and proper breathing techniques. Concentration is one of the cognitive functions that is tasked with maintaining attention in the learning process which greatly affects student learning outcomes. in *yoga* practice can also strengthen student character. The main character strengthening reflected in *yoga* learning is religion, discipline, and integrity. More specifically, the character values contained in *yoga asana* practice activities include discipline, confidence, care, creativity, independence, hard work, tolerance, peace love, responsibility and respect for achievement. This activity is very beneficial for students' physical, emotional, cognitive, and spiritual health, thus it is necessary to maximize support from both the school, related policy makers, teachers, school committees, and parents.



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