



The Patterns of Strengthening Character Education in *Kakawin Irawāntakayana*

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Abstract

Indonesia, as the world's largest archipelagic nation, possesses a rich tapestry of cultures and traditions reflected in its classical manuscripts. This study examines patterns of character education embedded in the *Kakawin Irawāntakayana*, aiming to elucidate the pedagogical strategies and moral insights employed in early Indonesian literary traditions to cultivate ethical conduct and virtuous character. In the context of contemporary moral complexities, rapid technological advancement, and intensified cross-cultural interaction, these traditional character education patterns remain highly relevant and offer constructive guidance for modern educational frameworks. The research adopts a qualitative design, with data collected through listening, close reading, and systematic note-taking, positioning the *Kakawin Irawāntakayana* as the primary source. Data analysis employs descriptive-analytical techniques grounded in hermeneutic theory, which foregrounds interpretative engagement between text, reader, and contextual presuppositions. The findings identify several significant educational patterns, namely the contemplative, assignment, discussion, exemplary, reward and punishment, and motivational patterns, each contributing distinctively to the formation of moral awareness, responsibility, empathy, discipline, and intrinsic ethical motivation. Collectively, these patterns demonstrate the enduring philosophical depth of Indonesian literary heritage and its potential to inform and enrich contemporary character education initiatives.

Keywords: Pattern; *Kakawin Irawāntakayana*; Character Education

Introduction

Indonesia, the world's largest archipelago, is a captivating tapestry of diverse cultures, traditions, and heritage. Situated at the crossroads of Southeast Asia and the Pacific, this nation of over 17,000 islands is renowned for its rich and multifaceted cultural tapestry. Indonesian culture is a treasure trove that reflects the convergence of history, geography, and the indomitable spirit of its people. Indonesian culture is a captivating fusion of indigenous traditions, animist beliefs, Hindu-Buddhist influences, Islamic heritage, and remnants of Dutch colonial rule. This complex interplay has resulted in a unique cultural landscape where the old and the new coexist harmoniously.

One of the most distinctive features of Indonesian culture is its hospitality and communal spirit. The concept of "*gotong royong*," or mutual cooperation, underscores many aspects of daily life, fostering strong bonds among communities. Moreover, Indonesia's cultural diversity is exemplified by its languages, with hundreds of different languages spoken across the archipelago. The national motto, *Bhinneka Tunggal Ika* (Unity in Diversity), encapsulates the essence of Indonesia's cultural identity. It celebrates the harmonious coexistence of various ethnicities, languages, and religions, making Indonesia a vibrant mosaic of traditions.

Indonesian culture also thrives in its arts and crafts, Each region has its unique artistic expressions, rooted in its history and environment. These artistic forms not only serve as visual delights but also carry deep cultural significance, often narrating stories of mythology, spirituality, or local life. In this exploration of Indonesian culture, it becomes clear that it is not merely a historical relic but a living, breathing entity that continues to evolve while preserving its roots. This research journey into Indonesian culture promises to uncover the intricate threads that have woven this nation's rich tapestry, revealing the stories, traditions, and values.

Indonesia, with its diverse cultural tapestry and rich historical legacy, boasts an extensive collection of manuscripts that serve as invaluable windows into its past. Indonesian manuscripts are a testament to the intellectual traditions that have flourished across the islands for centuries. They are not only repositories of knowledge but also works of art, adorned with intricate calligraphy, vivid illustrations, and exquisite bindings. These manuscripts are not confined to a single era or theme; instead, they span a wide spectrum of topics, including literature, religion, philosophy, history, medicine, astrology, and folklore.

The roots of Indonesian manuscripts trace back to the influence of Hindu-Buddhist culture, which began to shape the archipelago as early as the 4th century CE. Over time, this influence gave rise to various indigenous scripts and writing systems, such as Kawi, Old Javanese, and Balinese. These scripts were employed in the creation of a remarkable array of literary and religious texts. One of the most celebrated collections of Indonesian manuscripts is the palm-leaf manuscripts known as "*lontar*." These delicate leaves, inscribed with ancient scripts, house narratives from epics like the *Ramayana* and *Mahabharata*, as well as religious texts like the Bhagavad Gita. These manuscripts offer insights into the profound influence of Indonesia's literary and religious landscape.

In the ever-evolving landscape of education, character development has emerged as a paramount objective. The cultivation of virtues, moral values, and ethical principles within individuals is not only an essential component of personal growth but also a fundamental building block for a just and harmonious society. The pursuit of character education, a vital component of human development, has been an enduring concern across diverse cultures and historical epochs. In this era of rapidly evolving societies and ethical complexities, understanding the nuanced patterns that underpin character education in historical manuscripts takes on profound significance.

As a researcher delving into the intricate world of character education patterns within manuscripts, we embark on a journey to unearth the timeless wisdom, values, and pedagogical strategies embedded within these ancient texts. Character education, broadly defined as the deliberate cultivation of virtues, ethics, and moral principles in individuals, has been a central tenet of educational philosophies across civilizations. Manuscripts, revered as custodians of human knowledge and cultural heritage, offer an insightful vantage point from which to explore the systematic patterns that were employed to impart character education in bygone eras.

Manuscripts, characterized by their handwritten wisdom and the enduring legacy of past civilizations, offer an intriguing avenue for investigating the intricacies of character development. These carefully crafted texts, preserved through the ages, provide unique insights into how societies have sought to strengthen character, instill moral values, and shape the ethical foundations of individuals. This exploration delves into a fascinating dimension of character education, one that is often overlooked but deeply rooted in our cultural heritage: the patterns of character education found within ancient manuscripts.

Kakawin Irawāntakayana is a tapestry of teachings that delve into the essence of human existence. This sprawling epic encompasses the entire spectrum of human experience, from moral dilemmas, and it is replete with characters who grapple with complex moral choices. Embedded within its verses are profound insights into character development, ethical conduct, and the enduring quest for righteousness. Our research aims to unearth, dissect, and analyze these character education patterns embedded within manuscripts. We seek to identify recurring themes, instructional methodologies, and the role of narratives, parables, and religious teachings in molding character.

Through careful examination, we aspire to reveal the subtle strategies and insights that have been employed in the past to nurture moral virtues and ethical conduct. Moreover, we recognize that the study of character education patterns within manuscripts is not an exercise in historical retrospection alone. Rather, it holds the potential to illuminate a path forward in contemporary character education endeavors. By drawing upon the profound insights gleaned from the patterns of the past, we can inform and enrich modern character education programs, enabling them to resonate with the complex ethical landscapes of our present world.

Furthermore, this research recognizes the contemporary relevance of character education patterns found in ancient manuscripts. In a world marked by complex moral dilemmas, rapid technological advancements, and intercultural interactions, the insights gleaned from these historical texts offer valuable guidance for the design and implementation of character education programs in modern educational contexts. By deciphering and applying these patterns in character education, we aspire to foster individuals who embody moral strength, ethical discernment, and a deep commitment to the betterment of society.

Sentana (2007) has previously reviewed the topic of this study. According to Sentana's research from 2007, *Kakawin Irawāntakayana*'s structure and values were examined. This article focuses more on literary analysis of *kakawin*'s structure. Even while the research touched on values, particularly the importance of education, it was unable to adequately explain why character education is being strengthened. While you wait, we'll discuss how this literary work might serve as inspiration for using strategies for character education that are more effective in the following study. Sentana's study, which also serves as a literature review, is very helpful in understanding the *Kakawin Irawāntakayana* text as a whole.

Method

Through listening, examining, and taking notes, information that will enable analysis is gathered. The *Kakawin Irawāntakayana* Text is the primary source of information. Data analysis is the process of examining all study data collected through observation, documentation, and other means (Moleong, 1990). Data analysis will utilize descriptive analysis because this study is qualitative; in other words, analysis starts with data and concludes with the findings, which are presented as a description. The study's qualitative data, which included verbal narratives, will be presented in an informal manner because of this. As a condition for presentation, the informal technique entails summarizing research findings in a succession of words or sentences (Sudaryanto, 1992). Analysis of the "*Kakawin Irawāntakayana*" involves a close reading of the epic to identify passages, dialogues, and narratives that pertain to character development, moral dilemmas, and ethical teachings. The topic is examined using hermeneutic theory. The fundamental focus of hermeneutics is on the nature of the text, the tools used to interpret it, and how the reader's and interpreter's presuppositions and worldviews affect how the text is understood and interpreted.

Results and Discussion

The Bratayudha war between the Pandawas and Korawa is described in *Kekawin Irawāntakayana*. In a nutshell, this piece chronicles the horrible combat that took place in the Kurusetra field. Both sides of the conflict suffered heavy losses in the conflict. When Korawa's arrows began to pressure Arjuna, his able son Irawa, son of Ulupuy, arrived. He simply descended and began to perform. The supernatural abilities of Sang Irawan incensed the Korawa much. To combat Arjuna's son, Duryodhana dispatched the enormous Srenggi. Kurusetra was astonished at the conflict. In space, the Irawa and the enormous Srenggi clashed.

Srenggi initially lost the conflict as a result of Sang Irawan's transformation into a dragon. The enormous Srenggi then transformed into a fearsome Garuda and vanquished Sang Irawan. The Irawan was killed on the field of battle, and the entire Pandawa army wept. Because of this episode, Arjuna attacked the Korawa and was successful in wiping out their army. *Irawntakaya Kakawin* focuses on the Pandawa-Korawa battle most of the time. However, this conflict with Adharma really promotes moral principles that the general populace can adopt. In addition, the story's portrayal of these ideals reveals a number of patterns for enhancing character education that are now intriguing to explore and put into practice.

1. Contemplative Pattern

Contemplative education is a pedagogical approach that has gained increasing attention and recognition for its potential to foster holistic development, emotional intelligence, and well-being among students. This method goes beyond traditional forms of learning and incorporates mindfulness practices, introspection, and reflective thinking into the educational process. In the field of education, the pattern of contemplation is generally known but not often used. Contemplation is no longer an alien concept in modern life.

It is not unusual to practice in real life. Meditation, deep listening, mindfulness, yoga, calligraphy, singing, guided meditation, nature observation, self-inquiry, and other activities might help to achieve the educational pattern of contemplation (Center for Contemplative Mind in Society, 2013). Contemplation is essentially an endeavor to increase consciousness inside the individual. The application of the contemplation approach is carried out in numerous educational institutions through the practice of Yoga. This is consistent with Ariputra's (2021) explanation that through regular Yoga practice, discipline will be formed, and by practicing difficult Yoga movements, students will further develop the value of hard work and patience, while the Sawasana stage is an opportunity for self-affirmation.

Suyasa's statement was confirmed by Davidson et al., (2013) who stated that the contemplative pattern in education, particularly character education, is an effort to train the mind in developing knowledge and love in each individual so that a self-awareness emerges, which can become a self-alarm. Because pupils are already aware, enhancing character education can be simply incorporated. This is consistent with Ariputra's (2021) explanation that through regular Yoga practice, discipline will be formed, and by practicing difficult Yoga movements, students will further develop the value of hard work and patience, while the Sawasana stage is an opportunity for self-affirmation.

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call to make good choices and attitudes, as well as to know what is good and harmful. The pattern of reflection in character education implementation will assist students acquire awareness and spirituality (Duerr, Zajonc and Dana, 2003). In today's fast-paced and digitally driven world, contemplative education offers a valuable counterbalance. It equips students with essential life skills, including stress management, emotional regulation, and self-reflection, which are increasingly relevant in the face of societal challenges. In an increasingly fast-paced and stress-inducing world, contemplative education provides students with tools to manage stress and maintain overall well-being.

Mindfulness practices, such as deep breathing and meditation, have been shown to reduce stress levels and promote a sense of calm and balance. As a result, students are better equipped to handle the pressures of academia and life. Contemplative education emphasizes the importance of self-awareness. Students are encouraged to explore their thoughts, emotions, and reactions. This self-reflection fosters a deeper understanding of oneself, enabling personal growth and emotional intelligence. Contemplative education recognizes the significance of emotional regulation. Through contemplative practices, students learn to manage their emotions, reduce anxiety, and develop resilience.

This emotional intelligence is valuable not only in education but also in life. Contemplative education aligns with the principles of holistic education, which recognizes the importance of nurturing not only intellectual development but also emotional, social, and spiritual dimensions. By addressing the whole person, this method acknowledges that students' well-being and character development are integral to their educational journey. The patterns of contemplative education on strengthening character education promote lifelong learning. The skills and practices learned in contemplative education are not limited to the classroom; they are skills that can be applied throughout one's life, fostering continued personal growth and development. This argument is based on Wirama Jagaddhita's couplet 1.

*Sěmbah ningwang I jěng kawindra paramārtha sakala guru weda pāraga,
Manggěh manggala sang parartha kawi lot gamuṇagaṇa carita sang wiku,
Manngké ngwang tuha nirguṇa sinuruhan ring apawěnaga yan mangun rěsěp,
Nghing mālār siha sang Narěswara sirang anumatha ri kapingging inghulun.*

Translation:

Worship me before the great Poet, the expert and perfect teacher of the Veda,
Deliberately praising the supreme poet who blessed the priest's story,
This old and useless servant, now commanded to arouse pleasure,
hope for the love of Him the king, he is the one who approves of my stupidity
(*Kakawin Irawāntakayana*, I.1).

The quote above shows that even a Pengawi expert in literature feels himself foolish and useless. Aside from that, he still asked God for permission as the ruler of wisdom before proceedings with the *Kakawin* he planned to make. This suggests that the pattern of awareness used in establishing educational character can cause a person to remain humble and eager to learn. As a result, the contemplation pattern contained in *Kakawin* can be used to develop character education in order to balance spiritual and academic components.

The conclusion is patterns education is a method that promotes holistic development, emotional intelligence, and well-being among students. By integrating mindfulness practices, self-awareness exercises, and empathy cultivation into the educational process, it equips students with valuable life skills that extend beyond academic success. In an era marked by increasing stress and digital distractions, contemplative education stands as a promising approach to nurturing balanced, resilient, and empathetic individuals who are well-prepared for the challenges of the modern world.

2. Assignment Pattern

The assignment or recitation pattern, according to Syaiful Sagala (2003), is "a way of presenting learning material in which the teacher gives certain tasks so that students carry out learning activities, then they must be held accountable". Assignments are a fundamental component of education, serving as a bridge between instruction and assessment. In the pursuit of effective teaching and learning, educators employ various assignment patterns, each carefully designed to achieve specific educational goals and foster the development of critical skills and competencies in students.

Teachers employ this assignment or recitation pattern by assigning specific tasks to pupils based on an agreement reached between the teacher and the students regarding the circumstances and completion time. After assigning the task, the teacher serves as a coach for students who are having problems completing it. At first sight, the assignment pattern appears to be similar to other traditional schooling patterns, however the distinguishing features become more apparent when you enter the core activities portion. The assignment itself is the primary activity of this design, therefore students are more engaged since they are involved and become the key component of the learning process.

This is consistent with the Department of Education and Culture's (1993) explanation that teachers should apply the principles of active learning when implementing learning activities, namely learning that involves students physically, mentally (thoughts and feelings), and socially, and is appropriate to the student's level of development. Learning is the intersection of two unidirectional activity. Learning activities are focussed on the learner, whereas teaching activities are oriented on the teacher. This pattern cannot be used directly in character education, but it can be incorporated into other topics. The assignment pattern utilized in the topic will encourage students to become accustomed to responsibility, critical thinking, discipline, and so on. This is a critical component of the assignment pattern for enhancing character education. This corresponds to the description in Wirama Aswalalita verse 5.

*Irika ta Dharmaputra mangutus ri sang
Drupadaputra māskwa gělara, Prakaśita śrénggataka
ya wěnanng tumambakana sāgara n pratihta, Tumuli
dine Sang Arya ri pucak lawan suku ri Madhya
Dharmatanaya, Pawanasutāgra Satyaki Dhanañjayé
kadi tak parwatādbhuta halěp,*

Translation:

That is where Yudisthira assigned the Dhrstadyumna to coordinate the strategy, Srenggataka who can block Samudra's retreat.

Then Arya was assigned the responsibility between the top and the foot, Yudhistira was assigned the midway position between the peak and the foot, and Bhimasena, Satyaki, and Arjuna were like gorgeous, terrible mountains (*Kakawin Irawāntakayan*, II. 5).

The remark above shows Yudhistira giving the responsibility as a demonstration of trust in Dhrstadyumna. He then divided the jobs with full accountability and assigned them to his coworkers based on their abilities. Reflecting on the *Kakawin* poetry above, it is clear that assignment patterns can have an indirect influence on the development of students' character. Students are supposed to be able to strengthen the principles of cooperation, responsibility, discipline, democracy, hard effort, and discipline by following this pattern. According to Werkanis and Marlius (2005), the goal of the assignment pattern is to develop a sense of responsibility, independence by finding the necessary information yourself, increase the ability to work together and respect each other's work, and stimulate students to become more active and critical.

To summarize, educational assignment patterns are not arbitrary, but are deliberately structured to correspond with scientific principles of learning and pedagogy. Each design serves a specific educational goal, such as improving critical thinking or promoting teamwork and communication skills. Understanding the scientific foundations for these assignment patterns can help educators make better judgments and design more effective teaching and learning practices. Thus, the Assignment or Recitation Pattern associated with character education will broaden and enrich students' knowledge while also instilling a sense of responsibility in pupils towards the duties that have been assigned to them.

3. Discussion Pattern

A discussion pattern is an educational pattern that prioritizes the interaction process in the form of dialogues intended at producing ideas, exchanging viewpoints, and testing several opinions in a forum to find consensus or findings that are deemed the truth. The simple conversation pattern is a type of learning that stresses the activity of exchanging information, opinions, and concepts based on parts of each individual involved's experience in order to reach agreement. A debate produces a deeper, clearer, and more detailed shared knowledge of something.

Aside from that, the pattern of discussion will result in a shared decision that can be accepted by all participants. As a result, the conversation style promotes offering ideas concurrently rather than competing ideas. The conversation learning pattern is a method of learning that involves presenting a case, topic, problem, or other item that is strongly relevant to people's life (Hamdayama, 2015). This is provided to pupils in order to inspire critical thinking about a difficult issue. The discussion ends with an agreement or in-depth grasp of the topic at hand. This allows for the formation of a harmonious unity of mind. This is consistent with Wirama Jagaddhita verse 4's *Kakawin Irawāntakayana*.

*Ngkā tā sang nrēpa Pandhaweswara nahōm para ratu masamūha ring kulēm,
Tan len rakwa hinēm niran karanan ning jaya-wijaya rikang rananggana, Ndah
mojar sira sang Dhanañjaya manohara hanukani bhuddhi sang prabu,
Sanghyang Brahma siréng husana juga ling nira ring amara lén waték rēsi.*

Translation:

At the time, King Yudhistira gathered the kings for deliberation that night, and nothing else could be the reason for war victory,

He, Arjuna, said gently to make the king's heart happy,

and Sang Hyang Brahma also spoke from the sky with the sages (*Kakawin Irawāntakayana*, XIII. 4).

Based on the paragraph from *Kakawin* above, it is possible to assume that a proper conversation or deliberation will result in an agreement. Agreement leads to oneness of knowledge and thought, and the end outcome is harmony. This is consistent with the phrase above, which states that the outcome of deliberation is consensus, which contributes to the forum's success. Aside from harmony, discussion patterns in education refer to structured formats and approaches used to facilitate meaningful and interactive conversations among students, educators, or both.

These discussions serve as a vital component of the learning process and can occur in various educational settings, including classrooms, online environments, and informal learning spaces. Discussion patterns are designed to promote active engagement, critical thinking, knowledge construction, and collaborative learning. One of the foundations that can be used to stimulate students' critical thinking processes in issue solving is the discussion pattern. Aside from that, this pattern indirectly encourages pupils to solve problems sensibly and objectively. Thus, it is intended that this pattern

can indirectly enhance student character, one of which is student independence in problem-solving thinking and action. It is also intended that this debate pattern will help students grasp the necessity of approaching a subject from multiple perspectives and appreciating the ideas of others. This was stressed by Hery in his book *Educational Psychology in the Classroom* (1960) which said that, as we mentioned in the previous chapter, the discussion approach is very beneficial for creating attitudes and thereby modifying behavior.

Discussion patterns in character education are more than just pedagogical tools; they serve as catalysts for transformative learning experiences. Educators may construct dynamic and inclusive classrooms that empower learners to think critically, work successfully, communicate persuasively, and adapt to changing learning environments by adopting these patterns and aligning them with known learning theories. As we progress in education, we see the importance of dialogue in creating the next generation of thinkers, problem solvers, and communicators.

4. Exemplary Pattern

Exemplary comes from the basic word example which means something that is worthy of being imitated or good to be imitated (Wardhani and Wahono, 2017). Exemplary is a key instructional pattern in the educational process. Exemplary behavior is making something as an example (Yumni, 2019). Students will essentially become imitators of persons in their surroundings who are thought to reflect themselves. Parents and teachers are role models that pupils can emulate. As a result, instructors and parents must pay close attention to all acts done so that kids do not make mistakes while mimicking something in the figure who serves as their role model.

Inability of the instructor to become a central figure in front of his students would result in difficulties in discovering potential and building students' character. This occurs because there is no one remaining to serve as a role model, impeding educational attempts to explore student potential and enhance student character as the foundation of human resources. Reflecting on this, it appears that instructors play a strategic role in determining a nation's existence. The effectiveness of building students' character education is dependent on instructors, therefore a country's success or failure is dependent on teachers as generations of producers.

This indicates that after going through the education process, persons' potential will be significant and able to be exploited optimally. The teacher is the topic who has the most direct involvement in the educational process (Rusn, 2009). The example pattern in character development is a way that has been shown to be the most effective in preparing and molding students' moral, spiritual, and social ethos components (Nurfadhillah, 2018). According to this viewpoint, the most effective way to successfully enhance character education for kids is by example, with teachers setting an example with their daily attitudes and behavior.

This means that in this exemplary pattern, the instructor can serve as a role model in the midst of life's complex flow, which is full of dynamic changes, challenges, and often perplexing choices. One initial milestone is the necessity for teachers to educate themselves in order to be excellent role models. The following remark from *Kakawin Irawāntakayana* exemplifies this exceptional pattern.

*Saksat candra ta sang pinandhita alīngakēn tēkap ira wra buddhi Nirmala,
Manggēh parthawijāya rakwa pangaranya pangutulus ira sang naréswara,
Moghān langgēng ireng sara thana ri kārdha nagara siwining parājana, Yogya
ngutus Amarna parwa sira dibya saphala sira dewa mangsaja.*

Translation:

He is the priest, like a beautiful moon, bringing joy to the heart.
Forgive those who contributed to the song's composition because of his wisdom and magnificence.

Resigned to making blunders and unafraid of being chastised by poets of beauty, Those who hear this narrative will hopefully live a long time, and it will be a refreshing drink for their minds (*Kakawin Irawāntakayana*, XIII.8).

According to the *Kakawin* statement above, Sang Kawi imitates the *Mahabharata*'s wisdom characters. Pangawi saw these men as role models, and they inspired him to learn how to make a *Kakawin*. Pangawi's literary skills, particularly as a composer of *Kakawin*, cannot be questioned, because to produce a *Kakawin*, you need to know not only the rules of *Kakawin* and Stories, but also a broad lexicon of language. Pangawi, despite his exceptional ability, stays modest and hopes that every reader may get wisdom from his essay. This reflects a humble attitude in which he hopes readers will replicate the virtues embodied in his literary work. Thus, one of the emphasises in *Kakawin* on internalizing the qualities inherent in literary works, especially character values, into everyday life is the use of model patterns.

Based on the description above, it is possible to conclude that exemplary patterns in character education are critical. This pattern is a tactic that teachers or parents can use to help kids build their character by providing concrete examples for students to imitate. As a result, it is clear that this pattern can be followed by a teacher in developing or educating children through the application of positive character values, whether taught directly by instructors or through the teachers' everyday actions in the school environment. Exemplification is accomplished by changing the attitudes and mentalities of teachers who always conduct correctly, speak gently and politely, and have educational expertise that is applied to the learning process.

5. Reward and Punishment Pattern

Rewards are motivational tools designed to increase student awareness, effort, and achievement through the provision of performance-based incentives in an educational context (Aflizah et al., 2024). Punishment is expected to have an educative, behaviour-controlling effect on the transgressor. Yet, this effect often remains unattained. Here, we test the hypothesis that transgressors' inferences about punisher motives crucially shape transgressors' post-punishment attitudes and behaviour (De Vel-Palumbo et al., 2023).

The reward and punishment pattern is a method of teaching that involves delivering gifts, awards, or pay to students who meet their learning objectives and imposing sanctions on those who don't or can't. This pattern works well to increase students' enthusiasm because it makes them feel as though their efforts are valued when they succeed in reaching their objectives, and vice versa. Students are also motivated because they do not feel punished when they fall short of their objectives. In this study, educators are encouraged to employ rewards and penalties as teaching methods to support students' conduct and character development.

For good deeds, rewards are awarded, and for evil deeds, penalties are meted out. According to Elizabeth Prima's research findings (2015), the use of rewards and penalties can affect how learners' attitudes, behaviors, and learning outcomes change. According to Rusdiana Hamid (2006), rewards and penalties are instructional responses to students' behavior. They recognize and penalize excellent behavior. The following quotation from *Kakawin Irawāntakayana* Wirama Rajani demonstrates this point very well.

Gagana mirah kuwung-kuwung aganti kětug gumuruh, Prabhawani sang prawīra mulih ing Suraloka sabha, Surawara dewatā mulu saharṣa manādhukara, Angudanakēn sugaṅdha kanaka drawa māra raras

Translation:

The Korawa at that point yelled loudly in happiness,
and Arjuna's heart was flaming
with rage as he fiercely attacked after witnessing his son fall.
by pelting King Kala with arrows (*Kakwin Irawntakayan*, VII.2).

The quotation above summarizes the circumstances surrounding Sang Irawa, Arjuna's son, dying in the battlefield at the hands of the Korawa gang. Arjuna was about to punish the Korawa soldiers by firing on them. This serves as motivation for an educational model that builds character and imposes severe penalties for bad behavior. This is done to make sure that the kids see their error and don't do it again. In this approach, rewards serve as a motivating factor to keep pupils engaging in beneficial conduct.

However, penalties or punishment are meant to stop or get rid of specific behaviors or reactions from kids that are deemed abnormal. This leads us to the conclusion that in order to promote character education, this pattern must stress a student action. This means that it is intended that the prizes offered by this pattern will be able to encourage students to continuously carry out good deeds, and vice versa, that the deterrent effect of sanctions will help students reduce bad behavior.

6. Motivational Pattern

Motivation as a process of intensity, direction and continuous effort of individuals to achieve goals (Gultom, 2014). Motivation is what propels people to act in certain ways. Goal-oriented behaviors are started, guided, and maintained by this process. The inspiration or driving force that propels someone to action might come from within or from without (Dalyono, 2009). Extrinsic and intrinsic motivation are the two main categories. Extrinsic drive comes from sources other than the individual and frequently entails material benefits like medals, cash, accolades, or social recognition.

An example of intrinsic motivation is when someone is motivated solely by the satisfaction of solving a task, such as when they complete a challenging crossword puzzle. Human behavior is influenced by biological, emotional, social, and cognitive variables together known as motivation. It also includes elements that control and uphold goal-directed behavior. Although we can rarely directly observe such motives, we can frequently deduce them from observable behaviors. Different facets of human behavior can be explained by a variety of motivational theories. Theories from behavioral psychology are among the more important ones.

Maslow's Hierarchy of demands, for instance, outlines how motivation rises from fundamental survival demands to higher, self-actualizing ones. Kahn's three types of motivation, which include internalized motivation, external reward, and rule enforcement, are another idea. For a number of reasons, it is crucial to understand motivation. It can boost your productivity as you work toward your objectives, motivate you to take action, inspire you to adopt good habits, assist you in avoiding unhealthy or unhelpful habits, and enhance your general wellbeing and happiness. Accordingly, the next paragraph has *Kakawin Irawāntakayana Wirama Wasantatilaka*.

Kombak tikang sabala Pāṅdhawa denya cūrna, Krodhang Ghaṭotkaca masinghanadā gumūruh, Mangsö manunggangi rikang gaja māyarūpa, Airāwaṅā juga katon atibhīṣaṅeng prang.

Translation:

He stated that, and he meant it sincerely.

It is not advisable for an officer to leave the field of combat, Sri Krishna remarked cautiously to Prabhu Yudhistira (*Kakawin Irawāntakayana* IX. 4).

The aforementioned phrase clarifies how Sri Krishna inspired Yudhistira to battle against Adharma. He emphasized that a good officer never gives up in the face of evil. This quotation suggests that in order to build good character in a learner, motivation is required. Giving pupils inspiration in the form of encouraging words is an effective strategy for developing their character since motivation is the force that pushes students to take action. In Sardiman (2009), Mc. Donald states that motivation is a shift in a person's energy that is characterized by the formation of "feelings" and is followed by a response to a goal. This leads us to the conclusion that learning motivation is a psychological force that motivates individuals to engage in learning activities and advance their knowledge and experience. A person develops this condition as a result of the interplay between their intentions and the events they witness, which leads to actual behavior.

Conclusion

The text emphasizes that the Bratayudha war in *Kakawin Irawāntakayana* provides a meaningful backdrop for understanding diverse educational patterns that contribute to character formation. The contemplative pattern fosters holistic growth, emotional intelligence, self-reflection, and stress management; the assignment pattern strengthens responsibility, discipline, and critical thinking through active learning; the discussion pattern cultivates dialogue, cooperation, empathy, and multi-perspective reasoning; the exemplary pattern highlights the decisive role of teachers as moral models whose conduct shapes students' values; the reward and punishment pattern reinforces positive behavior while discouraging misconduct; and the motivational pattern, whether intrinsic or extrinsic, energizes students to pursue goals and internalize virtuous qualities. Collectively, these patterns function as complementary pedagogical strategies that nurture mindfulness, accountability, empathy, resilience, and moral integrity, thereby preparing learners to become well-rounded individuals capable of navigating the complexities of contemporary life.

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