

The Hindu Religion Values Illustrated in *Bhagavad Gita* For Students and Beginners of Ramananda Prasad

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Abstract

The perception that Hindu religious education is challenging to comprehend due to its complex philosophical language is becoming obsolete in today's modern context. This study explores the educational values embedded within 26 illustrated stories in the *Bhagavad Gita (For Students and Beginners)* by Ramananda Prasad. Although universal in nature, these stories often obscure the explicit Hindu religious educational values they convey. As a foundational aspect of personal development, understanding Hindu educational values aids in building self-competence for students and beginners. This study aims to identify and analyze the concept of Hindu religious education values and their presence in the illustrated stories of the *Bhagavad Gita* by Ramananda Prasad. Utilizing a descriptive qualitative reference method, this research delves into the textual content of the *Bhagavad Gita*, interpreting its values and their application. The findings reveal that Hindu religious education is a comprehensive framework for imparting knowledge, attitudes, personality, and practical skills aligned with Hindu teachings, specifically related to the *Tri Jnana Sandhi* (three fundamental aspects of knowledge: *Jnana*, *Vijnana*, and *Ajna*). Three primary educational values emerge from the analysis: religious values, emphasizing devotion and spiritual practice; moral values, focusing on ethical behavior and integrity; and compassion values, highlighting empathy and care for others. In conclusion, the illustrated stories in Ramananda Prasad's *Bhagavad Gita* serve as an accessible medium for conveying Hindu educational values, transforming complex teachings into relatable narratives that resonate with both students and beginners in their spiritual and personal growth.

Keywords: The Values; Hindu Religious Education Illustrated Stories; Bhagavad-Gita

Introduction

Every nation in this world is having ideologies such as beliefs, values, ideals, and visions. Those are usually implemented with a purpose to develop their countries. Therefore, the education is not only passing the test to survive in life but also knowing and implementing the social culture and values in the society. According to Teacher Organization (PGRI 2014) the real purpose of the education is giving knowledge to the students in implementing culture values in society. Surakhmad (2009) furthermore added that the education is always settled up to reach the future destination or future goals. He said that the future is not accidentally happened without education. According to Holt (2012) people understand that the education is something where we have to go to school, learn about something that sometime we don't really want to know.

The education is also seen like a series of threats that bad things will probably occur if we don't learn it. As a result, most people will not like the education process, and will stop learning. Based on the statement above, researchers see many of these phenomena occurring in the current environment, this certainly requires more attention. The role of good quality education on certain country will play important distribution to

overcome low leaning intention personality. According to Tilaar (2012) the intelligent of a country is always based on cultural conceptual not genetically or biological genetical. Therefore, the human being capability must be developed well from education field. so, they are able to face and overcome their own problem by finding quick and good solution. Through the education, it is also expected encouraging people to maintain and care for themselves, having self-awareness as creations of God Almighty, also having a high interest in learning and be able to establish relationships with the community and environment around them.

So, one of the best ways to be good people with better life is by always implementing good Hindu religion lesson. As stated by Utami et al., (2023) predominantly Hindu religious education is the implementation and internalization of values derived from the Hindu holy book, namely the Vedas and other Hindu religious literature. There is one Hindu religious literature that is the real essence of all the teachings of the Vedas, namely the Bhagavad Gita. Huxley in Putra (2018) states that the Bhagavad Gita is the most systematic statement of spiritual evolution that confers value on humanity. This is one of the clearest and most comprehensive summaries of perennial philosophy ever expressed so its eternal value applies not only to India, but to all humanity.

However, most of the parents nowadays put aside religious education. They consider religion is only common subject of study at school. The parents prefer other formal subject than religion. it makes the students moral values is slowly going down. This is mostly due to the lack of devotion and thoughtful of parents on the importance of education in the family and religious education for their children. In fact, the urgency of family education was also expressed by Tilaar (2015) namely that education in the family is the first and most important educational environment. From this environment, human civilization was born because from there human morals will be born which will foster a life together, namely culture. If we observe today, religious education that has been considered difficult to understand with many various complicated philosophical languages is no longer take place.

There are many learning media such as books that can be used by parents to educate children, especially in family education. Currently, there are many reading books about educating children according to Hindu teachings, this can certainly make it easier for parents to educate their children. One of the books that researcher say has a real essence of Hindu religious teachings with simple content that is easy to understand for various age leaners is the book *Intisari Bhagavad Gita (For Students and Beginners)* by Ramananda Prasad. This book contains a simple translation into Indonesian selected from 400 Gita verses with the addition of 26 illustrated stories that are suitable for 10 years old children above and beginners. The 26 illustrated stories contain many various of universal philosophy stories which cannot be understood clearly.

Therefore, to understand the values of illustrated stories, the leaners should have prior knowledge about Hindu religion. Understanding Hindu teachings more deeply requires understanding these basic values first. One of the means of developing potential must begin with basic knowledge as a provision in developing the potential. Starting from the description above, the researcher will examine 1) how is the concept of Hindu religious education values? 2) what are the Hindu religious education values contained in the illustrated story in the book *Intisari Bhagavad Gita (For Students and Beginners)* by Ramananda Prasad?. Based on the explanation above, the researcher will examine, 1) How is the concept of Hindu Religious Education? 2) What are the Hindu Education values invented in the essence of Bhagavad Gita Illustrated book for student and beginner by Ramananda Prasad?.

Method

The researcher conducted a library research type by analyzing the contents of the illustrated story in the book of Intisari Bhagavad Gita (for students and beginners) by Ramananda Prasad. The approach in this study uses a qualitative descriptive research method. In this study, the researcher describes the book Intisari Bhagavad Gita (for students and beginners) by Ramananda Prasad with an in-depth study to obtain the values of Hindu religious education. The data contained in this book is in the form of texts that contain Hindu religious education values. The data source that is the object of this study is the book Intisari Bhagavad Gita (for students and beginners) by Ramananda Prasad. Data collection in this study uses library techniques, namely using written sources to obtain data and researchers as research instruments. Data analysis was carried out using qualitative methods to analyze the book Intisari Bhagavad Gita (for students and beginners) by Ramananda Prasad. The initial step in the book analysis is to read the book from the beginning to analyze the character education values in the illustrated story. In this study, the researcher only studied a few illustrated stories due to research limitations.

Results and Discussion

1. The Definition of Hindu Religious Education Values

The Values are a set of beliefs or feelings which are believed to be an identity that gives a special character thought, feelings, attachments and behavior (Ahmadi & Salami, 2008). Meanwhile Sukirman et al., (2017) stated that 18 values have been identified that originate from religion, the state philosophy of Pancasila (Five Indonesia Main Values), culture, and national education goals, namely the values, religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, friendly/communicative, love of peace, love of reading, care for the environment, and society, and responsibility. In the other side, religion subject of study is a research that provides knowledge and creates attitudes, personalities and skills of students in practicing their religious teachings, which is carried out at least through subjects/lectures on all paths, levels and types of education (PP RI No. 55 of 2007 concerning of religious education and religious education Article 1 section 1). From the explanation above, it can be concluded that the value education of Hindu is something that contains useful and agreed as a way to provide knowledge, shape attitudes, personality and skills in practicing Hindu religious teachings.

2. The Values of Hindu Education Concept.

Hindu religion has three basic frameworks called *Tri Jnana Sandhi*. *Tri Jnana Sandhi* in this study is applied as the basic determination of the value Hindu religious education. This is based on the relationship between the concept of *Tri Jnana Sandhi* which is accordance with the previous discussion on the value of Hindu religious education, namely usefulness and agreed way to provide knowledge, good attitudes, personality and skills in practicing Hindu teachings. In relation to the description above, PHDI (Indonesia Hindu Organization) in the book of Swastikarana (2013) describes the teachings scope of *tattwa, susila and acara* which the researcher summarizes in the following table:

Table 1. *Tri Jnana Sandhi*

No	<i>Tri Jnana Sandhi</i>	Subject of Study
1	<i>Tattwa</i>	a. <i>Tri Pramana</i> b. <i>Panca Sradha</i>

2	<i>Susila</i>	<i>a. Tri Kaya Parisuda</i> <i>b. Dasa Yama Brata</i> <i>c. Dasa Nyama Brata</i> <i>d. Tri Mala</i> <i>e. Sad Ripu</i> <i>f. Sapta Timira</i> <i>g. Sad Atatayi</i> <i>h. Catur Asrama</i> <i>i. Catur Purusa Artha</i> <i>j. Catur Warna</i>
3	<i>Acara</i>	<i>a. Panca Yajna</i> <i>b. Nitya Karma Yajna</i> <i>c. Naimitika Karma Yajna</i> <i>d. Panca Maha Yajna</i> <i>e. Wariga</i> <i>f. Dewasa</i> <i>g. Hari Suci</i>

The Sources: Swastikarana PHDI (2013)

a. **Tattwa**

Tattwa or philosophy is the essential of Hindu teachings that must be understood and internalized by every Hindu so that all religious activities carried out are absolutely based on the philosophy of Vedas (PHDI, 2013). According to PHDI, within the scope of *tattwa* there are tree teachings, (1) *Tri Pramana*, (2) *Panca Sradha*, and (3) *Catur Marga*. PHDI (2013) states Hindu Dharma teaches how to obtain knowledge of physics and metaphysics through three paths. Those three paths are called *Tri Pramana*, tri means three, *pramana* means measure, path or way, namely *Pratyaksa Pramana*, *Anumana Pramana*, and *Agama Pramana or Sabda Pramana*. Meanwhile, Pendit (2007) stated *pramana* is a way of knowing something truly.

This means giving us nothing more or less than true knowledge. This includes all sources and methods of knowledge. From the main philosophical issue, *pramana* is the most important because it is a valid source of knowledge. Furthermore, Pendit (2007) also states that based on the Nyaya theory of knowledge, there are four different and separate sources of true knowledge, namely (1) *pratyaksa-perception*, (2) *anumana-conclusion*, (3) *upamana - similarity or comparison*, (4) *sabda - authority or testimony*". Beside tri *pramana*, *sradha* is also an important and inseparable part of the scope of *tattwa*. PHDI explained (2013) *Panca Sradha* is five basic beliefs that are the basis for all aspects of the implementation of Hindu religion.

b. **Susila**

PHDI (Indonesia Hindu Organization) (2013) expressed that *Susila Hindu Dharma* ethics teaches moral guidance to achieve happiness, harmony and perfection of physical and spiritual life. It is further stated that *Susila* are influenced by 2 categories (1) good behaviour that must be carried out, (2) bad things that must be avoided. Meanwhile, Adiputra (2017) stated *susila* as behavioral guidance (good and correct life practices). Meanwhile, Madrasuta (2012) stated According to the Great Dictionary of the Indonesian Language, *susila* means, good manners, civilized, polite, orderly. But this meaning, merely polite, is not what is meant by the second part of the Hindu religious framework, *susila* has a broader meaning.

Etiquette comes from the Sanskrit words *su* and *sila*. *Sila* can mean stone, it can also mean rules, teachings and commands. *Su* means good. So *susila* means good rules, teachings and commands. PHDI (2013) stated that the scope of *Susila* includes, (a) *Tri*

Kaya Parisuda, (b) *Dasa Yama Brata*, (c) *Dasa Nyama Brata*, (d) *Tri Mala*, (d) *Sad Ripu*, (f) *Sapta Timira*, (g) *Sad Atatayi*, (h) *Catur Asrama*, (i) *Catur Purusa Artha*, (j) *Catur Warna*. In this study, development will be aimed at good deeds that are associated with life skills and in accordance with the development of children aged 5-6 years, so that the discussion of moral values will be narrowed down to the scope of good deeds that must be carried out, namely (1) *Tri Kaya Parisuda*, (2) *Dasa Yama Brata*, and (3) *Dasa Nyama Brata*.

c. *Acara*

PHDI (2013) stated that *acara* (Sanskrit: *acara*) has three meanings, they are:

- 1) Behavior, actions, or good behavior in implementing Hindu religious teachings.
- 2) Customs or a practice in implementing Hindu
- 3) Regulations that have been firmly established in the implementation of Hinduism.

Meanwhile, Adiputra (2017) mentioned *acara* as material in religious practice, namely sacred or *yadnya* including religious traditions, holy places, holy people, holy days, *wariga*, holy libraries and *puja mantras*. PHDI (2013) mentioned that the scope of the *acara* includes, (1) *Panca Yajna*, (2) *Nitya Karma Yajna*, (3) *Naimitika Karma Yajna*, (4) *Panca Maha Yajna*, (5) *Wariga*, (6) *Dewasa*, and (7) *Hari Suci*. In this research, development will be aimed at the implementation of *yajna* which is linked to life skills and in accordance with the development of children aged 5-6 years so that the discussion of the *acara* values will be narrowed down to the scope of the *panca yajna*.

In relation to the context of its implementation, *yajna* is not always a ceremony, but the meaning of *yajna* is more than that. This is explained by PHDI (2013), namely. *Yajna on Bhuta* by not polluting the land, not disposing of harmful chemicals to soil, fertilizing the land by developing natural organic fertilizers. *Yajna on preserving water* actively participates in maintaining the purity of water, preventing pollution of both water and others. *Yajna on sarwa prani*, preserving animals and plants. Protecting flora and fauna is called *bhuta yajna*, aimed at giving spiritual values through sacred religious rituals from the depths of the hearts of Hindus so that they care about preserving nature and their environment in a real way.

Based on the description above, the researcher will determine the education values that are accordance with the concept of *Tri Jnana Sandhi* along with the teachings scope, namely as follows:

- 1) In the scope of *tattwa*, the teachings contained theoretical studies, namely *Panca Sraddha* and *Tri Pramana*. *Panca Sraddha* emphasizes the beliefs of Hindus, this is related to religious values.
- 2) In the scope of *susila*, the teachings contained theoretical studies, namely *Tri Kaya Parisuda*, *Dasa Yama Brata* and *Dasa Nyama Brata*. *Tri Kaya Parisuda* emphasizes people to think, say and do good, this is related to moral values.
- 3) In the scope of the event, the teachings contained theoretical studies, namely *Panca Yajna* which emphasizes the implementation of *yajna* and interpreting and applying *yajna* in everyday behavior. This is related to the value of compassion.

3. Hindu Religious Education Values Contained in the Illustrated Stories in the Book of *Bhagavad Gita* Essence (For Students and Beginners) by Ramananda Prasad.

a. Religious Value

Religious values can be found in the story of the *Tuan Jujur* (Honest Master), story of *Melihat Tuhan Pada Semua Makhluk* (Seeing God in all creatures), the story of the *Empat Orang Buta* (Four Blind Men), and the story of *Anak Laki laki yang Memberi Makan Tuhan* (a boy who fed God). The story of *Tuan Jujur* (Mr. Honest) tells us of a hermit who was very famous for his honesty, he had sworn never telling the lie. One day

He saw a robber who was chasing a merchant and wanted to rob and kill him. The merchant ran towards the forest where the hermit lived. The hermit looked in which direction the merchant was hiding. When the robber asked the hermit, confusion came over the hermit, should he tell the truth but make the merchant lose his life, or lie but he had to bear the sin for his lie. The hermit finally chose to tell the truth to the robber and showed him which direction the merchant was running.

The merchant eventually lost his life because he was killed by the robber. Based on the story above, the researcher found religious values reflected in the behavior of the hermit who always carried out the teachings he believed in, namely being honest. This attitude is a commendable attitude, honesty is an attitude that is difficult to form in this day and age. Honesty in Hindu can be connected to the teachings of *Satya Wacana* which means being faithful or honest, besides that an honest attitude does not start directly from the lips, but comes from the mind. *Satya Hredaya*, namely being faithful to the mind, or called honesty. Religious values are also reflected in the teachings of *Tri Kaya Parisudha*, namely *Wacika Parisudha*, which is implied in the nature of the ascetic and guideline for life or basic teaching for Hindus.

However, in this story, the honest actions taken by the hermit actually have bad consequences for others. The hermit should prioritize saving the lives of others, which in Hindu teachings is called *Ahimsa* (not killing). Honesty, nobility, self-control and development of creativity (brahmacharya), not hurting, injuring, or committing other violence are all '*Tapa Brata Ragawi*' (17:14) (Krishna, 2017). It is further emphasized by Madrasuta (2012) who stated that *Ahimsa* is *parama dharma*, the highest truth, which is an ideal that must be the goal or reference in every human action. In every situation, where there is a choice between *Himsa and Ahimsa*, then humans must choose *Ahimsa*. So, from the explanation above, according to the researcher, saving human lives must be the main priority. Religious values are values that can be taken from the illustrative story above with a deeper understanding of the main priority.

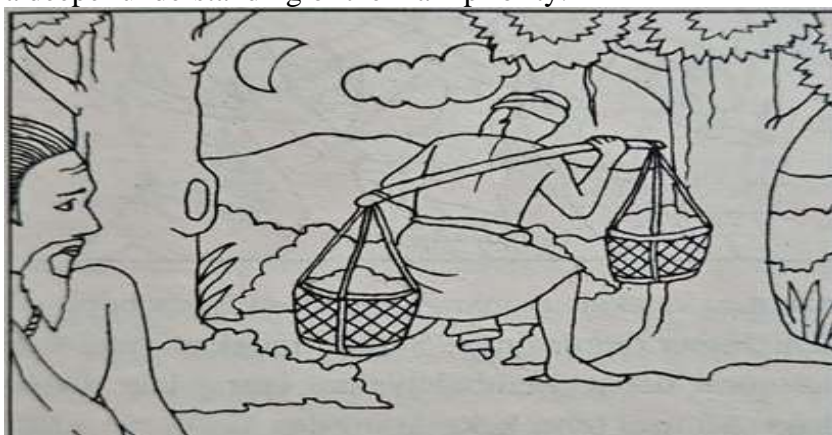


Figure 1. Mr Honest Story

The story of *Melihat Tuhan di Setiap Mahkluk* (Seeing God in all creatures) tells us about a holy man who lived in the forest with his students. He taught his students to see God in all creatures and worship them. One day one of his students was looking for firewood in the forest. At that time a mad elephant appeared, everyone ran away from the elephant, except for the student of the holy man, he saw the mad elephant as God in another form, even though he had been warned to run immediately, he still bowed and meditated in front of the elephant. The student could not avoid the elephant's fury, with its trunk the elephant threw him far away until he finally fainted. In this story, the researcher saw that the message that can be learned is about God who resides in all of his creations.

However, here, it does not mean that humans can hug tigers just because they think God is also in the animal. This is because tigers still have different instincts from humans. In the focus of this story, the researcher found a religious value, namely as humans, be close to good people and stay away from people who think evil. In Hindu, *Satva, Rajas and Tamas* have been taught. As humans, we should be able to be in an environment filled with Satva people. The importance of this is also emphasized by Maharaj (2013) Satvik nature, its characteristics will be seen through good behavior of controlling the mind and senses, attitudes in every good deed done as stated in the scriptures, spiritual knowledge and decisions not to be tempted by mortal objects and the like. Furthermore, what needs to be avoided according to Krishna (2017) is desire, anger, and greed, these are the three doors of hell, which cause the fall of the soul. Therefore, avoid all three (16:21). So researchers consider that a good friendship environment will influence human thought patterns, behavior and the way humans view the world so that their future will be the end result of the choices made. The story of the *Empat Orang Buta* (Four Blind Men) tells us about four blind children who went to find out information about elephants, each of them touching parts of the elephant. Each of them mentioned the shape of the elephant which led to an argument about the shape of the elephant.

A man passed by and explained that the elephant was not like what they had mentioned and the man explained that the elephant consisted of legs, ears, stomach and many more. In this story, researchers can take an implied message that humans only know a small part of the reality of God. The religious value that can be taken is that no one can know the Almighty of God because God is the origin of all creatures and unthinkable (*Acintya*). Worshiping God in various forms and ways truly gives humans peace and helps humans become better. The story of a boy who feeds god. A child comes from a family that always worships *Ista Dewata* by offering food every day. One day his father had to leave the village for a day, he asked him to make an offering to God.

When the child offered food to the God at his altar, he saw that the God did not eat his offering. He continued to pray to God and believed that God would come down and eat his offering. But Dewa didn't come down, the boy cried uncontrollably. Finally, the God descended from his altar in a human form and ate all the offerings. In this story the researcher gets the religious value that God will accept the offering or *yadnya* if it is offered sincerely and full of faith. In the context of this story, the child has great faith, sincerity, love and devotion, so that the child is convinced that God "eats" what he offers. The religious value in this story is belief in the existence of *Brahman* which is included in the *Panca Sradha*.

According to Madrasuta (2010) prayer or supplication from the perspective of its form can be divided into two categories, (1) communication with God and (2) union with God. The child succeeded in communicating with God so that in the story he succeeded in entering the highest realm, namely the realm of God. Researchers believe that today many people do not have faith like the child, making it difficult to connect with God and feel far from God. Therefore, the religious values in this story should be a reference to all humans.

b. Moral Value

Moral values can be found in the stories of Sir Alexander Fleming, The Great Journey of a Rishi and the Story of Three Robbers on the Road. The story of Sir Alexander Fleming tells of a poor farmer who was always sincere in helping others, one day he heard a child's cry for help, the voice came from the swamp, the farmer rushed to get tools and help the child. The next day a nobleman stopped in front of the farmer's house, the nobleman thanked the farmer for helping his son and gave him a reward, but the farmer refused the reward. At the same time, the nobleman saw the farmer's son, and said that he

would give him an education equal to his son. The education given by the nobleman made the farmer's son become the inventor of Penicillin. With his discovery, he can cure diseases, including curing the nobleman's son who had pneumonia. The moral value shown in this story is the sense of responsibility and gratitude that the nobleman gave to farmer Fleming. Moral values are also shown by farmer Fleming by refusing the reward given by the nobleman because he sincerely helped the nobleman's son. Then the farmer's son who was given an education by the nobleman was able to help the sick nobleman's son with his discovery. This is called *karmapala*, the result of good act in the past carried out by the nobleman. The importance of moral values in this story is also reinforced by Tilaar (2012) who stated that one of the goals of education is creating Indonesian people who can independence economically and socially, having good moral and good responsibility.



Figure 2. Story of Sir Alexander Fleming

1) The Great Journey of a Robber Priest Story

Valmiki in his early life was a robber, he fulfilled all his family's needs by robbing. One day, Rsi Narada passed by and was attacked by Valmiki and tried to rob him. Narada asked Valmiki why he did that? Valmiki replied that all he did was to support his entire family. Narada then asked Valmiki again about the sins he had committed and whether his family members were willing to bear the sins. With confidence Valmiki answered that he was sure that his entire family was willing to bear the sins he had committed. Rsi Narada asked Valmiki to go home and ask his family if they were willing to bear all the sins he had committed, none of his family members were willing to bear Valmiki's sins. Hearing this, Valmiki realized the mistake he had made and asked Narada to show him the right path to atone for the sins he had committed so far.

The street robber stopped the sinful activities he had done. In this story, the moral value that can be taken is that even a cruel robber and many sinners if he wants to return to the right path then there will always be an open door. Prasad (2010) mentioned that Krishna has said in the Gita: even the most sinful person, if he decides to worship Me with loving devotion, such a person will immediately become a saint because he has made the right decision (Gita 9.30-31). Based on this description, the life of today's humans is full of mistakes or sins made by humans so that humans fall into bad things, such as the robber in this story. But remember, Bhagawadgita always accepts anyone who wants to return to the right path.

2) The Three Street Robbers

Three robbers attacked and robbed a man passing by in the forest. The first robber wanted to kill him, the second robber stopped his friend who was about to kill him and told him to tie him up and leave him alone. A few moments later the third robber untied himself and expressed his regret. In this story, the moral value that can be learned is that

these three robbers symbolize the three *gunas*. The first robber symbolizes the lustful nature (*rajas*) that wants to kill, the second robber represents the lazy nature (*tamas*) that is, this robber only ties up his victim, while the third robber symbolizes goodness (*satvik*) that ultimately releases the victim from the bondage and admits his regret in this context can be likened to goodness freeing humans from the shackles of lust and laziness. For moral value here is enabling our selves to control mind or self-control over these *Guna*.

c. The Values of Love and Compassion

The value of love and compassion can be found in the story of Ekalaya are the ideal student, the story of succeeded test, and the story of I am not a stork.

1) The Story of Ekalavya-The Ideal Disciple

Ekalavya was the son of a hunter who really wanted to learn archery with Guru Drona. One day he came to Guru Drona and expressed his great desire to be Drona's disciple, but it could not be fulfilled by Guru Drona. In accordance with Guru Drona's orders, Ekalavya returned to the forest. In the forest he created Dronacharya statue and worshiped the statue every day and practiced archery with hard work and he fully belief that Guru Drona's prayers were always with him, Ekalavya practiced archery in the forest until he mastered the art of archery well. When the Kauravas and Pandavas hunted in the forest, the hunting dog that accompanied the crown princes barked at Ekalavya. With his expertise, Ekalavya released his seven arrows into the dog's jaws.

The crown princes were surprised to see him, and wanted to know who did it. The story reached Guru Drona's ears and then met Ekalavya. Guru Drona expressed his satisfaction with Ekalavya's perseverance. Guru Drona then asked for Ekalavya's right thumb as payment. As a form of sincerity, Ekalavya was willing to cut off his right thumb as requested by Guru Drona. The value of affection that can be taken from this story is Ekalavya who always shows love through his devotion to Guru Drona and his hard work in learning archery. In Hindu teachings, there is a teaching of *Catur Guru*, namely four teachers who should be respected, one of which is *Guru Pengajian*, although Ekalavya could not learn directly from Guru Drona, he still practiced hard in the forest according to Drona's request. The sincerity that Ekalavya did made him master the archery technique well. To show affection not only with words, but can be shown through actions or actions that make others happy. With the affection that someone has, it will certainly create a harmonious life, this harmonious relationship can be used as a foundation for building a good relationship with others. In today's era, there is a lack of manners or ethics possessed by students. Students dare to interrupt by speaking impolitely, this can be seen in learning activities in the classroom. In this case, it is necessary to strengthen the character of students, so that they can grow politeness, affection towards teachers at school. This can be done by providing an understanding of the teachings of *Catur Guru*.



Figure 3. The Story of Ekalavya-The Ideal Discipline

2) The Archery Skill Final Test Story

Arjuna was taking the final exam in learning archery skill, the exam was given by Guru Drona. The exam was to cut off the head of an eagle doll on a tree branch with just one arrow. The first person asked to come forward was Yudhistira, Guru Drona asked Yudhistira what he saw? Yudhistira replied that what he saw were leaves, clouds, eagles, Guru Drona was not satisfied with Yudhistira's answer. Guru Drona asked the same thing to his other students, and the answers he got were still not satisfactory. It was his turn, with the same question, Arjuna answered that all he saw was an eagle, he did not know how strong the bird was, he only saw its head. Guru Drona was pleased with Arjuna's answer. With one arrow, Arjuna was able to cut off the eagle's head.

The values that can be taken from this story are the values of discipline and compassion. Everything that is done with full and seriously attention will get good results. Arjuna in here shows his discipline in archery practice while at the same time also showing his affection for this archery science. Ranganathananda (2000) emphasized a disciplined life as a whole, a mind that is friendly to our own aspirations, and training such a mind, so that this life will be fulfilled. Researchers can take the message in this story, namely about making good use of every opportunity to achieve the best in this life. Many people feel confused in difficult situations, always feel incapable and incompetent in the work they are doing.

Krishna (2017) said don't, don't avoid, don't seek justification. Who do you want to fool? Get up, face all challenges, all difficulties with confidence and enthusiasm. Based on the description above, researchers tend to look at human unpreparedness to face the challenges that come. In fact, if all preparations have been done with hard work and smart work inspired with love, then any challenge, no matter how difficult, will be passed like Arjuna who managed to cut off the eagle's head with just one arrow. According to Marshall & Zohar (Chatib & Said, 2012), successful people are people who can be useful to many people and have moral values in their behavior. Based on this opinion, it is explained that a person will be a useful person for everyone if they have good behavior and morals. One of the keys to success is to have and apply behavior in accordance with religious teachings, such as in the teachings of Tri Kaya Parisudha, humans are taught to always say, think and do good.

3) The Story of I Am Not A Stork

Kaushika was a holy man with spiritual powers that he had acquired. When he was meditating under a tree, a stork defecated and hit Kaushika's head until it was dirty. This made Kaushika angry, the bird died because of his anger. Seeing the bird dead, the holy man felt sad. After some time later, the holy man went to a house as usual to ask for food. A mother who owned the house was busy serving her sick husband and left the holy man waiting in front of the door. This made him angry, the mother said that she was not a stork that she could kill because of her anger, with her anger she would not be able to hurt a woman who was devoting herself to her husband. Kaushika was shocked by the mother's statement. He was asked to go to the village of Rampur in Mithila and learn the secret of carrying out duties with devotion from Vyadha Raj. There Kaushika saw how Vyadha Raj served his parents and lived full of love. Seeing this made Kaushika aware and returned to his house to carry out the duties that he had long neglected. Researchers found the value of compassion in the story above. A woman who always serves her sick husband and a man who sincerely serves his parents. As a human being who already has spiritual strength, one should continue to carry out any obligations in this life. Not only in spiritual mastery, when becoming someone who is successful in life, one should always remember the struggles of parents and those closest to them who have supported and helped them to become successful people.

One of the teachings in Hinduism is that *guru rupaka* respects parents at home. An example of an obligation as a human being is to always serve parents during their lifetime. The affection given by parents from birth to adulthood makes someone successful in their life. Little things that can make parents happy can be done to repay the affection that has been given by parents in the past. Nowadays, many children are found who always demand their parents to fulfill their wishes, without caring about the condition of their parents at that time. The demands of the times and a luxurious lifestyle make someone forget the situation or condition of their parents. So, it is important now to emphasize moral values to children from an early age.

Conclusion

The value of Hindu religious education is something that contains useful and agreed upon as a way to provide knowledge, shape attitudes, personality and skills in practicing Hindu teachings which are very closely related to the concept of *Tri Janana Sandhi*. The book of *Intisari Bhagavad Gita* (For Students and Beginners) by Ramananda Prasad makes it easy for parents and educators to instill the basics of Hindu teachings in children or students. The values of Hindu religious education contained in the book of *Intisari Bhagavad Gita* (For Students and Beginners) by Ramananda Prasad are 1) religious values contained in the story of the honest master, the story of seeing God in all creatures, the story of the Four Blind Men, and the story of a boy who feeds God. The story mentions the sincerity of a person or human being in worshiping God in various forms and realizing that God is always everywhere. 2) Moral values can be found in the story of Sir Alexander Fleming, The Story of the Great Journey of a Robber Sage, The Story of Three Robbers on the Road. In the story it is stated that everything done with sincerity will bring good things to life in the world, by admitting all mistakes will also bring humans to become better people. 3) The value of compassion can be found in the story of Ekalvya the Ideal Student, the story of the Graduation Exam, the story of I am not a stork. Based on the story, compassion can be shown in various ways, with words and even with actions. Compassion directed at teachers, parents and compassion for the knowledge that someone has. The compassion will bring humans to a harmonious life.

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