

## **The yajna-based ashram learning model in the formation of character**

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**Abstract.** Ashram learning model is a learning model that emphasizes the development of the character of learners by applying good behavior habituation to learners. With the background of problems in the world of education today that experienced the moral degradation of learners are characterized by free sex, brawl between students, drug use and other adolescent deviation behavior caused by not forming a strong character in learners. As an effort to minimize the problem is needed a concept of learning model in the world of education that uses the concept of religious teachings as a basis in the formation of character of learners. This study aims to analyze the teachings of yajna that will be applied to the ashram learning model in an effort to form the character of learners in Gurukula Junior High School. This research use qualitative research method by using research instrument of interview, observation and also documentation study. The results of data analysis in this study using qualitative description. The final result of this study is a document on yajna based ashram learning model, which includes the concept and characteristics of yajna based ashram learning model, yajna design on ashram learning model, yajna based ashram learning strategy and cognitive, affective and psychomotor development as well as character formation of learners.

### **1. Preliminary**

Moral degradation that occurs in the younger generation in Indonesia, especially among young people is quite alarming. Adolescent deviant behavior such as drug abuse to cause criminal acts such as stealing, promiscuity, not only become a problem within the scope of the family but also a problem for society and government. Schools as formal educational institutions that owned by the government have a responsibility in providing solutions related to morality issues that involve young school-age generation. The understanding of the teachings of religion and being able to implement it is one solution to the problem of moral degradation of young people in Indonesia. The government has made various efforts to minimize deviant behavior of adolescents by doing improvements in education. Such as making a policy related to education, improvement of school curriculum and others. Education that only aims to shape the intellectual intelligence of learners must be addressed, because it is very important to form the emotional and spiritual capabilities so that learners in addition to having intelligence knowledge also has the intelligence in processing emotions and character.

Schools as formal educational institutions facilitate in developing the ability of learners in various domains, such as cognitive (knowledge), affective (social attitudes and spiritual attitudes) and psychomotirk (skills). Currently the model of learning applied in the school has started to develop, the learning process no longer runs conventionally by making the teacher as the center of information by

lecture method, but there is already a problem-based learning model that aims to encourage students able to find, analyze and provide solutions to a problem. Contextual learning model aims to enable the learners to implement their knowledge in real life. Gurukula Junior High School is a Hindu educational institution that collaborates on two curricula, namely general curriculum and pasraman curriculum. By applying two curriculums then Gurukula Junior High School has a unique learning model that different from the model of learning applied to public schools.

Learning model is the most important part in planning the learning process because it covers the whole set of presentation of teaching materials to be delivered by teachers and related facilities that will be used in the learning process. Today, the learning model is experiencing rapid development, some teachers have applied various models of learning at the time of teaching in the classroom, such as problem-based learning model, contextual, cooperative and so forth. The whole learning model has a purpose so that learners are able to develop their skills from the cognitive, affective and psychomotor domains. Yajna based ashram learning model that is applied in Gurukula Junior High School is one of the learning models that are not yet known to the general public, the learning model that developed from the school with this pasraman education system makes the teachings of religion as the basis of the learning process of learners. Given that the yajna based ashram learning model is still undergoing development, it needs more in-depth study of the concepts and characteristics, the steps in the learning process, the assessment system and the purpose of applying the yajna based ashram learning model that leads to character formation.

## 2. Methodology

This research uses qualitative research type [1] qualitative research is a research method based on postpositivism philosophy, used to examine the condition of natural objects, (as opposed to experiment) researcher as a key instrument, sampling of data sources conducted purposively and snowball, Research at Bangli Gurukula First Preventative School, a school that implements the pasraman curriculum in the learning process. Collecting techniques with triangulation, data analysis is inductive/qualitative, and qualitative research results more emphasis on the meaning of the generalization. The type of research approach used in this research is qualitative descriptive research [2] the qualitative approach does not use flexibly designed research designs. Thus the design in this study is temporary and will be held changes in accordance with the reality in the field.

### *A. Model of Yajna Based Ashram Learning*

Ashram learning is a learning refers to the pasraman education system. Pasraman is a specialized educational institution in the field of Hinduism. The word pasraman comes from the word "dormitory" meaning it is the place of the learning process or education. Pasraman education emphasizes self-discipline, develops noble character, diligent, loves to work hard, and helps others. [3] The ashram school comes from the goal of providing total personality development opportunities. Ashram School is a residential school where boarding halls are free along with other facilities. The main goal of the ashram school is to provide separate skills from the provision of general education. The growing pasraman concept is now adopted from the ancient Hindu educational system in India. The ashram system illustrates the intimate relationship between teachers (acarya) with their students like the family. Therefore, this system is also known by the system of education gurukula. Students live in pasraman with teachers as family members and teachers act as parents.

Gurukula Junior High School is a formal school that uses two educational paths, namely general education and pasraman education. By applying these two educational paths, Gurukula Junior High School has the potential to apply various learning models. This is in accordance with the results of the study. [4] Schools collaborate on various learning models in the classroom as alternatives to special education paths such as Special Schools and Pasraman schools. Both schools have uniqueness in applying school curriculum that is not like the school in general. One of the learning models applied in Junior High School Gurukula is a yajna based ashram learning model. Current learning models such as contextual learning model, problem-based learning model, and cooperative learning model can be applied in yajna based ashram learning model by way of colonizing various stages in each learning process planning. In a contextual learning model that encourages students to apply real-world

knowledge, the yajna based ashram learning model encourages students to directly practice the theory of religious teachings into real behaviors such as helping others, not stealing, and so on. In addition students are also given the opportunity to examine, find solutions to problems they experience in real dormitories. They are the stages of the problem-based learning model. Encourage students to learn to live together in an environment that is the goal of the cooperative learning model. The advantages of the ashram learning model is that the learning process does not only take place in the classroom but also outside the classroom by collaborating the two curriculum, so the teaching is unique by developing students' abilities from the cognitive, affective and psychomotor domains.

Yajna in the perspective of the Aryan nation is the interaction between agni and soma. Agni acts as a food and soma as food. Both interact to sustain the creation process that begins with the rta (universal law). According to [6] Pandit Yajña which man has to do is re-enactment of cosmic creation and regeneration with self-sacrifice and self-constitution cuts. This assumes a very symbolic rite of form. While the yajña is portrayed as a method of worshiping God, the yajña itself is considered a god in the Yajur Veda (16: 1; 31); it removes all sins and sanctifies the yajña's offender; It bestows upon him strength, power and dexterity by sanctifying the food he eats and the water he drinks. It causes health, happiness and wealth. The concept of yajna internalized in the ashram pursuit model at Gurukula Junior High School is a behavior that leads to service, devotion, sacrifice, offerings to God, all of which aims to maintain harmony and balance of the universe. The yajna based ashram learning model in Gurukula Junior High School has the following characteristics :

1. The teachings of religion as the basis of student activities in the ashram
2. Students live in dormitories
3. Applying the picket system to establish student discipline
4. 24-hour supervision
5. Learning process in and out of class.
6. Selection of learners using the standard of values, the willingness of families and / or learners and entrants from other parties such as from prisons.
7. Requires high operational funds
8. Requires teachers who meet their competence in the realm of teaching, educating, guiding learners.
9. Requires consistency, commitment, and consequences in every activity.

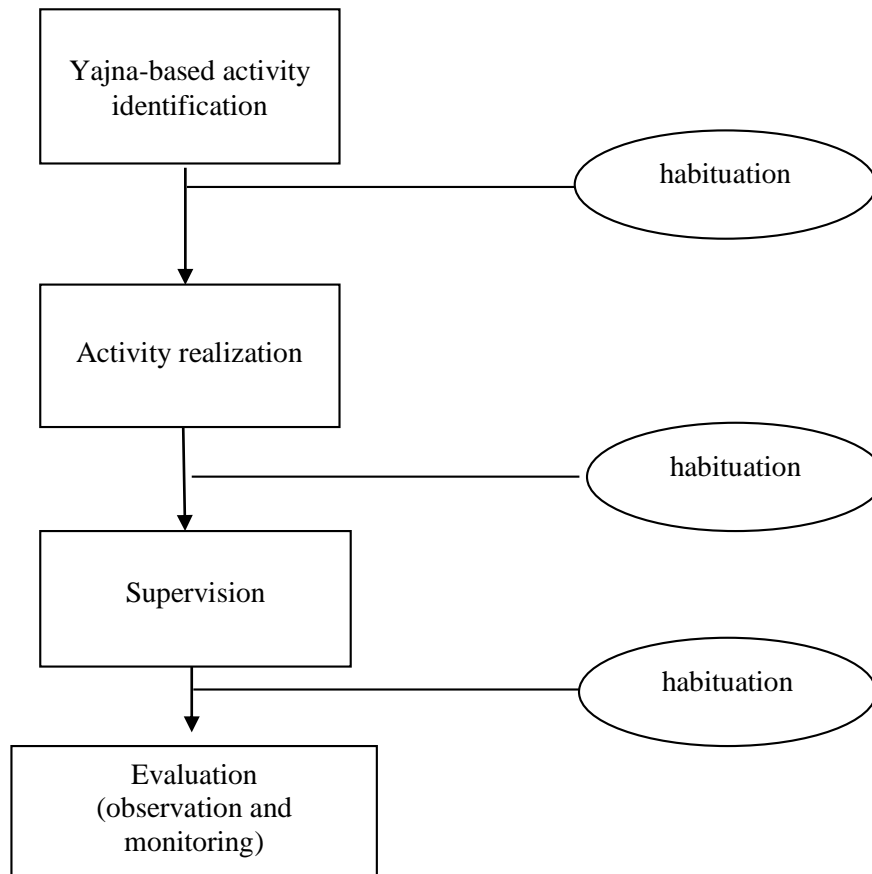
Based on these characteristics, the teacher has a very important role in applying the yajna based ashram learning model in Gurukula Junior High School. The statement is in accordance with the opinion [7] that although the planned curriculum is perfect but if the executor is unable to implement the planned curriculum then the learning process will never achieve the desired goal. [8] Competencies that a teacher must possess are performance, professional/academic mastery, academic material acquisition, skills acquisition/work process, mastery of interactional and personal adjustment. [9] 21st century teacher education is a paradigm shift in the context of learning, by applying transformational learning that is a model of teacher learning only as a facilitator for students. Teachers have an important role in the learning process, yajna based ashram learning model maximizes the role of teachers not only as executor but also as a facilitator for students experiencing the learning process.

Here is the role of teachers on yajna based ashram learning model that aims to form the character of learners as follows:

1. Teachers plan the learning process in the classroom
2. Teachers as exemplary models for students both in good behavior.
3. The teacher becomes a substitute parent for the student
4. The teacher carries out the assessment of students' social and spiritual behavior in the classroom and outside the classroom
5. The teacher carries out mentoring and supervision to the students after the formal learning process is completed.

### B. Step-by-step Model of Yajna-Based Ashram Learning

The flow of yajna based ashram learning process can be seen as follows



**Figure 1.** The flow of yajna based ashram learning process

The first stages to be done in yajna based ashram learning process are as:

1. Identification of activities based on yajna, in the early stages to create an activity program based on yajna teachings and analyzes the teachings yajna intended to be implemented and implemented by learners.
2. After the identification process, what must be done is to actualize the planned activities consistently and continuously.
3. The next step is supervision. The most important thing in the ashram learning process is the supervision, and the actualization of the planned activities if not supervised and mentoring then it will not run optimally.
4. The last stage is evaluation. Unlike the evaluation that is applied in other formal learning process, in the ashram learning process, the evaluation is conducted in the form of observation. Observations are conducted related to changes in behavior of learners after experiencing the learning process of ashram to provide punishment and awards to students.

The four stages are the output is habituation. Habituation is expected that the activities that have been planned, that actualisation will establish discipline students in carrying out every activity in school. Implementing each theory in the learning process requires a learning strategy. Yajna based learning strategy is a way that can be used by teachers to apply yajna based ashram learning model in the classroom or outside the classroom. Each learning strategy has advantages and disadvantages as well. In yajna based learning strategy has advantages that are as follows:

1. Encourage the increased religiosity of students by carrying out prayer activities before the learning process begins.
2. Encourage increasing attachment between teachers and students
3. Encourage the development of cognitive, affective, psychomotor ability of students that leads to students' intellectual, emotional, and spiritual intelligence.

Lack of application of yajna based learning strategy is:

1. Requires maximum supervision and guidance on the behavior of learners both in class and outside the classroom.
2. Requires accuracy, discipline, patience in internalizing and actualize learning based yajna, given that after the learners are categorized as still in adolescence who have unstable emotional conditions.

Yajna-based learning strategy as the development of the ashram learning model is not useful maximally if only applied in the classroom, but must be applied outside the classroom, if the school implements the ashram / pasraman learning model it will be easier to actualize but if the school implements general pursuit in accordance with formal school presentation presents challenges, constraints faced greater than the school pasraman. This is related to monitoring system, guidance and evaluation that can not be done continuously and continuously because time and distance of student residence far from teacher supervision.

#### *C. Curriculum Development in the Learning of Yajna-Based Ashram*

The curriculum is in the core of the educational process [10]. Among the educational areas of education management, curriculum, and student services, the curriculum is the area that most directly affects the outcomes of education. In the development of the curriculum can at least be distinguished between the curriculum design or the written curriculum and the implementation of curriculum or curriculum deeds. Regulation of the Law Number 20 Year 2013 on the National Education System, the curriculum is defined as a set of plans and arrangements concerning objectives, content and instructional materials and ways used as guidelines for the implementation of learning activities to achieve certain educational goals. Based on the statement on curriculum understanding, curriculum development to make a change aimed at the improvement of the curriculum is very important in accordance with the development of science and technology.

Curriculum development as the basis for the development of yajna based ashram learning model should look from various domains especially in the realm of the concept of religious teachings that want to be applied in the curriculum in accordance with the level of ability of students and their environment. In pasraman schools that require students to stay in the ashram (dormitory) it is possible to develop curriculum whose output or outcome leads to self-development and life skills by taking on several activities such as self-serving that form students for self-reliance, serving others forming students to care for others and of course the activities programmed based on the teachings of religion, especially yajna.

#### *D. Assessment System*

Assessment is a central process in effective teaching [11]. Assessment serves as a bridge between teaching and learning that aims to help students develop their abilities. Following Dylan's assertion of the ashram learning model there are three aspects of students' abilities: the cognitive, affective and psychomotor domains. [12] Cognitive words are adjectives derived from nouns whose equivalent "knowing" means knowing. In the broadest sense of cognition is the acquisition, arrangement, and use of knowledge in subsequent development of the term cognitive becomes popular as one of the domains of human psychology which includes any mental behavior associated with the processing, information processing, problem solving, deliberate and confidence. Assessment in the cognitive domain through written tests and oral tests by looking at students' progress in studying knowledge, during the discussion process. So the assessment of the cognitive domain more implemented at learning process in the classroom. Assessment of the three domains is not only carried out through written tests but by observation of the students at the time of learning outside the classroom.

In the cognitive domain, assessment can be done by looking at students' progress in emotion processing, life motivation, social and spiritual attitudes. The following is an affective development of students:

- 1) Ability to create conducive conditions in the ashram environment.
- 2) The ability to motivate oneself. Various personal problems experienced by students lead to depression and reduce life spirits to continue education to a higher level, because the affective ability of students need to be developed so that students are able to overcome the problems that are being experienced.
- 3) Ability to show high moral values to the community.

Schools should be able to facilitate the side in developing their skills to the fullest. Psychomotor assessment of students can be implemented by observing the skills of students during school activities. Yajna based ashram learning model is a model of learning based on the teachings of religion then to develop the psychomotor ability of school students to create activities likes in the realm of religious activities (1). Agriculture and Livestock, (2). Arts of kerawitan and dance, (3). Upakara Yadnya, (4) Yoga, Meditation, (5). Sports.

The assessment system on the yajna based ashram learning model is implemented inside and outside the classroom. The advantages of ashram learning model is requires students to live in ashram (dormitory) along with his friends then the assessment takes place comprehensively and continuously. The cognitive, affective and psychomotor development of students is a unity of life skills that must be possessed by students. These three developments correlate one with the other. Students who are able to develop their cognitive aspect will tend to be able to develop affective and psychomotor aspects although basically of the three aspects of development presentation is not the same.

#### *E. Character Formation at Junior High School Gurukula*

[13] Character education can be defined as the value of education, character education, moral education, aims to develop students' ability to make good decisions, retain what is good, and realize goodness in everyday life wholeheartedly. [14] Character education is not solely to teach what is right and what is wrong in children, but more than that character education instills habituation of the good that students understand, are able to feel, and want to do good. Character education is a mission similar to moral education. Character education can be formed when students perform activities that lead to goodness. [15] Character education is important for the growth of the human individual as a whole and should be done earlier, and educational institutions have the duty and responsibility to conduct moral education for the students as well as build a community culture for moral values. It is important that educational institutions not only pay attention to the students' academic competency needs, but also character development so that graduates become graduates who are ready to look academic and good. Schools as one of the educational institutions have responsibility for the development of good character of the students. Students are no longer evaluated on the basis of their intellectual development, but rather on their attitudes or behavior toward the environment. [16] Character education can be formed based on habituation in an activity. These activities are the transmission of values as a process of civilization, means of maintaining a code of ethics in society, moral education, and indeed it is a real educational process, that there is no education without value. Gurukula Junior High School in developing good character and reduce the bad character of his students by making various activities carried out during the formal learning process but at the time of non-formal learning process. Here is an example of activities that exist in Gurukula Junior High School in developing the character of both students.

**Table 1** The process of character building students

through various activities at Gurukula Junior High School

No	Activities	Character	Yajna
1	Saying "Om Swastyastu"	Friendly, polite	Nitya Yajna
2	Carry out flag ceremony every Monday or national day	Nationalism, discipline	Nitya Yajna
3	Carry out prayers every morning, afternoon and evening	Religious	Nitya Yajna dan Naimitika Yajna
4	Pray before starting the classroom lesson	Religious	Nitya Yajna
5	Throw garbage in its place	Responsibility, honest	Nitya Yajna
6	Clean the environment around the school (building and outside the building) on a regular basis	Responsibility	Nitya Yajna
7	Carry out cooking dues for all residents of the ashrama (ranging from providing food to the stage of processing the food)	Responsibility, independent.	Nitya Yajna
8	Learning at night together and helping each other if someone has learning difficulties	help each other	Nitya Yajna
9	Preparing personal needs	independent.	Nitya Yajna
10	Clean the cattle and pig pens every day	Responsibility	Nitya Yajna
11	Preparing religious ritual means at school	Religious, independent, responsibility	Nitya Yajna dan Naimitika Yajna
12	Conduct meditation regularly	Religious	Nitya Yajna dan Naimitika Yajna

Based on the response given by the students at the time of implementing various activities in the First School Gurukula, it appears that the students initially carry out the activity with the compulsion because of fear of the teacher, but after a long time become a habit that is routinely implemented so that the character wants began to be felt by various parties.

### 3. Conclusion

Description of the discussion about yajna based ashram learning model in shaping the character of students can be concluded that the concepts and characteristics of yajna based ashram learning emphasizes the application of yajna teachings as the basis of activities undertaken in the learning process. Yajna teachings are applied starting from simple teachings such as washing their own clothes, taking water for baths to the teachings of yajna to a higher level of meditation. Observation, monitoring and evaluation should be carried out continuously for 24 hours in order to achieve the goal of applying the yajna based ashram learning model. And the role of teachers is needed in the implementation of learning model based ashram yajna and operating costs are not small.

Basically in applying yajna based ashram learning model requires four important things: seriousness, consistency, commitment and consequence. Because the application of yajna is basically requires discipline in order to lead to the formation and development of characters from students. Yajna based ashram learning model is able to develop students' skills both in terms of cognitive (knowledge) affective (social and spiritual attitudes) and psychomotor (skills) that lead to the formation of student characters.

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