The Portrait of Character Education in *Yadnya* Enactment Among Hindu Society

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Abstract

In general, ordinary people are of the view that being religious is doing *yadnya* in the form of a ceremony. In good economic conditions, this will not cause problems, but in declining economic conditions, it will have an impact on decreasing sincerity and sincerity in giving. Thus, it is deemed necessary to instill the concept of religion in accordance with the guidance of the holy books. This study aims to describe character education in the actualization of *yadnya* in the Traditional Village of Perang, Lukluk Village, Mengwi District, Badung. This study employed a qualitative approach by collecting data from observation, interviews, and literature review. The findings show that an understanding of the three basic frameworks, namely, philosophy/tattwa, moral ethics and *yadnya* needs to be socialized to the community, especially community leaders such as stakeholders, srati and uperengga who are directly involved in many ceremonial activities. According to the Bhagawad Gita and Veda, *yadnya* is not only carrying out offering ceremonies, but working, socializing and all activities carried out sincerely for the welfare and peace and happiness of all beings, including *yadnya*. Thus, when interacting in all things, it is necessary to have ethics/morals in accordance with the basic framework of Hinduism, because character education comes from religious and cultural education in society. Thus, *yadnya* provides maximum benefits in accordance with the purpose of performing the *yadnya*, namely, as a form of devotion and gratitude to God Almighty for all His blessings and grace in all things.

Keywords: Character Education; *Yadnya*

Introduction

The progress of a nation is largely determined by the mastery of knowledge and technology from its people, because knowledge is a weapon to fight against the main enemy of mankind, namely ignorance. Knowledge can be obtained not only through education in schools, but covers various fields and space and time which are very complex in human life. UU. Number 20 of 2003 gives the understanding that education is a holistic and comprehensive process in order to educate the life of the nation which is also useful for maturing personality and increasing the dignity of the nation. Education is something unique, challenging, and noble (Saiful, 2019). According to Devi et al (2019), current education must include hard skills and soft skills education. Education does not only cover worldly knowledge or brain intelligence or hard skills, but also includes soft skills because one's success in life is determined by the mastery of these two skills. Generally, the majority of hard skills education is obtained in formal schools, so at the level of implementing solutions to improve learning, teachers have an obligation to share roles (Affandi, Sutajaya & Suja, 2022). Meanwhile, soft skills are obtained outside formal schools, including in the community and family, which are commonly called non-formal and informal education. Non-formal education covers a holistic domain and supports education without age restrictions (Julianto, 2019).

According to Sudiapermana (2009), the complexity of the challenges faced in the fast-paced and global changes in life demands the synergy of formal, non-formal and informal education that is no longer negotiable. Education should start as early as possible on an ongoing basis and in harmony between education applied in the family, in the community and at school so as not to confuse students if what is taught and applied in everyday life differs from what is obtained in the family and in the community and at formal schools. These are the duties and obligations and responsibilities of educational institutions, both formal, informal and non-formal education. Education that only refers to intellectual intelligence alone does not guarantee that it will create humans or graduates who are in accordance with the noble goals of education, namely developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become citizens of a democratic country. The ideal human is a human who is perfect in his morals (Dewi, 2017). Education is a conscious and planned effort to be able to create students who are able to develop their competencies so that they can become fully human (Santika, 2021). The purpose of education actually emphasizes how a person knows how to think, especially to decide his life in society in the future. Thus, education with academic standards is sometimes not entirely relevant, so students are expected not only to have intelligence in science, but also to have noble character. Education must be carried out holistically and thoroughly, where holistic education is the answer to creating a holistic human being (Wulandari, Hidayat & Muqowim, 2021). Education is a function that must be carried out as well as possible by a family and society, together with institutions that are deliberately held to support the development of the educational function.

In the midst of society there are many people who are involved in education and development which give priority to matters relating to the physical material and ignore education and mental-spiritual development. Likewise, on the other hand, people who are diligent in studying education and mental-spiritual development often ignore education and physical-material development. In accordance with the aspect of truth, it is impossible for these two things to be contradicted because they are not contradictory. According to Melani & Sudarsana (2018), deep spiritual mental attitudes in the implementation of religious activities can decrease because the family is less able to give a briefing. If mental-spiritual education and teachings are understood correctly, there is no mental-spiritual teaching and education that opposes education and physical-material development as long as it is done properly and correctly. Mental and spiritual progress is impossible without being accompanied by increased physical and material means.

According to Putri (2019) and Perbowosari (2018), in the educational process, it is hoped that students will actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and the skills needed by themselves, society, nation and state. However, nowadays education and learning only emphasize increasing intellectual power (IQ) without being accompanied by spiritual intelligence (SQ), so it has implications for spiritual poverty in humans. This condition will cause humans to be further away from the true human character. In the world of education, poverty or the lack of a spiritual side will have a negative impact on the formation of human character. Humans will grow to be intellectually intelligent but spiritually poor. Many people are smart but few have character. Adult human beings are human beings who have character and can realize this essence within themselves. Human intelligence in non-spiritual (material) matters is meaningless without good character present in him. Humans are intelligent and smart physically but poor spiritually, which will only present useless humans. In other words, his intelligence is not for the advancement of humanity itself but will destroy humans.

Based on this, it becomes essential to apply learning patterns that are able to touch the spiritual side, so as to foster good character in humans. In this learning pattern, there needs to be guidance to invite humans to enter and be in the area of solid spiritual awareness. Titib (2006) states that the teachings of ethics or morals are good and right behavior for the happiness of life and harmonious relations between humans and God Almighty, between fellow humans, and between humans and the universe and its creations.

The ethical teachings in the *Vedas* cover a very broad field, including: truth, non-violent love, virtue, perseverance, generosity, noble character, the practice of virtue, confidence, fostering harmonious relationships, unity, alertness, purity of heart, fame, progress, association with noble people, friendly and sweet, morality, friendship, *wiweka*, and others. This teaching is also quite famous for its concept which is often called the *tri hita karana* teaching. *Tri hita karana* means three causes of happiness by maintaining a harmonious relationship with God (*parahyangan*), humans (*pawongan*), and the environment (*palemahan*) (Wulandari & Suastika, 2022). Thus, by mutually maintaining a harmonious relationship with the three elements above, one will be able to grow and shape one's character to be good and noble so that one will gain happiness, peace and well-being both physically and spiritually in this life. Thus, character education is an important thing that must be implemented (Taulabi, 2017).

Character education is not only given to students but must also be understood and carried out by all levels of society including parents and families as well as executives and legislators. Because it is the nation's leaders who must set an example of how to be a leader in order to be a role model for society. Like the teachings of *asta brata* contained in the Ramayana marriage which was modified by the poet *Valmiki*. Asta Brata is a Hindu leadership model, where the introduction mentions the nature of *Hyang Widhi Wasa* who is a strength for his people and describes the abilities that all leaders must have in accordance with the nature of the eight gods as manifestations of God (Sukabawa, 2019; Purnomo, 2021; Nadra, 2022). In relation to education and the formation of one's character where the characteristics of the eight gods above can be used as a guide because it is based on his sincere and sincere affection for all creation. Also has knowledge of purification of life, generosity, self-control, temperance, non-violence, honesty, freedom from anger, detachment from attachment, freedom from greed, serenity, gentleness, ease to forgive, tenacious, cleanness, gentle, free from jealousy, and other noble qualities.

This is where the importance of education, especially character education based on religious values in addition to the values that grow in Indonesian culture. Character education based on religion has a solid foundation because religion has fundamental and universal foundations about life, including life in the field of morality or ethics to make humans in their work as civilized God's creatures. According to Purandina & Winaya (2020) and Yuliasmini (2018), the character is greatly influenced by the environment in which this individual develops. Thus, a strong belief in the truth of religion makes religion a way of life. Humans with their views on life have a compass or clear guidelines for life in this world. This is where the ethos and outlook on life contain aspirational (positive) values that also color every thought, feeling and behavior in all aspects of life (Janu, 2010). A view of life that contains values originates from (1) Religion as a fundamental, sacred and comprehensive belief regarding the nature of life whose center is belief in God, (2) Ideology as a system of ideas that wants to explain and make changes in this life, especially life political social, (3) Philosophy as a system of thinking that is radical, speculative and the mother of science. So it is in this context that character education in the actualization of *yadnya* becomes important because in itself yad is an act that sacrifices personal interests for the benefit of others, which is carried out sincerely (Gunawijaya, 2022; Bukian, Sugiartini & Dewi, 2020).

Method

This research employed a qualitative approach with data collection techniques using observation, interviews, and literature. This research was conducted in an effort to find out the extent of people's understanding of the concept of character education and its *yadnya* enactment. While the literature study as a reference for analyzing understanding uses several holy books that are relevant to the problem under study, the primary data were obtained from observations and interviews, where to obtain relevant information in the selection of informants using purposive sampling techniques. The research instrument is the researcher himself as the key instrument for collecting and analyzing the data obtained. The data analysis technique uses the Miles and Huberman model, namely, data reduction by sorting and selecting data according to the problem then presented and verified and conclusions drawn.

Results and Discussion

Based on the study and discussion of the *Vedas* and *Bhagawadgita* as well as some other literature, several important things related to character education in the context of implementing *yadnya* can be explained. In this regard, it is inseparable from the objectives of Hindu religious education, which in essence must understand the three basic frameworks of Hinduism which cannot be separated from one another, namely: 1). philosophy/*tattwa*, 2) ethics/morals, and 3) *yadnya*/ceremonies. Where philosophy consists of five *sraddhas* or (*panca sraddha*), ethics/*susila* is character and *yadnya* or (*panca yadnya*), the three are a single unit that cannot stand alone because they are interconnected and mutually reinforcing. In the context of this research, it is limited to the discussion of the understanding of the five *sraddhas* as the core of Hindu religious education and ethics/morals as character education, so in doing *yadnya* the implementation becomes better and more stable. Because ethical/moral education is related to and refers to the understanding of *sraddha* or beliefs which can then influence its implementation in doing *yadnya*.

The moral/ethical teachings which are at the heart of discussing character education refer to teachings, such as: *parisudha*, *catur purusaartha*, *catur paramitha*, *sad paramitha*, *tri hita karana*, *asta brata* and *tri parartha*. The majority of people, especially those who lack knowledge and rarely hear discussions about the understanding of *yadnya*, actually have an understanding where *yadnya* is carrying out a ceremony or ceremony. Even though according to the Vedic scriptures, *Bhagawadgitha* and several other scriptures it is stated that *yadnya* has a very broad meaning including behaving and interacting in society in living life. Each stage and level of *yadnya* is believed to contain values that can be repaired as well overcome their life problems (Girinata, 2020; Arissusila, Raka & Trisdyani, 2022).

The ethical or moral teachings contained in the Vedas aim to form good and correct behavior for the happiness of life and harmonious relations between humans and God Almighty, between fellow humans, between humans and the universe and His creation. This teaching is in accordance with the concept of *tri hita karana*, where all actions or daily activities that lead to harmonious relations between humans and God, humans and fellow humans and humans with the universe and His creation include doing *yadnya*. All of this must be based on *sraddha* or a firm belief that the concept of *tri hita karana* is the true ethical/moral teaching according to religion. All actions and behavior must be based on the concept of sacrifice with purity of heart, sincerity and selflessness. Because according to the *Vedas*, *yadnya* is the center of the universe, because God Almighty stated that this universe was created on the basis of *yadnya* (Warta, 2022).

According to Ardika (interview, 2 March 2022) stated that *yadnya* must refer to the *Vedas*, where *yadnya* is not limited to carrying out ceremonies/ceremonies but interacting

with fellow human beings as well as *yadnya*. Applying ethics / morals according to religious teachings is character education. Through belief and correct understanding of the five *sraddhas*, behaving in a good and correct way and making sacrifices sincerely and without any strings attached is a true Hindu religious concept.

Understanding and implementing the *tri hita karana* concept can be said to have implemented character education. Realizing harmony with God as a religious human form, harmony with fellow human beings is a form of compassion, tolerance, helpfulness, wisdom, selflessness and some of the characteristics of an adult human being. Harmonious with nature and all creation, showing a caring nature and love for the motherland, loving all creation for the sake of mutual welfare and happiness. For the people of Bali, *tri hita karana* has a great influence on aspects of life (Nopitasari & Suatra 2013).

Besides that, the implementation of *tri hita karana* with full sincerity has manifested three types of *yadnya*, namely; *dewa yadnya*, *manusa yadnya* and *butha yadnya*. Viewed from the point of view (*panca sraddha*) it includes belief in God (*Brahman*) by doing *dewa yadnya*, belief in (*atman*) is manifested through harmony with others and all creation with the belief that all creation is permeated by God's energy or (*atman*). Belief in (the law of *karma*) where doing good will receive good results, and belief (reincarnation/*punarbhawa*) that if you always behave well and are noble if reincarnated you will become a good human being in all respects. Viewed from the belief in (*moksha*), if in this life you always practice *yadnya* based on firm belief and always behave according to ethics/morals, you will get eternal happiness in this world and the hereafter.

According to Wijaya (interview, 12 March 2022), *tri kaya parisudha* as moral ethics education is very relevant as character education, because from his understanding *tri kaya parisudha* means three human behaviors in the form of thoughts, words and deeds, where the mind is considered as a motor that influences the way humans speak or behave. However, all three need to be controlled as well as possible in everyday life so that harmony, peace and peace are maintained in society.

According to Ernawati (2018), behavior or habits of human life will affect the learning process, including in the cultivation of ethical values contained in *tri kaya parisudha*. Because the mind is the motor of words and deeds, there are several things that can be done like:

1. Get in the habit of thinking and being compassionate or compassionate towards your fellow creatures and cultivate it continuously.
2. Learn to control yourself, so that jealousy and envy can be eliminated and no longer arise in the mind.
3. Get used to being busy and diligent at work, so that there is no opportunity for the mind to daydream or think nonsense.
4. Keep instilling good thoughts and attitudes of self-control, so that it is easy to forgive others and not get angry or give up easily.
5. Always think good and right, so that bad desires or desires that arise due to the influence of the environment and the five senses can be eliminated.
6. Make it a habit to think, say and do good, so that you can become a human being who is virtuous and has firm faith, among others, by practicing *tapa, brata, yoga* and *samadhi*.

These are six tried and practiced ways to control your thoughts. If carried out properly, correctly and earnestly, people will be able to become ideal human beings or true human beings. Humans need a way of life revolution and personal character revolution, from self that is not yet ideal to a more ideal self (Fios, 2019). In speaking or speaking it is very important, both for ourselves and for others who hear it. Words are essentially

conveying the contents of the heart. Don't say what you yourself don't like, to anyone. Everyone should say good and true. In the book Niti Sastra V.3 it is explained as follows:

Wacika nimittante manemu laksmi
Wacika nimittante manemu duhkha
Wacika nimittante pati kapangguh
Wacika nimittante manemu mitra
Translated:
Because your words get happiness
Because your words are in trouble
Because your words meet death
Because your words gained friends

Thus with those words people can get good or bad. We can be happy, we can get into trouble, we can make friends, even we can die, if we are not careful in what we say. Through actions or behavior it is reflected in the behavior of the body or body. With limbs can indeed show behavior. Every action, whether good or bad, will generate what is called *karma*. Good actions generate good *karma*, bad actions generate bad *karma*. Every human being definitely wants good *karma*, therefore always try to do good, do good, in accordance with the teachings of *dharma*. According to Purnama (interview, 2 March 2022) states that thinking, saying and doing good or bad according to beliefs or *sraddhas* about the law of *karma*, is believed to definitely give rise to *karma* or results, whether good or bad.

Catur purusa artha in understanding moral ethics includes character education, where as a human being it is certain and must have a purpose. *catur purusa artha* are the four life goals of Hindus consisting of *dharma*, *artha*, *kama* and *moksha* (Trarintya, Wiagustini, Artini & Ramantha, 2021). According to Hinduism, there are four goals in human life, to achieve these goals in life humans must work, work, often called doing *swadharma* or their own obligations which must be carried out seriously. *Dharma* is noble behavior, good behavior and in accordance with religious teachings that regulates, fosters and guides human life so that prosperity, tranquility and peace of life can be achieved both physically and mentally. *Artha* is intended to mean wealth or *artha* objects which according to religion are not prohibited from seeking as long as they are obtained in the right way and the assets should be used to carry out religious activities, fulfill daily life, and help people in distress. *Kama* means desire, fulfillment of needs and desires should be carried out in a way that is justified by religion. *Moksa* means eternal and eternal freedom, free from the law of *karma*, free from rebirth or the union of *atman* with *Brahman* (God)

According to Yuliantari (interview, 12 March 2022) states that in achieving his main goal of achieving *moksha*, in his life journey he is obliged to work or do *swadharma* to earn a living both for himself and his family. Of course in doing *swadharma* one must work in harmony with one another and with nature and the environment and uphold the principle of working or working is also *yadnya*. Thus, it must be done on the basis of sincerity, sincerity and full of enthusiasm as well as responsibility and compassion for the welfare and common interests. This is in accordance with the current application of character education. So if *catur purusa artha* is carried out properly where working to earn wealth or a living is based on the concept of good and right work accompanied by sincerity and sincerity, it is doing *yadnya*. This is also in accordance with what is stated in the concept of *karma marga*, one of the paths in the *catur marga*, namely achieving perfection of life physically and mentally (*moksha*) by working selflessly, working without ties, working for the benefit of many people, working with charity, benevolence and sacrifice.

Other Hindu religious teachings such as *catur paramitha* have the meaning of four noble deeds, which must be carried out in a good life at work, carrying out ceremonies with full confidence and steady in doing so. *Catur paramitha* consists of *maitri* (friendship), *karuna* (love), *mudita* (sympathy) and *upeksa* (tolerance) (Suartini, 2021). The four noble deeds referred to are:

1. *Maîtri* (Friendship)

   This means that humans must have friendly traits towards each other. Because man is God's creation, has the same *atman* which is God's holy light. (Faith in *Brahman* and *atman* in *panca sraddha*). So, humans come from one source, namely God Almighty and because of that, all human beings are truly brothers and friends. Therefore, they must live in harmony, help each other live, love each other, not be hostile, not hate each other, not hold grudges. This is character education and carry out *yadnya*. Thus, that humans will live in peace, peace of mind and body.

2. *Karuna* (Love)

   Karuna is a noble deed or love or compassion towards someone who is suffering. As humans who come from one source, namely God Almighty, humans must help each other, must even be willing to make sacrifices to help people in distress, must be willing to sacrifice for the happiness of others. If all of these actions are based on sincerity and sincerity, they are *yadnya*. Called a virtuous human being, if you want to feel the trouble or suffering of others, it is your own trouble or suffering, this is a human being with character. With this mind they will quickly respond to help others who are suffering.

3. *Mudhita* (Sympathy)

   Mudhita means to sympathize or care. Share the suffering and happiness of others. So that humans will avoid jealousy, envy and hatred. This includes an attitude of solidarity and sympathy towards others, and in order to get sympathy and solidarity from others, we must also have sympathy and solidarity with others, (the third *sraddha*, namely the law of *karma*) and also as *yadnya* and character education.

4. *Upeksa* (Tolerance)

   This noble deed is always paying attention to the condition of other people, with a soul filled with a sense of loyalty to friends and sympathy for each other, this is the concept of *yadnya*. Do not even hold grudges against people who mean evil to him (forgiveness, as character education). Always be aware of the situation you are facing but remain wise and balanced physically and spiritually and do not want to interfere in other people's affairs.

According to Sari (interview, 15 March 2022), the teachings of *catur paramitha* provide an understanding where this concept is character education which refers to understanding the ethics/morals of Hinduism. If it is implemented with full confidence (*sraddha*) and with a sincere sense of sincerity, it can be said that you have carried out your *yadnya*. The same thing was conveyed by Wirata (interview, 16 March 2022) who stated that loving all of God's creation is an obligation as a human being because God permeates all of his creation and within himself there is a life-giving element, namely the same *atman* and comes from the same God. As an implementation, humans must accustom themselves to learn to be sincere and sincere to help others who are in trouble and suffering as a form of belonging and giving. This can also eliminate jealousy and envy and foster mutual respect for others so that it can eliminate arrogance and ultimately cultivate true human character within us. It is believed that if all human beings can apply all of these, life in the world will be prosperous, peaceful, peaceful and happy.

In living life in this world religion has a very important position and role. Religion can function as a motivating factor (a motivator to act in good and ethical ways), prophetic (a treatise that shows the direction of life), criticism (advocating what is good and

forbidding what is wrong) creative (directing charity or actions that produce benefits for oneself and others), integrative (uniting damaged elements in humans and society to become better), sublimative (providing a process of self-purification in life) and liberative (liberating humans from various shackles of life). According to Halim & Rahim (2010), mental motivation intends to find out whether there is a form of individual belief and comfort with religious information. Humans who do not have a view of life, especially those based on religious teachings, are like blind people who walk in the dark and crowds and do not know where they came from, what they want in this world and where their true purpose in life is. So because it is so fundamental to the position and function of religion in human life, religion can be used as a basic value for education, including character education. Thus giving birth to a model of religious-based character education approach.

Religion-based character education is education that develops values based on religion that shape the main or noble personality, attitudes and behavior in life. Growing learning system and develop in a society that prioritizes values-based education, character, and culture (Saiful, 2020). Religious education is a process of transmitting knowledge that is directed at the growth of religious appreciation which will foster spiritual conditions that contain belief in the existence of God Almighty with all the teachings handed down through revelation. That belief will be the impetus for the practice of religious teachings in behavior and daily actions. One aspect of religious education is morality education which is closely related to character education.

According to Juliantini & Sudarsana (2018), phenomena related to people's behavior lately are more familiarly called moral degradation. The dissipation of noble values in society, including character values, is due to the fact that Indonesian people are less fond of reading books, one of which is reading literary works. The teaching of literature has a close link with character education, because the teaching of literature in general basically discusses the values of life and life which are directly related to the formation of human character. Literature in children's education can play a role in developing cognitive, affective, psychomotor aspects, developing personality and developing social personality. Literature does not only function as an educational agent, forming a person's human personality, but also fosters refinement of manners and kindness to individuals and society so that it becomes a civilized society. Thus, education that is implemented through religious and cultural education, through literature with various methods of application is character education and is very much in line with the basic framework of Hinduism, namely ethics and morality. Regarding the understanding of *sraddha* as the core understanding of Hinduism, as well as an understanding of ethics/morals as character education, it is closely related to the implementation of *yadnya*. In this research, we examine and discuss the relationship between *sraddha* and ethics/morals as character education, their relation to the implementation of *yadnya*.

Conclusion

Ethics/morals which is one of the basic frameworks of Hinduism is the basis for behaving, socializing and working in harmony with implementing *tri kaya parisudha*, realizing *tri hita karana* in life, must behave according to *tri parartha*, including achieving life goals according to *catur purusa artha*. All of these things also have the meaning of having implemented *yadnya*, if it is done on the basis of sincerity and sincerity to God. The understanding of *yadnya* is an obligation. This is known after discussing the concept of *asta brata* where the eight Gods are the holy rays of God in filling and managing and maintaining all of creation so that humans can live, obtain prosperity, get protection, obtain happiness, can be in harmony with each other and mutually mutual help. Having a firm belief in the *panca sraddha*, then behaving in accordance with ethics and *susila* as

character education for the younger generation, will be able to realize good and correct *yadnya* implementation in accordance with the guidance of the *Vedas*, *Bhagawad Gita* and other holy books. Thus, the goal of life as a human being can be achieved.

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