

Development Of Hindu Character Values Education For Early Childhood

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Abstract

In Hindu teachings, there is a wealth of universal character values that remain relevant to contemporary character education. Instilling Hindu character values should ideally begin in early childhood to lay a solid foundation for ethical and moral development. This study aims to analyze methods for developing Hindu character values in early childhood, focusing on three key principles: *Tri Parartha*, *Tri Kaya Parisudha*, and *Tat Twam Asi*. Using a library research method, data for this study was collected from journals, books, and other literature relevant to Hindu ethics and early childhood education. The research process involved setting objectives, gathering and selecting literature, reviewing content, analyzing data, synthesizing findings, and drawing conclusions. The results indicate that the development of Hindu character values in early childhood requires a multi-faceted approach that considers the unique developmental stages of children. Parental involvement is critical, serving as both facilitators and role models in imparting these values. Key methods include modeling ethical behavior in daily life (*Tri Kaya Parisudha*), fostering empathy and interconnectedness through the principle of *Tat Twam Asi*, and integrating communal values (*Tri Parartha*) into family and social interactions. Additionally, literacy activities and positive reinforcement play vital roles in embedding these teachings effectively. In conclusion, cultivating Hindu character values in early childhood not only nurtures ethical behavior but also aligns with the broader goals of character education. This approach emphasizes the importance of synergy between parents, educators, and cultural practices to ensure children internalize and live these values in their formative years.

Keywords: Hindu Ethics; Early Childhood

Introduction

Early childhood is a child who is in the golden age, namely children who are in the age range of 0-6 years (Suadnyana, 2021). At this age, children will experience rapid growth and development both cognitively, affectively and psychomotorically. At the age This golden age only occurs once in a person's life, it will not be repeated in the next age. Therefore, this momentum should be optimized by all educators so that children can grow and develop optimally in the next age period (Wijaya, 2018). One aspect that deserves attention in early childhood is affective development. The affective development of early childhood needs special attention because it will shape and influence the character of the child in the following age. Early childhood has begun to experience the development of social attitudes and can be trained for self-control (Wijaya & Dewi, 2021).

Early childhood is generally egocentric so that the role of educators, both parents and teachers, is absolutely necessary so that later children can grow up equipped with positive behavior (Khaironi and Yuliasri, 2017). Moving on to this, it is better if character education has been carried out for early childhood. The introduction of character education for early

childhood is the right momentum, because it will not be repeated considering that early childhood is in its golden age (Wijaya, 2019). The introduction of character education from an early age can be done through examples of good behavior and then slowly stimulating so that children are trained to do good things. In Hindu teachings, there are many Hindu character values. In this study, the researcher limited the study of Hindu character to three concepts, namely *Tat Twam Asi*, *Tri Parartha* and *Tri Kaya Parisudha*.

The concept of *Tat Twam Asi* means "I am you and you are me" (Darma, 2021). *Tri Parartha* is three noble behaviors, namely *Asih*, *Punia* and *Bhakti* (Wiraputra, 2021). Then *Tri Kaya Parisudha* is three good deeds, to be used as a guideline for achieving a harmonious life. *Tri Kaya Parisudha* which consists of *Manacika Parisudha* (*thinking well*), *Wacika Parisudha* (*saying good things*) and *Kayika Parisudha* (*doing good things*) (Somawati, 2019). The introduction of Hindu character value education for early childhood requires the role of educators, both parents and teachers. Therefore, educators should understand the affective development of early childhood as a whole and also study the concept of Hindu character holistically. Thus, the mechanism for instilling and introducing Hindu character values for early childhood will run optimally. Values are worthy of being instilled in early childhood. This is because the Hindu character values are universal in nature. In addition, the Hindu character values studied have relevance to the instillation of character values in educational units with appropriate methods according to the stages of child development. In this paper on the development of Hindu religious character, a study and analysis will be conducted on how to develop Hindu character values from the beginning.

Method

This study uses library data as the main data source. Researchers collect various libraries, including books, journals, papers, proceedings and other scientific references to complete and achieve research objectives. The stages of this research process include. First, the determination of research objectives. The determination of research objectives aims to provide direction to researchers on how the process of solving research problems, data collection and analysis stages to the process of drawing conclusions. The second is the collection of research data. The research data is in the form of literature related to the affective development of early childhood and Hindu character values. The literature collected by researchers is in the form of books, journals, papers, proceedings related to the topic. The third is literature selection. The literature that has been collected is then selected. Selection is done by reviewing literature that is in accordance with the objectives or problems of the research. The selected literature is then subjected to the stages of study and analysis. Fourth is data analysis. The selected literature is then analyzed. The technique used is the content analysis technique, namely the analysis technique for data in the form of library literature (Supadmini, Wijaya & Larasati, 2020). After that, the discussion stage of the analysis results is carried out.

Results and Discussion

The Hindu characters studied in this literature research are limited to the concepts of *Tri Parartha*, *Tat Twam Asi* and *Tri Kaya Parisudha*. The explanation of each is as follows:

1. *Tri Parartha* Teachings

In Hindu teachings, the concept of *Tri Parartha* is known. *Tri Parartha* consists of two words, namely *Tri* and *Parartha*. *Tri* means three and *Parartha* means prosperity, happiness or safety. So, *Tri Parartha* is three paths or ways that can be done by humans to

live happily and prosperously both for themselves and others (Sidia, Juliawan & Dewi, 2022). The concept of *Tri Parartha* always reminds us as humans who live in two dimensions, namely the dimensions as individual beings and social beings. The essence of this teaching is that in addition to making ourselves happy and prosperous, we should also contribute to realizing the happiness of others (Mudiati, 2019). *Tri Parartha* teachings are divided into three concepts, namely *Asih*, *Punia* and *Bhakti*. The explanation of each is as follows:

- a. *Asih* means an attitude of caring for humans and other living things and the environment in which we live (Pradhana et al., 2022). The concept of *Asih* is certainly related to the teachings of *Tri Hita Karana*, namely in the *Pawongan* and *Pabelasan* sections. *The Pawongan* teaches the state that to live happily we must be able to live in harmony and side by side with diverse fellow humans. In order for this to be realized, of course, the nature of *Asih* needs to be possessed by every individual. In addition, related to the concept of *Pabelasan*, it also states that harmony with other living things and the environment also needs to be done in order to live happily. Therefore, humans must have an *asih attitude* towards other living things and their environment. Humans are basically social beings who depend on other humans and also depend on the environment (Saputra, Premananda & Gunawijaya, 2023).
- b. *Punia* is an attitude that always shares what we have, whether in the form of objects or other forms sincerely without expecting anything in return (Dewi & Sucita, 2022). Every human being is born with different conditions. Therefore, it is important for us to share all the advantages we have sincerely so that others can feel the happiness that we feel (Yadnya, 2023).
- c. *Bhakti* is an attitude of doing or respecting others with a sense of joy and sincerity (Bajrajnyana, Atmadja & Parmajaya, 2022). This concept is certainly closely related to one part of *the Catur Marga Yoga* or the four paths to God, one of which can be done through *Bhakti Marga Yoga*, namely going to God by serving many people, for example parents, teachers, government, ancestors and also *Ida Sang Hyang Widhi* (Resa, 2023).

Thus the explanation of *Tri Parartha*. Of course, the teachings of *Tri Parartha* are closely related to the character values that are being installed by the government through the character education strengthening program. Therefore, it can be concluded that the concept of *Tri Parartha* applies universally. Thus, it is hoped that this character will be instilled in children from an early age (Pratama, 2023).

2. Teachings of *Tat Twam Asi*

The teachings of *Tat Twam Asi* have the meaning that you are me and I am you. This means that in this teaching, humans basically have similarities behind their diversity (Wariati, 2016). The similarities in question are wanting to be loved, appreciated, respected and not hurt or deprived of their rights. If we want to be respected by others, then of course we must first respect others and not hurt the physical and mental health of others if we also do not like being hurt (Budiadnya, 2018). The concept of *Tat Twam Asi* is found in the Chandogya Upanisad with the following quote:

I am the one who has the most perfect being

I wish to be happy, I wish to be happy

With the soul; with the soul

Breast milk, it's Eva's fault

Ma, bhagavan, vijnapayatv

Iti, tatha, saumya, iti hovaca. (Chandogya Upanishad VI.8.7)

Translate:

That one is the most refined essence

Or the root of it all

The entire universe makes him atma

That is the truth

That is the atman Tat Twam Asi Svetaketu

Please my lord

Teach me further

Okay, my son," he said

The teachings of *Tat Twam Asi* can be said to be Hindu teachings about boundless morality (Giri & Girinata, 2021). The teachings of *Tat Twam Asi* are also universal. If every individual in this world can understand and cultivate these teachings and apply them to their daily lives, they will be able to realize peace, happiness and harmony for all humanity in this world (Mertayasa, 2020). The teachings of *Tat Twam Asi* are also relevant to the character values of the Indonesian nation as stated in Pancasila (Suastini & Suarjaya, 2021).

3. Teachings of *Tri Kaya Parisudha*

Tri Kaya Parisudha is used as a guideline in daily life by Hindus. *Tri Kaya Parisudha* consists of the words: *Tri* means three, *Kaya* means deeds and *Parisudha* which means sanctified or glorified (Suanthara, 2020). Thus, *Tri Kaya Parisudha* can be interpreted as three sanctified deeds or three deeds that cause humans to gain glory. The three good deeds are *Manacika Parisudha*, *Wacika Parisudha* and *Kayika Parisudha* (Somawati and Diantary, 2019). The explanation of these three things is as follows

a. The Magic of Parisudha

Manacika Parisudha means good thinking. Humans are said to be the most perfect living beings among other living beings created by God, because humans have minds (*idep*). Of course, humans should be able to use these advantages for things that are *dharmic* or holy. Humans in speaking and acting certainly begin with the thinking process. Logically, what is said and done by humans is what is in their minds (Artawan & Ardiawan, 2018). Thus, it is hoped that humans can purify their minds so that later they will have an impact on holy words and actions (Sentana, 2017). In *Sarasamuscaya Sloka 80* it is stated that:

If the fish is cooked properly, it will be eaten properly, and the fish will be cooked properly.

Translate:

Because the mind is called the source of the senses, it is what drives good and bad actions, therefore, it is the mind that should be immediately controlled.

b. The Divine Mercy

Wacika Parisudha means saying good things. Words will reflect a person's character and identity. *Wacika Parisudha* certainly has a correlation with *Manacika Parisudha*. Therefore, before saying something, it is important for us to think about whether the words will benefit or hurt other people's feelings. Of course, as humans, we want to get good, praiseworthy and useful words from other people (Ardiawan & Padmadewi, 2019). If we trace it with the concept of *Tat Twam Asi*, of course we will be able to get this if we always say good things to other people. In *Nitisastra Sargah V* it is explained:

*Wasita nimittanta manemu laksmi,
the referee said he was strong,
wasita nimittanta manemu dukha,*

wasita nimittanta met partners

Translate:

By words you will get happiness,

By words you will get death,

In words you will get trouble,

By words you will get friends

c. *Kayika Parisudha*

Kayika Parisudha means behaving well. In *Sarasamuscaya* sloka 76 it is stated that there are three evil deeds that should be avoided, namely killing, stealing and committing adultery (Dewi, 2019). A noble human being is a human being who is able to control his thoughts, words and noble actions, so that he remains in a good state or condition (*parisudha*) (Yhani, 2022). Thus, humans will be able to live in peace with all living things created by God Almighty. The concept of *Tri Kaya Parisudha* is very relevant to be applied in human life today and also has universal value (Mustofa & Novianto, 2022).

4. Development of Hindu Character Values in Early Childhood Education

The development of Hindu character value education can be done since early childhood. First, it will be discussed related to the character of *Tri Parartha*. The character of *Asih* can be applied to children by loving the people closest to them first, for example, both parents, siblings, grandparents or friends at school (Dini, 2023). One way that can be done is to stimulate early childhood to care for others, such as visiting relatives who are sick or stimulating children to help their parents. Children also need to be taught to understand why close people need to be loved and also instill in children that if they want to be loved by people, of course they must give love sincerely to others (Rohina, 2016). *Punia* character can be done by stimulating children to have empathy and care for people in need.

For example, children are taught to be willing to share food if there are friends at school who are economically disadvantaged or do not bring food (Sari and Eliza, 2021). Then children are also involved in charitable activities (*Punia*), for example, parents encourage children to give a small portion of their savings to *the Punia fund* at the temple, helping victims of natural disasters and other social activities that are beneficial to others. *Bhakti* character also needs to be stimulated in early childhood, especially to God Almighty as the Creator. This can be done by stimulating or training children to imitate worship practices according to religious teachings and child development (Lia, 2022).

Then the *Bhakti character* can be developed in children in the form of stimulating children to respect their parents and elders. Of course, this begins with respecting the closest people in their environment, such as both parents, older siblings, younger siblings and other family members. Early childhood also needs to be taught how to behave as a form of respect, for example by greeting or saluting when meeting parents or older people (Indrawansyah & Widodo, 2023). Then related to the character of *Tat Twam Asi*, this can be done to children by fostering a sense of empathy and concern for the bad luck experienced by others, especially those closest to them (Diswantika, 2022). For example, when a child sees his friend not bringing food to school, parents can ask Son, if you go to school without bringing food and then your stomach is hungry and no one wants to share with you, how do you feel?.

Such questions will certainly train children to grow a sense of care, empathy and concern because children are able to imagine what it feels like to be in a disadvantageous position. In addition, children must also be taught not to hurt others. This can be done to children by stimulating them to imagine how they feel to be hurt by others. For example,

when a child is caught hitting a friend, parent, in addition to reprimanding them in an educational way, also need to invite children to imagine how it feels to be hit by someone else with a certain analogy, for example, being hit by someone else feels painful like being hit by a hard object. Thus, children will be reluctant to take actions that can hurt others, both physically and psychologically (Sinaga, 2022).

Then related to the development of *Tri Kaya Parisudha*, it can be started from the aspect of the mind. Early childhood can be trained to think noble. For example, when parents are going out with their children and suddenly see a child who is a beggar or busker, parents can ask the child what would you feel if you were in their position? From this question, of course, we can find out how the child's concept of thinking about less fortunate children. After that, parents can ask the child to find out how the child would act if they saw less fortunate people what would you do if you saw them?. If noble thinking has grown in the child, parents can praise him, if not, parents can advise him with love. In addition to teaching noble thinking, parents should also not forget to train children to think correctly, for example, thinking logically, creatively and symbolically (Rosmauli & Watini, 2022).

This can be done in various ways or game activities, for example, grouping objects by color, explaining cause and effect relationships and also introducing numbers and letters. Then, to train children to speak well, parents can do this by teaching children to say magic words namely please if they need help, say sorry if they do something wrong and say thank you when given help or a gift by someone else. In addition, children are accustomed to saying hello and greeting when they meet people they know. This will certainly provide benefits for the development of good manners and ethics for children (Putri & Eliza, 2023). Then related to *Kayika Parisudha*, children can be trained to develop behavior related to self-control and social attitudes.

Related to self-control, for example, it can be done by training or stimulating children to be disciplined, for example, putting toys in their place and also throwing trash in the trash, then if they are in a public place, teach children to queue and also stimulate responsibility, for example, educating children to tidy up their toys independently after use (Oktamarina, 2021). Then, to develop social attitudes, it can be done by training children to be helpful, care about others, and also cooperate. The attitude of helping each other can be done by stimulating children to help their parents with housework according to their abilities and physical readiness (Wakhidah & Adiarti, 2014).

Then parents can also develop an attitude of caring for others, for example, advising children not to tease friends' shortcomings or share food with friends at school. Children can also be trained to work together in completing work, for example, parents invite children to share tasks in tidying up children's toys after playing (Wulandari and Suparno, 2020). In instilling Hindu ethical values in children, parents can do it through various other methods. For example, the exemplary method. Before teaching Hindu ethics to children, parents should of course be able to be examples for children in everyday life by showing good attitudes or behavior (Cahyaningrum, Sudaryanti & Purwanto, 2017). Because early childhood will learn from what is seen and what is taught by parents or people around them.

This is based on the social learning theory put forward by Bandura which states that humans will behave by adopting the behavior of people around them (Lesilolo, 2018). The second can be done by reading or literacy methods. For example, parents often read stories or invite children to watch children's films that instill Hindu ethical values. If this is repeated, it will certainly affect children's behavior to act according to the idol figures in the story or film (Saepudin, Damayani & Komariah, 2020). This method will also have an additional

impact, namely developing a culture of reading in children and also having a positive impact on children's cognitive, affective and psychomotor. Third, parents can also apply the reward method. Parents should appreciate every good thing that their children do related to Hindu ethics. For example, parents praise the attitude of children who are willing to help their parents or share with their playmates.

Awards can be given in the form of physical or non-physical. This concept is certainly supported by Thorndike's Learning Theory which recognizes the concept of *the law of effect*, namely that good behavior will continue to be carried out if there is an impact or award given to the child (Amsari, 2018). In the process of instilling Hindu ethics, of course, the role of the family, especially parents, plays the most important role as the first and foremost educator in a child's life. In addition to being a role model, the role of parents is as a motivator so that early childhood children are always consistent in implementing Hindu ethics and also conducting evaluations to find out which ethics are going well and still need guidance (Cahyani, Yulianingsih & Roesminingsih, 2021). Parents certainly need to realize that the process of instilling Hindu ethical values takes time, not immediately, to become a cultural habit.

Conclusion

Based on the discussion above, it can be concluded that instilling Hindu ethical values in early childhood is very important in order to foster a sense of empathy, mutual love for fellow creatures of God. Instilling character education can be adjusted to the child's developmental stage, so that the child's understanding of the meaning of the Hindu character can develop optimally. The methods that can be applied are exemplary methods, literacy and appreciation. Parents in this case act as motivators and evaluators so that the development of Hindu ethics in early childhood can run optimally.

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