



Educate Based on Vedic Teachings: Guru Bhakti and Guru Susrusa in The Story of Bhagawan Dhomya

Putu Eka Sura Adnyana*, Putu Eddy Purnomo Arta

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

*ekasuraadnyana@gmail.com

Abstract

The story of Bhagawan Dhomya indicates that an Old Javanese narrator was able to integrate the education system and educate based on the Vedic teachings illustrated in the storyline. Bhagawan Dhomya is considered a teacher and 'god of sekala' (agent of change) who has credibility and authority in educating his three students. Data analysis by reviewing all research data obtained through observation, recording, documents, and so on. The results of this research will be presented using informal methods. Bhagawan Dhomya gave a test instruction to find out the constancy of the three students. teaching carried out by the teacher from students listening to what is conveyed by the teacher with full attention. Bhagawan Dhomya as a teacher is highly respected and obeyed by his three students. The guru in the Vedic tradition is someone who should be honored or guided. The guru in the Vedic view is someone who has high qualities in various aspects. The work of Bhagawan Dhomya's inspirational story to students can reflect their character so that they will care about social, obedient, devoted and obedient to the teacher in gaining knowledge.

Keywords: Education; Guru Bhakti; Guru Susrusa; Bhagawan Dhomya

Introduction

The sacred Vedic literature in Hinduism strongly emphasizes the thoughts written about the importance of education. It is very clear in the concept of education contained in Hindu literature including the first Sa vidya ya vimuktaye means education is what liberates humans, second education is Vidya trinity netrah which means learning like the third eye that can help humans understand something viveka jnana, fourth Vidyayamrihtamashnute means education makes humans immortal, fifth Na hi jnanen sadrishnam pavitramih vidyate means there is nothing purer in this world than knowledge / education, sixth Vidya balam chandrabalamstahtaiva which means the power of knowledge / education is like the power of the moon to give grace to humans. Seventh Vidya gurunam guru means education and knowledge is the teacher's teacher, and eighth. Vidya vihinah pashuh means that a person without learning or education is likened to an animal (Machwe in A. T. Atmaja & Atmaja, 2008).

More in-depth can be found the thoughts of the kavyas that are poured into the lontar parwa text, namely Adiparwa. Adiparwa is the first parwa in the asta dasa parwa of the Mahabharata. Mahabharata as part of itihasa in the codification of Smṛti Vedic literature, Mahabharata is constructed from various story segments contained therein. One of the story segments in the Adiparwa text is the story of Bhagawan Dhomya and his three disciples. The story of Bhagawan Dhomya is one of the segments that constructs the Mahabharata by telling a Bhagawan 'teacher' named Dhomya in testing obedience, discipline, in the education system carried out in his pasraman aimed at his three students.

The three disciples are named Sang Arunika, Sang Utamanyu, and Sang Weda. The text of Bhagawan Dhomya's story is one of the author's effective ways of explaining the good education system, which is related to the Vedic teachings to show Guru Bhakti

and Guru Susrusa. Guru bhakti and guru susrusa are constructed in the Vedic education system carried out in the story of Bhagawan Dhomya, the influence is unavoidable on the learning procession in the Hindu pangasraman dharma. Guru bhakti and Guru susrusa are strong discourses for a student to be obedient, devoted and obedient to a teacher.

According to Nurudin (2003), the delivery of a text has a tangible effect on three things, namely cognitive effects (knowledge), affective, (emotional and feelings), and behavioral (changes in behavior). The story of Bhagawan Dhomya indicates that a Bhagawan (teacher) has created a system of education for his students as a result of the view of the Vedic tradition that is still held firmly. Bhagawan Dhomya is considered a teacher and 'god of sekala' (agent of change) who has credibility and authority. This makes Bhagawan Dhomya a reference as well as a determinant of changes in the behavior of his students during the "pinariksa" exam, thus making Bhagawan Dhomya a sanctified and respected figure because he is considered a symbol of divine revelation and a form of embodiment of the Vedic tradition. Bhagawan Dhomya's instructions are considered to be correct and must be carried out by his disciples.

The story of Bhagawan Domya is found in the Old Javanese text Adiparwa. For researchers, it is necessary to review in more detail the general Vedic education system in it, because not everyone knows the story and the way Bhagawan Domya educates his students based on Vedic teachings. This is what makes researchers interested in conducting research on Vedic- based education in the story of Bhagawan Domya.

Research on Bhagawan Domya has been conducted by several researchers (Sudiani, et al (2022) such as: 1) Pusparani (2017) in a study entitled, Pedagogical System in the Story of Bhagawan Domya Lawa Sisyanira (Hindu Religion Perspective). 2) Dauh (2018) wrote about the value of Hindu religious education in the story of the Perguruan Sang Arunika, Sang Utamanyu, and Sang Weda to Bhagawan Dhomya 3) Implementation of character education values in the Bhagawan Domya story by Putri (2019). 4) Purnamiasih & Mulyadi, 2019) with the title of the value of character education in the text of Bhagawan Domya: the art of education for all time, and 5) Sudiani et al (2022) wrote about the Bhagawan Domya Education Method as an Effort to Form Students with Character. The general description of the results of these studies is first, Bhagawan Dhomya is centered on students, namely by giving a test of students' obedience and dedication (Pusparani, 2017), second in the form of educational values of Asthiti Bhakti, Subha Asubha Karma, and Tat Twam Asi (Dauh, 2018), third the implications of the teachings of spiritual attitudes, implications for knowledge and implications for skills (Putri, 2019), the fourth eighteen character education values contained in the Bhagawan Domya text (Purnamiasih & Mulyadi, 2019), and the fifth Bahgawan Domya character education method can be a solution to overcome the decline in student character in Indonesia (Sudiani, 2022).

Through this literature review, it provides similarities and differences with the research that the researchers conducted, the similarities are that the researchers used the object of the Bhagawan Domya story and also found various characters that emerged from the three Bhagawan Domya students. While the differences in all these studies do not delve deeper into the Vedic teachings, especially Guru Bhakti and Guru Susrusa contained in Bhagawan Domya's education system applied to his three students.

This is the novelty of studying the story of Bhagawan Dhomya. This research is also motivated by the research of texts that have a common thread with the Vedic literature as a result of the mangjawaken byasa mata project in Indonesia which transformed into Old Javanese lontar texts. That is what encourages researchers to study with the title of educating based on Vedic teachings: Guru Bhakti and Guru Susrusa in the story of Bhagawan Dhomya.

Method

This paper uses the theory of hermeneutics. The main thing in hermeneutics, namely the nature of the text, the tools used to understand the text, and how understanding and interpretation are determined by the assumptions and beliefs of those who receive and interpret the text. The object of this research is a story segment contained in the Adiparwa text. To obtain data and limit the number of story segments in the Adiparwa text, one of the story segments in the Adiparwa text was chosen, namely the Bhagawan Dhomya story. The next step is then the collection method is done by listening, observing and recording the data that will be used to support the analysis. The data taken from the Adiparwa text is primary data. Data analysis is the process of reviewing all research data obtained through observation, recording, documents, and so on (Moleong, 1990). This research is qualitative so that the data analysis will use descriptive analytics. This means that the analysis starts from the data until the analysis and conclusions are presented in the form of descriptions. The results of this research will be presented using informal methods because the data studied is qualitative data in the form of verbal narratives. Informal method means a way of presenting the results of research data processing by using a series of words or sentences as presentation requirements (Sudaryanto, 1992). The implication is that it will not use the formulation of numbers, diagrams, and graphs, which still require further explanation.

Results and Discussion

1. Adiparwa and the Story of Bhagawan Domya

Adiparwa is one of the literary tablets that is the first of the 18 parwa (aṣṭa daśa parwa) in the Mahabharata story. In its development, the Indian version of the adiparwa underwent a process of *menjawabên byāsa mātā*, which means that the Javanese language used the teachings of Bhagawan Byasa. This comprehensive process occurred during the reign of Dharmawangsa Teguh in the Kediri kingdom in the 9th century, so that the Indian version of Adiparwa and Adiparwa Nusantara have different packaging but the essence remains the same.

Adiparwa etymologically comes from the words *adi* and *parwa*, *adi* which means the beginning, the beginning or the first (Zoetmulder, 2006), while the word *parwa* means prose carita, part (book) of the epic mahabharata (Zoetmulder, 2006). The Book of Adiparwa contains various stories and teachings that contain the breath of Hinduism. The first part presents the framework for narrating the epic of Bhārata about the sacrifice on the orders of King Janamejaya offered as a magical means to destroy the snakes and the second part contains the genealogy of the Pāndavas and Koravas, their birth and youth up to the marriage of Arjuna and Subhadrā (Zoetmulder, 1985).

This study refers to a segment of the Bhagawan Dhomya story extracted from the book Adiparwa by Zoetmulder (2005). In brief, the story of Bhagawan Domya begins with the story of a brahmin named Bhagawan Dhomya, who has a hermitage in the kingdom of Ayodhya. He had three disciples named the Utamanyu, the Arunika, and the Wedha. His three disciples were always studying with him. The three of them will be tested for their obedience and devotion to the teacher before gaining the gift of knowledge.

Starting from the story of a brahmin named Bhagavan Dhomya, doing asceticism in the State of Ayodhya. He had three disciples named the Utamanyu, the Arunika, and the Wedha. The three of them would be tested for their obedience and devotion to the guru. The first to be tested was the Arunika, he was told to farm before being given the dharma teachings by Bhagavan Dhomya. Carefully and patiently Arunika worked on the responsibility of the rice fields given to him. One day the seeds he planted began to grow

lushly, until one day the rain fell heavily and caused a flood that was ready to drown his rice field. With great struggle and effort, he tried to make a bund to block the flood, repeatedly struggling to maintain the bund which began to be unable to withstand the flood. Finally, in his helplessness, he lay down and stretched his body to hold the rice fields that had begun to break down. Day and night he remained motionless with only one goal to defend the rice fields he worked on, as a form of obedience and devotion to the teacher. Until finally Bhagavan Dhomya witnessed the Arunika's struggle, then he told the Arunika to wake up. Bhagavan Dhomya said 'get up you arunika, from now on your name is the Uddalaka, because you lay your body in the water as a sign of devotion to your teacher. After testing Arunika, Bhagavan Dhomya tested Utamanyu by asking him to herd cattle. For days, Utamanyu grazed cattle without food, until finally he was starving and could not endure his hunger. The Utamanyu then begged the people for food, which he ate himself without giving it to his teacher. Bhagavan Dhomya finally noticed the Utamanyu's behavior and said, 'My son Utamanyu, the behavior of a disciple who is devoted to his teacher is to hand over everything he gets to his teacher, all the proceeds from begging are not worthy of your food'.

The Utamanyu then apologized for all his mistakes and paid respect to his teacher. The next day he started herding oxen again and begged for food then the begging results were handed over to his teacher, but while herding oxen, the Utamanyu again begged for his own food. The Utamanyu's behavior was then forbidden by his teacher, because he was considered greedy by begging a second time.

Desperately, Utamanyu continued to herd the oxen, and to alleviate his hunger, he drank the leftover milk from the calves that suckled from their mothers. Bhagavan Dhomya noticed this and said to his disciple, 'Alas, my son Utamanyu, your behavior is getting more and more inappropriate, it is not appropriate for a disciple to take something that belongs to his teacher'. The Utamanyu resumed his duties, from now on he decided not to drink the leftover milk from the calves that suckled from their mothers, but he licked the foam that came out of the mouths of the calves that had finished suckling, in this way he tried to relieve his hunger. When returning from herding cattle, Bhagavan Dhomya asked Utamanyu what he had eaten while herding cattle, Utamanyu replied that what he had eaten was the foam that had fallen to the ground.

Bhagavan Dhomya then said 'it is not proper that it should be its food, for the calf knows your hunger, so it takes pity on you by vomiting the milk that is its food, even though it is froth it is not proper that you should partake of the food of others. That which is not worthy of your livelihood you should not enjoy, for it will make the calf thin. The Utamanyu then worshipped, the next day he continued his task of herding cattle, because of hunger he ate the sap of waduri leaves which was hot, this resulted in his eyes becoming blind, no longer knowing the direction, especially the cows.

Sang Utamanyu tried to keep going until he fell into an old dead well. In the evening the herd of oxen returned to their stables without Utamanyu, which Bhagavan Dhomya noticed and rushed to find his disciple. Once found, Bhagavan Dhomya asked why this had happened, and Utamanyu told him everything he had experienced. Finally Bhagavan Dhomya bestowed the mantra of Lord Aswino to be chanted, finally the Utamanyupun recovered and was given the grace of perfect knowledge by the Guru.

Then the test was continued by Bhagavan Dhomya by testing the Vedas. He was told to stay in the kitchen to provide all the dishes to the Guru. The Veda performed all his duties with obedience, and earnestness as a form of devotion to the Guru. He was always able to carry out all the tasks given, until his teacher was completely satisfied with his devotion, then he was given the gift of perfect knowledge.

2. The Education System in the Story of Bhagawan Dhomya

Education based on the Vedic tradition will always lead to the goals of Hinduism, namely moksa and jagadita. Moksa is the liberation of the atma or soul from samsara, while Jagatdita is happiness or welfare in the world. Welfare is one of the goals in human life in this world. To obtain prosperity and happiness, it is very necessary to get education from a teacher, in order to make, and change the mindset and behavior to be based on dharma, or referred to as aguron-guron education.

The Adiparwa text explains hana sira Brāhmaṇa Bhagawān Dhomya ngaran ira. Patapan ira ry Ayodhyāwīśaya Hana ta śiśya nira tigang siki, ngaran ira sang Utamanyu, sang Arunika, sang Veda. Kapwa pinarikṣa nira, yan tuhu guruśuśrūṣa guru bhakti. "There is a Brahmin Dhomya by name, whose hermitage is in Ayodya, and his three disciples are Utamanyu, Arunika, and Wedha. The three of them will be tested, if they are truly obedient and devoted to the teacher" (Zoetmulder, 2005).

The text explains that the teaching method is carried out with an emphasis on high discipline. The emphasis on discipline certainly has a positive meaning for the relationship between teachers and students and for the formation and achievement of educational goals. Guru Bhakti and Guru Susrusa are forms of strict testing methods so that too much leniency will lead to many mistakes, while firmness will form a good character. Therefore being strict with the child or student is Vedic system education or gurukula applies several methods in its teaching.

Furthermore, Sang Arunika was tested first by Bhagawan Dhomya, as for the text quote as follows "Sang Arunika kinon ira yāsawaha rumuhun, kamēnā nira wehana ri sang hyang Dharmaśāstra" (The first to be tested was the Arunika, He was told to farm before being given the teaching of dharma literature by Bhagawan Dhomya). Then the Utamanyu was tested "Tumūt sang Utamanyu pinarikṣa nira Ya ta kinon ira mahwana ng lēmbu Ya ta kinon ira mahwana ng lēmbu" (Bhagawan Dhomya tested the Utamanyu by telling him to herd cattle) and finally the Veda was tested "Tumūt sang Weda pinarikṣa nira. Kinon ira tamolaheng padangan, kumawwatakēna tadah nira sari-sari". (Continuing to test the Vedic. He was told to cook in the kitchen to provide all the dishes to the Guru). Based on this, Bhagawan Dhomya and his three disciples are in the context of social interaction. The testing process carried out by Bhagawan Dhomya is a series of learning tasks for his three students. The learning step is a form of knowledge in realizing the assertiveness of the Guru. It shows that Bhagawan Dhomya is the sole authority on the truth of information (science) and his three disciples must believe it as a truth.

Based on the text above, it can be understood that the method used is adjusted to the learning objectives and also adjusted to the learning outcomes that will be obtained by students. Listening to the teachings of the teacher, contemplating what the teacher teaches, and realizing or practicing the teachings of the teacher. Bhagawan Dhomya gave testing instructions to find out the determination of the three students. teaching carried out by the teacher in the form of students listening to what is conveyed by the teacher with full attention. The teacher would convey knowledge by means of oral or dharmavacana and the students would listen attentively and earnestly. That is because education emphasizes discipline and the teacher also applies discipline to his students strictly, as Bhagawan Dhomya said.

The parable of knowledge is like eating, knowledge that is not digested and impregnated or reflected upon will not be understood and cannot be useful in everyday life. After knowledge reaches students as a form of social process, students then internalize the knowledge, so that it becomes their knowledge. One important factor in education is the ability of students to focus and concentrate their minds on learning. Because the mind in the teachings of Vedic literature is stated to have a difficult nature

to stay still. Every second the mind is always switching and jumping from one object of thought to another. The mind is likened to the surface of the sea and the soul is the bottom of the ocean. The existence of educational methods both teaching and learning as mentioned above indicates that from the beginning Hindu education has been based on the Vedas through the patapan system "hermitage / asrama" has had and applied methods of delivery or teaching based on the knowledge of the Guru (gurukula).

3. Guru Bhakti and Guru Susrusa: Educating based on Vedic teachings

The guru will impart knowledge fully and to the fullest without anything being withheld or withheld. During the education period, the student obeys all orders and follows the instructions given by the teacher. Students also serve the teacher with devotion and respect like their own parents. Students carry out everything the teacher orders with sincerity as an obligation not as a burden. Students serve the teacher by helping during education is called guru bhakti and guru susrusa.

As an excerpt from the Adiparwa text that explains the form of service of Sang Arunika, Utamanyu and Sang Weda to Bhagawan Dhomya as their teacher, the following.

Kahibekane toya ikang pari, tinambak nira ta yapwan asowe ikang we alah teka tanbak nika. Muwah tinambak nira. Tan wring deya hira, I wekas antinambakaken tawak nireng we manglendo, tarmolah irikang rahina wengi. Katon tawak nira ngkaneng sawah de the guru. Mojar Bhagawan Dhomya ri sira, kinon ta ya sirawungwa (Ādiparwa III.2)

Translation;

When the paddy was growing well, a flood came and the rain fell heavily. He was worried that his paddy would be flooded. He held back the water, and not long after, the bund broke, and the bund broke again, and so on. The Arunika was helpless again, finally his body was used to hold back the water, he lay down and did not move from his place all day and night. The Guru saw the situation, Bhagawan Dhomya exclaimed to him, and he was told to get up (Zoetmulder 2005).

Mangkana ling nira mpu guru. Manêmbah ta sang Utamanyu, umupaksamākên I śila nirān salah. Ikang sakatambay eñjing, lumampah ta sirāhwan, sumêlang manasi muwah. Solih nirānasi, ya ta pawwat nire dang hyang guru. Huwus nirāwwat tasyan, manasi ta sira muwah, pinakopajīwa nirāhwan ikang lēmbu. Katinghalan ta sirānasi ping rwa, inuhutan ta sira de sang guru, āpan lobha ngaran ing mangkana; ndātan panasi ping rwa pinakopajīwana nira, ling ning guru. Dadi sira minum irikang kṣīra tatśeṣa ning lēmbwanusu (Ādiparwa III.5)

Translation:

Thus said the teacher, the Utamanyu saluted, apologizing for his wrongdoing. The next day, he went back to herding, interspersed with begging. But all that he earned was given to the guru. After that he begged again for his livelihood while herding oxen. He was seen begging a second time, and was forbidden by the teacher, because it was considered lobha; since then he has not begged a second time for his livelihood, according to the teacher's order. So he drank the milk of a calf suckling its mother. When asked by the guru, he said that he drank the remains of a calf (Zoetmulder, 2005).

Tumūt sang Weda pianarīkṣanira, kinon ira tāmolaheng paḍangan, kumawwatakna taḍah nira. Sāri-sāri bhakti nira the Veda ring guru, tumūtakên ike panatis nira mpu dang hyang, yatna ri sapakon ira. Inanugrahan ta sira sarwawidyā saha wedamantra, mwan kasarwajñānan, muwah kasidhyān ing mantra paweh nira. Ri huwus sang Weda kṛtānugrahan, mulih ta sire patapan ira.

Wruh pwa sire duhka sing sewaka, māngênangên ta sira: Yan hanā śisyangku dlāha, wehênku juga sang hyang mantra haywa pinalakwan guruyagā, ngūniweh pamarīkṣa ni guru śuśrūṣanya (Ādiparwa III.11).

Translation:

Then the Vedic was tested. He was told to stay in the kitchen to prepare food. The Vedic always followed his teacher's footsteps, even if it was bad, he did everything his teacher told him to do. Thus he was endowed with all kinds of knowledge, vedic mantras, and intelligence, not to mention perfect mantras. After the Vedic had received the boon, he returned to his hermitage. Knowing now the labor of the devotee he said to himself: "If in the future I have a disciple, I will only pass on this mantra without asking for a reward or a test of loyalty" (Zoetmulder, 2005).

Based on the three excerpts of Bhagavan Dhomya's story, it can be understood that Bhagavan Dhomya as a teacher is highly respected and obeyed by his three disciples. Guru in the Vedic tradition is someone who should be honored or a spiritual guide. A guru is someone who has a high quality in various aspects. A guru is a person who has a level of knowledge and good character who acts based on the teachings of goodness and dharma. This ability is not only based on a high level of education and knowledge, the Rg Veda Library explains the essence of education, lies in the upbringing of a teacher; Rgveda Library VII.76.4 explains a teacher is a person of high knowledge who has a secret light. A guru also has comprehensive abilities both theoretically and practically. This is because Hindu education is not only about making students know at a cognitive level but also about the ability of students to apply the knowledge they have or know. Teachers in the Hindu view are considered as the embodiment of God in the world. Therefore, the position of the teacher in Hindu society has a very important position. Even a king must respect the existence of the teacher.

Aguron-guron or guru kula education in the Vedic tradition, a student must live with the guru in the guru's family. After a person has chosen his or her next teacher before becoming part of the gurukula, the student must attend an upanayana ceremony. The upanayana ceremony is a ceremony marking the acceptance of the student by the guru. Etymologically, upanayana means to get closer to the teacher. While studying, students have tasks that need to be carried out with high discipline. Such heavy tasks and discipline require a lot of energy, which is perhaps what the Vedas want to convey about the need to maintain and nurture energy to gain knowledge. This is the meaning of the story of Bhagavan Dhomya jury to his three disciples.

In the Rgweda Library IX.107.7 it is explained A guru has deep knowledge and the power of discerning good and evil. He is wise. A teacher should teach obedient disciples every day (Rgweda VII.32.19), because a teacher has deep knowledge and the power of discerning good and evil. He is wise. (Rgweda IX.107.7). based on the excerpts of the sacred literature of Rgweda, it can be understood that the Guru provides education and knowledge, advances knowledge and skills, has the knowledge to distinguish good and bad (for students), has foresight, is wise and becomes a leader of society, a successor of truth, a brilliant orator, advances science, educates the morality of students, conditions students to follow the sacred teachings of the Vedas, protects the sacred tradition.

In the Vedic tradition it is known as the concept of Catur Guru. Catur Guru is a concept that explains that there are four figures who can be called teachers, which include God, parents, school teachers, and the government. In the lontar pañcaśikṣa which contains the following (Lontar Pañcaśikṣa, explained Guru Ngaranya, Wwang Awreddha, Tapowreddha, Jñānawreddha. Wwang Awreddha Ng. sang Matuha Matuha Ring Wayah, Kadyangganing Father, Mother. Pangjyan, Nguwineh Sang Sumangāskāra Rikita. Tapowreddha Ng. sang Matuha Rting Aji Meaning, The so-called guru is one who is

awreddha, tapowreddha, jnanawreddha. An awreddha person is an elderly person such as a father, mother, one who educates (pangajyan), especially one who purifies you. Tapowreddha is one who has matured in tapa brata. Jnanawreddha is a person who is an expert in science (Awanita, 2014).

Awanita (2014) explains Tri ikang sinanggeh guru, meaning that there are three so-called teachers in this world, namely Guru Rupaka, Guru Pengajian and Guru Wisesa, which we commonly know as the Tri Center of Education, namely family, school and government or society. In Sarasamuscaya 242, it is stated as follows:

- a. Sarira Krta, meaning to always strive for health;
- b. Pranadatta, meaning to be able to build the soul;
- c. Annadatta, meaning that it is obligatory to provide food.

In essence, the Guru's obligation is to maintain physical and build mental health. This can be done by:

- a. Metulung urip ri kalaning baya, meaning saving the soul when in danger;
- b. Nitya maweh binajana, meaning always strive for healthy and nutritious food;
- c. Mangupadyaya, meaning to provide knowledge or guarantee education;
- d. Anyangaskara, meaning to purify or foster mental spirituality;
- e. Sang ametwaken, meaning the cause of his birth. Education in this family should be based on and able to foster the existence of love. Because on the basis of this love, the development of students towards suputra is more likely to be achieved.

As with the Vedic tradition above, the Guru will also provide teaching and lessons to the students, in such teaching, the guru will provide the fullest and maximum knowledge possible without anything being withheld or not given. While in education the student obeys all orders and follows the instructions given by the teacher. Students also serve teachers with devotion and respect like their own parents. Students carry out everything the teacher orders with sincerity as an obligation not as a burden. Students serve the teacher by helping to fulfill the needs in life during education, for example preparing places and facilities for worship, preparing food, and others. The results of Bhagawan Dhomya's story to students can reflect their character, so that they will care about the surrounding environment, obey, devote and obey the teacher in gaining knowledge.

4. Bhagawan Dhomya's Story; Reflections on Student Character Building

Building character for the younger generation must be related to understanding the text and the current context. The story of Bhagawan Dhomya has a very fair value and treasure of knowledge for readers. Bhagawan Dhomya as a teacher with his three students is a form of binary opposition, so the relationship depends on the position in the structure between teacher and student. The relationship between teacher and student is like the giver of knowledge and the receiver of knowledge, the one who knows and the one who does not know, the high and the low, the respected and the honored. The teacher is a person who guides and educates students with sincerity and sincerity and considers the three students as his own sons. The teacher treats the students like his own children and there is no differentiation of students during education, just like Bhagawan Dhomya treated his three students by giving the same exam according to their respective abilities.

Bhagawan Dhomya's story is an inspirational story text. In the current learning process, teachers can tell students to read examples of inspirational story texts given, one of which is the story of Bhagawan Dhomya. After reading, students are directed to look for things that can be exemplified for daily life so that they can generate sympathy, empathy, care, and feelings with the aim of fostering character education based on the text of the Bhagawan Dhomya story. In this case, it will strengthen the relationship of a

teacher as a parent and students as children, the teacher will treat students as parents treat their children. Teachers will be strict with students in terms of discipline, if students make mistakes then the students are given constructive sanctions.

As the story of Bhagavan Domya educating his students through pasraman (patapan nira ryayodhya wisaya). In ashram/pasraman education (gurukula) lessons are given by a teacher to his students, especially spiritual knowledge in addition to knowledge to improve the welfare of life. This ashram education is a system that is managed by maharsi and carried out in quiet places away from the hustle and bustle of the world. This system requires the teacher and students to be in close contact at all times. Because they live together, the teacher knows the personality of the student.

In the ashram, a student known as brahmacarin, must really be able to carry out the obligations of asewaka guru or carry out silakramaning aguron-guron, in nglungsur kaweruhan, namely a disciplined life of gaining and receiving knowledge delivered by a teacher. The noble and fundamental values embraced in brahmacari education are moral and spiritual values in the form of discipline, by complying with various very strict rules. A brahmacarin is required to live simply, be able to control the senses and diligently study science.

Bhagavadgita IV.34, emphasizes three ways that must be followed in education (learning science), so that the educational efforts made get optimal results. The description is stated as follows: "Learn by prostration of discipline, by questioning and by dutiful work, the wise teacher who sees the truth will teach you the science of ethics". The three ways of learning referred to in the above sloka, are the process of implementing education itself that must be adhered to in order to get the best results.

These methods cannot be separated from one another to achieve the expected educational goals. The methods referred to are pranipatena, namely respect, prostration and discipline to the teacher who provides education, papariprasnena, namely asking questions, searching and thinking about the knowledge given to him, and sevaya, namely devotion, service and loyalty.

The Nitisastra V kakawin explains the fields of knowledge that must be learned at every level of life. The explanation of Nitisastra is as follows: "taki-takining sewaka guna widya smara wisayaruang twentying ayusa tengahi tuwuh son wacana gegonta patilaring atmeng tanupagurokan" means: try diligently to serve the main science; be married after twenty years; after half a lifetime hold on to good teachings; after that release Sanghyang Atmalah which is learned. The meaning implied in the Kakawin Nitisastra is a depiction of lifelong education, even before death we must continue to learn, especially releasing Sang Hyang Atma from the body, so that the departure to the afterlife will be safe to sunyaloka. More deeply, in the story Bhagavan Domya understands the essence of Guna Widya in the Vedic tradition.

Guna Widya is knowledge that can be used to acquire various skills to get a job in maintaining and improving the quality of this life (Wiana, 1997: 54). Thus, living in the Brahmacari period, a person is obliged to build his noble character and character, and develop the interests, talents and potential brought from birth towards professional skills. People who are professional and have a noble character are the human resources expected by the advancing age. Therefore, intelligence and cleverness should be based on good character or morals. With science, a person will be smart and clever; while with religion, a person will be good, honest and have noble character. A person is considered suputra, if that person is able to apply these two things (science and religion) to himself, in balance. The higher the knowledge, the higher the sradha and bhakti to Hyang Widhi Wasa (God the Supreme Being).

The virtue of educating children towards suputra qualities is stated in the Slokantara, as follows: “Kunang ikang megawe yajna ping satus, alah ika palanya denikang memanak tunggal, yan wisesa”. That is, one who performs yajna a hundred times, is less rewarded than a person with one son if the child is of suputra quality. How important the presence of suputras must be realized to sustain national development. Suputras are human resources that have potential and professionalism and are reliable in the framework of advancing the Indonesian nation. The goal of national development will be achieved smoothly, if it is supported by qualified cadres of the nation, full of dedication, knowledgeable, devout to religion and noble character, has high morality and integrity, broad-minded, rational and responsible. Hence, during the Brahmachari stage, it is very important for a person to carry out their duties and obligations to the best of their ability in pursuing knowledge.

Conclusion

The text of Bhagavan Dhomya's story is an effective way for the author to incorporate the Vedic philosophy of education, namely Guru Bhakti and Guru Susrusa. The teacher would convey knowledge by means of oral or dharmavacana and the students would listen attentively and earnestly. Education based on the Vedic tradition strongly emphasizes discipline in the teacher and the teacher also applies discipline to his students strictly, as in the story of Bhagavan Dhomya. The story of Bhagavan Dhomya has a very fair value and treasure of knowledge for the reader. Bhagavan Dhomya as a teacher with his three students is a form of binary opposition, so the relationship depends on the position in the structure between teacher and student. The work of Bhagavan Dhomya's inspirational story to students can reflect their character, so that they will care about the surrounding environment, obey, devote and obey the teacher in gaining knowledge.

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