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HINDU RELIGIOUS LEARNING MODEL BASED ON ECOPELOGIC

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Abstract

The ecopedagogic-based learning model is based on environmental principles and aspects such as nature, social, and culture. Ecopedagogic can be interpreted as an academic movement to awaken students to become individuals who have understanding, awareness, and life skills in harmony with the interests of nature conservation. This research is included in the type of qualitative research with a philosophical approach and a pedagogical approach. Data collection methods were carried out using interview techniques and Focus Group Discussion (FGD). The results of this study reveal that the ecopedagogic approach in learning Hinduism is able to unite natural rights with human rights, providing the basis for the view that the environment and humans must respect each other and work together to maintain the balance of nature, and help increase environmental awareness also social responsibility. Ecopedagogic-based Hindu religious learning emphasizes the development of material that is not only limited to something that is textual but needs to be developed through a contextual approach, so the goal is that students can have concern for the environment. This is because the learning system outside the classroom gives students more experience and makes the learning process fun.

Keywords: Hindu Religion Learning Model, Ecopedagogic

I. INTRODUCTION

Hinduism learning is a teaching and learning process that focuses on knowledge and understanding of the teachings, traditions, and beliefs of Hinduism. This involves teaching about the values, rituals, and spiritual practices associated with Hinduism. Learning Hinduism can be done through various methods such as lectures, group discussions, case studies, and environmental observations. In learning Hinduism, teachers often use sacred texts such as the Bhagavad Gita, Ramayana and Mahabharata as source material.

The aim is to help students understand and have knowledge of the teachings of Hinduism, strengthen *Sraddha* and *Bhakti*, and create spiritual awareness. Various learning models applied by educators also help students understand how Hinduism influences everyday life and forms an outlook on life. Thus, the learning model has an important role in helping students understand and master teaching materials, strengthen their beliefs and understanding of Hinduism and shape their positive and inclusive outlook on life. In the learning process, many efforts were made to create an effective and enjoyable learning model for students. In the learning process, students not only study teaching materials, but also form good attitudes and behaviors.

One of the learning models currently being promoted is the ecopedagogic-based learning model. This learning model is based on environmental principles and focuses on environmental aspects such as natural, social, and cultural. The ecopedagogic learning model has several advantages such as enriching students' learning experiences, helping students understand the relationship between knowledge and the environment, and also helping students build an attitude of caring for the environment. Remembering that humans with advances in technology and science feel they also have the

ability to dominate nature so natural exploitation is massive and uncontrolled. Humans forget that they are part of nature and only a small speck of the existence of nature itself. As the image of the Creator, nature has power that far surpasses that of humans.

So, eco-pedagogy needs to be taught within the scope of schools to increase awareness of the importance of the environment for the sustainability of humanity, eco-pedagogy can be interpreted as an academic movement to awaken students to become individuals who have understanding, awareness, and life skills in harmony with the interests of nature conservation. The Ecopedagogic Model will guide direct environmental problem-solving activities through field identification activities, using the natural and social environment as a source of knowledge.

Sujiono, Budi Handoyo (2018: 58) states that to solve problems, students use the experience they get from the environment and serve as material. Students can use the experience and knowledge they gain from the environment for problem solving activities. To train skills in analyzing, students must be given problems as often as possible that can stimulate thinking skills. Activities that are raised to stimulate thinking skills by determining problem priorities will be the initial stage of practicing skills.

Ecopedagogic implementation in schools has a great opportunity to be implemented considering that Indonesia is a country that has natural beauty and is the lungs of the world. Interestingly, every region in Indonesia has its own way of protecting the environment in the form of customary rules that apply in certain areas that have been applied for generations. contains prohibitions and penalties, are binding on all residents in the area. Such rules can support ecopedagogic models in helping students to understand and appreciate the close relationship between humans and nature. As the Hindu religious principles of harmony

between humans and the environment, it shows how a responsible way of life can strengthen that relationship.

One of the harmonious implementations with the environment can be seen from the implementation of the *Sad Kertih* ceremony. *Sad Kertih* as an "ecopedagogy" model in learning Hinduism needs to be developed based on comprehensive principles and approaches through holistic learning. Ecopedagogic-based learning emphasizes the development of material that is not only limited to something that is textual but needs to be developed through a contextual approach as well.

There are several reasons that make the environment very important in teaching and learning interactions, namely the environment: (1) As a learning target, the environment is the natural surroundings around students. So everything around students is an object to be taught to them or the environment is a learning target for students. (2) As a source of learning. The environment is one source of learning. Other learning resources are teachers, books, laboratories, experts, and others. (3) As a learning tool. The environment is a good learning tool, even the natural environment provides materials that don't need to be purchased, for example, air, sunlight, trees, river water, grass, and so on. So, the environment is an economical learning target. This research was conducted in order to try a learning design, namely an ecopedagogical-based Hindu religious learning model. This learning model is an implication of a constructivist approach. It is also an application of the Contextual Teaching and Learning (CTL) model.

When the pandemic occurred in 2019, this was indirectly called a learning model of 21st century as a solution. The Covid-19 pandemic has also affected the surrounding of the natural environment. With the implementation of the working from home policy, it will affect air

quality conditions, both quantitatively and qualitatively (Ahmad et al., 2020: 67). Learning in the new normal era has changed the previous learning model to respond to increasingly complex global challenges through forms of digital learning in accordance with the industrial revolution 4.0 era. Now teachers and parents are required to familiarize themselves with the use of technology to communicate and seek information. Teachers are required to be more creative and innovative in designing meaningful learning for students (Wijoyo, H., & Indrawan, 2020: 87).

So, the Hindu Religion teacher can use an ecopedagogic approach in developing students' awareness and concern for the surrounding environment. The development of an ecopedagogic learning model must cover all aspects, so that the objectives of the learning outcomes that have been set can be fulfilled. Furthermore, not only on the cognitive aspect, but it must include various aspects of attitudes, behavior, challenges, a sense of attachment to the human community as well as students' concern and awareness of the natural environment (Kostoulas-Makrakis, 2010:156). Through changing mindsets, developing skills, and critical reflection, ecopedagogic approaches can empower students to contribute to a better future (Kahn, 2008:49). If humans put forward an ecopedagogic paradigm, then humans are not considered as rulers of the earth, but humans are part of nature. Therefore, humans and nature cannot be separated but are one unit (integral) with nature.

The ecopedagogic approach in learning Hinduism is able to unite natural rights with human rights (Gadotti, 2010: 78). The treatment given in the use of this ecopedagogic learning model will encourage students to find out for themselves facts and information related to problems in the field. This is in line with the basic theory of constructivism. Waseso, (2018:

49) states that another essence of constructivist theory in learning activities is ideas. The ideas must be discovered by students themselves and this complex information must be transformed and interpreted by students themselves to turn it into knowledge. Through the information obtained by students in the field, it will be analyzed and sorted.

The ecopedagogic approach in learning Hinduism is also a learning approach that shows the interrelationships between humans and their surroundings. In an eco-pedagogic approach, the teacher helps students understand how the teachings of Hinduism can provide guidance for good behavior and care for the environment. An eco-pedagogical approach in learning Hinduism can help unite natural rights and human rights by connecting the concepts in Hinduism about the unity of nature and human unity. For example, the teachings about "*Vasudhaiva Kutumbakam*" or "all worlds are one family" which provide the basis for the view that the environment and humans should respect each other and work together to maintain the balance of nature. The treatment applied in the use of the Ecopedagogic model also helps students to understand how Hinduism is applied in everyday life. Through this approach, students can observe and find out the facts and information related to environmental problems for themselves, such as pollution and environmental damage, and how these affect the environment and human life.

Thus, an ecopedagogic approach in teaching Hinduism helps students understand how Hindu teachings influence their outlook on life and behavior towards the environment and helps increase environmental awareness and social responsibility. In this study, the authors will examine the Ecopedagogic-Based Hindu Religion Learning Model. This study aims to offer an ecopedagogic-based learning model for Hinduism as a learning solution after the Covid-19 pandemic. This is very important to know the

importance of learning Hinduism for the sustainability of this religious teaching in society. Therefore, this research is expected to provide useful information for educators and practitioners of learning Hinduism in creating effective learning models and enriching student learning experiences. This research is also expected to contribute to the development of ecopedagogic learning theory and motivate further research in this field.

II. METHOD

This research uses a qualitative research method because the findings are not obtained through statistical procedures or other calculations. The research uses a philosophical and pedagogic approach. The philosophical approach emphasizes explaining the core nature of the Hindu Religion learning model which is closely related to the love of the environment and the pedagogic approach emphasizes aspects based on the teaching-learning cycle. In this research, primary data sources were used namely books that were directly related to the material objects of research, namely texts related to the environment, and secondary data sources namely library books, articles, and expert sources. Data collection methods were carried out using interview techniques and Focus Group Discussion (FGD). The data analysis technique used is descriptive qualitative analysis. In this research, discourse analysis was used to reveal the ecopedagogic-based Hindu Religion learning model

III. RESULTS AND DISCUSSION

1. Studies on Ecopedagogy

The concept of ecopedagogy etymologically comes from two words, namely ecology (ecology) which means the science that studies the interrelationships between living things and their environment, and pedagogic (pedagogy) which means the science of education, both theoretically and practically based on philosophical values. Based on this review, it can be understood that eco-pedagogy is an approach to building ecological awareness, based on critical reflection on living conditions that do not

meet expectations, in order to build a better future for life.

In this context, this correlates with the opinion of Supriatna (2016: 85) who views eco-pedagogy as a movement back to nature by exploring the values contained in cultural heritage regarding nature conservation. In a different perspective that is more operational, Surata (2010:97) defines ecopedagogic as a type of learning based on love, participation and creativity. Ecopedagogy addresses three main areas. First, technical (functional) ecoliteracy to understand the basics of science, ecological, and biological concepts, as well as the positive and negative impacts of humans on ecological systems. Second, cultural ecoliteracy is to increase insight, awareness, and understanding of various cultural perspectives in the relationship between humans and the environment which results in the sustainability of life.

There are various references used in the development of teaching materials. First, using the three pillars of ecopedagogy (the concept of ecological-social flexibility, cultural literacy, critical, and creative use of technology (Kahn 2008; 2010). Second, building a balance between the ability to think (head), behave (heart), and act (hand)). Third, encouraging learning as a social process to encourage students' social skills in interacting both inside and outside the classroom. Fourth, leading to the attainment of academic competence at a higher level according to Bloom's taxonomy. Ecopedagogy is not limited to cognitive aspects but includes various challenges, behaviors, attitudes, perspectives, concerns and the ability to feel attached to the human community (Gadotti 2008:39).

2. Ecopedagogy goals

Ecopedagogic is an essential thing that needs to be studied and understood, because ecopedagogic is one of the critical issues in both critical pedagogy and transformative pedagogy. By studying eco-pedagogy, it will be introduced that education does not only the study about students with the human environment but is introduced to a wider environment. Eco-pedagogy is developed in various countries in a global scope, as a form of shared concern in a

global society (Gyallay, in Muhaimin 2014: 89). Ecopedagogic is needed to make all parties aware of the existence of human exploitation of nature and the exploitation of other groups that have power over other groups. Therefore, Ecopedagogic as a learning approach that is supported by critical theory and critical pedagogy requires a learning process that empowers students from the shackles of political, economic, cultural power, and big ideologies, including the problems of the social environment within them. This is in accordance with the opinion of Tsegay (2016: 72) who reveals that "As a critical approach, ecopedagogy enables to educate people connecting environmental and social problems". Based on this, eco-pedagogy is oriented towards ecological awareness in multiple perspectives as an effort to build wisdom on the dimensions of human life. In a more comprehensive review, Gadotti revealed that: The fundamentals of the eco-pedagogy include protection of nature (natural ecology), the impact of the human societies upon nature (social ecology) as well as the influence over civilization and economic, social, and cultural composition (integrated ecology); therefore, essentially it promotes respect for nature, human, culture, and diversity (Gadotti, 2008:156).

Ecopedagogic is a life project that aims to realize the ideals of a sustainable new-civilization ecology so that children and young people can make it happen with the help of educators and the people around them (Gaddoti, 2002: 123). By putting forward an ecopedagogical paradigm, humans do not see themselves as masters and rulers of the earth, but both are part of the nature. In other words, humans are an integral part that cannot be separated from and united with nature. In other terms, it is said that "Human beings are considered part of the planet" (Freire, 2010; Misiaszek, 2012). This means that eco-pedagogy brings together human rights and natural rights (Gadotti, 2010: 50).

Regarding the matter above Gyallay, in Muhaimin 2014:93) reveals that ecopedagogic goals are as follows. (1) To help explain the problem of concern and concern about the mutual attachment between economic, social,

political, and ecological in cities and in rural areas. (2) To provide opportunities for everyone to develop the knowledge, values, attitudes, commitment, and abilities needed to protect and improve the environment. (3) To create new patterns of behavior in individuals, groups, and society as a whole, towards the environment. The objectives to be achieved the following aspects such as (1) knowledge; (2) attitude; (3) caring; (4) skills; and (5) participation.

3. Development of an Ecopedagogic-Based Hindu Religion Learning Model

The concept of ecopedagogy offers four teaching systems: (1) First, teaching about the social and natural environment, namely preparing texts related to the environment for students so as to enable them to reveal current environmental issues, the roots of issues, and strategies for responding to issues, both individually and collectively. (2) Second, teaching in the social and natural environment, namely leading students to awareness of their relationship with the environment, both social and natural. It designed to take place outside the classroom such as on streets, small and large rivers, forests, mountains, oceans, including experiences and perspectives on animals, and other cultural diversity. (3) Third, teaching through the social and natural environment, namely adapting class assignments, writing exercises, group work, experience, agreements with communities to translate knowledge into social action, environmental justice, well-being and sustainability. (4) Fourth, teaching about the interrelatedness of sustainable beings. Learning Hindu Religion Through ecopedagogical models, one can find out how globally to stop the forces that destroy life systems and society; how to act to transform and improve lives and communities today and tomorrow; how to organize management and politics over air, water, food, forests, and the future of many people and ensure the availability of natural resources for the needs of humans and other creatures, also teaching about the interrelatedness of sustainable beings.

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the three pillars of ecopedagogy (the concept of ecological-social flexibility, cultural literacy, and critical and creative use of technology (Kahn 2008; 2010). Second, building a balance between the ability to think (head), behave (heart), and act (hand). Third, encourage learning as a social process forencourage students' social skills in interacting both in the classroom and outside the classroom. Fourth, leading to the achievement of academic competence at a higher level according to Bloom's taxonomy.

The ecopedagogic-based Hindu religious learning model was developed based on the principles and a comprehensive approach through holistic learning as follows. (1) Ecopedagogic-based Hindu religious learning is not developed based on the orientation of achieving the cognitive domain alone, but must cover multidomains which include cognitive, affective, and psychomotor. (2) Ecopedagogic-based Hindu religious learning emphasizes the development of material that is not only limited to something textual in nature but needs to be developed through a contextual approach. This means that learning must essentially be developed using sources and media that are in the context of students' lives, so that students are able to construct knowledge meaningfully. (3) Learning must be oriented towards the activeness and involvement of students in solving problems cooperatively or collaboratively. The goal is to develop students' critical thinking skills to analyze various problems in their lives and be able to take solutions to these problems wisely and develop students' character. (4) Learning must be based on an interdisciplinary approach in order to comprehensively enrich the knowledge and understanding of students. Based on the above explanation, it can be understood that the implementation of the ecopedagogic model in learning Hinduism is not based on a conservative approach, but needs to be developed comprehensively through various approaches that are able to support the effectiveness of the implementation of learning activities.

4. Ecopedagogic-Based Hindu Religious Learning as an Implementation of *Tri Hita Karana* Teachings

The concept of *Tri Hita Karana* teaches Hindus about the approach used to achieve goals. Furthermore, starting from the concept of *Tri Hita Karana* (three causes of happiness). If there is a gap between the three, it will cause something that is not wanted by humans. In this case, the purpose of worship implies harmony with nature and its contents. The philosophy of *Tri Hita Karana* is universal in the sense that it can be applied by all human beings who desire happiness in their lives. The ultimate goal of a balanced and harmonious relationship between humans and humans, humans and God, and humans and their environment is the welfare of the universe and its contents.

Through this implementation, it is hoped that harmony will be maintained based on the concept of *Tri Hita Karana*, a harmonious relationship with God, a harmonious relationship with fellow living things, and a harmonious relationship with the surrounding environment will always be maintained and sustainable. There are many ways of the Hindus's ancestors in passing on the noble values of Hinduism which are global in nature, one way is by passing on a form of religious ceremony full of religious educational values.

Sad Kertih serves to provide education to students about the importance of environmental preservation in order to maintain the preservation of nature. The students are expected to treat nature in a friendly manner and humans are prohibited from treating nature with violence. Thus, nature will be very friendly to humans and give all kinds of life to humans. In the holy book of *Reg Veda*, it is stated that God has entrusted this earth to wise people, so that they will repay by pouring rain, fresh air, and sufficient food. This is stated in the book *Reg Veda IV.25.6* as follows:

*Aham bhunmi madada
marryayaham vrstim disuse martaya
ahamapo anayam vavasana
Mama devaso anu katamayan.*

Translation :

I give the earth to good people, rain and air to humanity, O wise ones, come before me with full desire. Good people, will take care of nature wisely, then God will give his grace with abundant crops and friendly natural weather.

The implementation of *Sad Kertih* is an example of good deeds towards nature and along with its contents needs to be followed up with real deeds in the form of daily actions (*Nitya Karma*). Talking about Hindu society and culture in particular, all its activities in various forms are always endeavored to be based on the teachings of the religion they adhere to so it is said to be a religious society. This trait can actually be seen in various activities or efforts to achieve eternal happiness. This goal in Hinduism is called *Moksartham Jagadhitaya Ca Iti Dharma*, meaning that the goal of Hinduism is to achieve prosperity in the world and *Moksha*. To achieve this goal, it is necessary to hold ecopedagogic-based education for students so that *Tri Hita Karana* is realized.

Therefore, students should maintain a harmonious relationship between humans (*Bhuana Alit*) and nature (*Bhuana Agung*) physically and mentally. Hinduism always teaches to create a balance in life both vertically and horizontally. This balance is realized through the application of the *Tri Hita Karana* concept. According to Donder, the universe is part of a very large cosmic, and man is a creature in the image of the creator. The entire universe is the organs of the cosmic man. The light of the sun is the way of His eyes, the breadth of the sky is the breadth of His back, the streams of the river are the streams of His blood, and so on (Donder, 2007:178).

The depiction of the universe as a cosmic human being at the same time states that nature can think, communicate, and act like humans. There are many messages that the universe wants to convey to humans. The language of the universe is very difficult for humans to understand. Only certain people can understand the universal mind that wants to be communicated through their activities. Humans in an effort to make good and wise use of nature need to establish interaction and communication with nature and

its environment. Based on the theory of symbolic interactionism put forward by Herbert Blumer, interactions between individuals are linked by the use of symbols, interpretations, and mutual attempts to understand the intentions of each other's actions. A person's response is not made directly to the actions of other people but based on the meaning given to the person's actions (Wirawan, 2012: 79).

This also applies to human interactions with nature. Every movement and change made by nature is a symbol that contains meaning in it. If humans can understand these natural symbols correctly, good communication will be established between humans and nature so that mutually beneficial interactions between humans and nature are established. When humans and nature work together to create harmony, in synergizing this, ecopedagogic learning is needed to foster character education that loves the environment. The environment-based Hindu religious learning model was developed so that students gain experience more related to the surrounding environment. Ali (2010: 26) states that a learning model that emphasizes student experiences in relation to the natural surroundings, so that students can easily understand the content of the material presented. That is, the ecopedagogic learning model is intended so that students can have concern for the surrounding environment.

The ecopedagogic learning model is used with the aim that students can easily interact with the lesson material that has been prepared and adapted to the learning model. Learning materials presented to students are prepared by involving the surrounding environment. This means that learning can be done not only in the classroom but also outside the classroom with the aim that students are more comfortable and active in the learning process. This ecopedagogic-based Hindu Religion learning model applies a game and learning system outside the classroom. Several things must be considered in this learning model namely the content and learning procedures must be in accordance with the learner's environment, and the knowledge provided must provide a way out in responding to the environment. The fruit of the

education and learning process will ultimately lead to the environment. The benefits of successful learning will be felt when what is obtained from learning can be applied and implemented in the realities of life. This is one of the positive sides behind learning with an environmental approach. Based on the description above, the ecopedagogical-based learning model aims to make students have a concern for the environment. The use of this learning model can be done with a learning system outside the classroom so that students have more experience, and the learning process can be fun. This is one of the positive sides behind learning with an environmental approach. Based on the description above, the ecopedagogical-based learning model aims to make students have a concern for the environment.

The learning model with an environmental approach is not a new learning approach but is already well-known and popular, it's just often forgotten. What is meant by an environmental approach is a learning strategy that utilizes the environment as a learning target, learning resource, and learning tool. Learning with an environmental approach is very effectively implemented in schools. The concepts of science and the environment around students can be easily mastered by students through observing concrete situations. The positive impact of implementing the environmental approach is that students can be motivated by their curiosity about something in their environment. In accordance with the four pillars of education, namely learning to know, learning to be, learning to do, and learning to live together, can be implemented through the learning itself with an environmental approach packaged in such a way by the teacher.

5. Implementation of the Ecopedagogic-based Hindu Religion Learning Model in *Sad Kertih*

Development actually maintains the preservation of nature and cleanliness of the environment as well as the existence of human development both individually and as social beings in their life together to live to serve one

another. In *Veda Smrti VII. 14* it is stated that after God created the universe with everything in it including human beings, God continued to pass down *Rta* and *Dharma*. *Rta* is the norm for governing nature and *Dharma* for guiding human life. If the dynamics of the existence of nature are always in accordance with *Rta* then nature will be able to animate each other and will also be very useful for human life. Therefore, the philosophy of development is to maintain and maintain the dynamics of natural life so that they are always in accordance with *Rta* and the dynamics of human life so that they are always in accordance with the *Dharma*. In the *Lontar Purana Bali* it is called *Sad Kertih*, namely six noble things that must be done to build nature and humans. To protect nature, Mantram *Atharvaveda XVIII. I, 17* and *Bhagawad Gita V, 25* stated as follows:

*Puru upam darsatam
visvacaksanam,
Ekasmin bhuvana ārpitāni.*

Translation:

Wise people think that there are three main objects that cover the universe, especially this earth. The forms are different but complementary. The three main objects are water, air and plants for food and medicine.

Bhuta hita ratah Brahma nirvana

Translation:

Anyone whose life always preserves nature will reach *Nirvana* or Heaven.

The *Atharvaveda* and *Bhagawadgita* Mantram quotes emphasize that preserving the environment is part of individual responsibility which is carried out together with awareness, therefore the Balinese *Lontar Purana* is called *Sad Kertih* including *Samudra Kertih*, *Wana Kertih*, *Danu Kerti*, *Jagat Kertih* and *Jana Kertih*. Six things that existence must be balanced. The six noble efforts called *Sad Kertih* are as follows:

First, *Atma Kertih* is trying so that the existence of the sanctity of *Sang Hyang Atma* who becomes the human soul is able to illuminate all or is called *Atma Wisesa* in

Lontar Tattwa Jnyana 35 called *Atma Wisesa* meaning the sanctity of *Sang Hyang Atman* who has the power to illuminate the *Bayu*, *Sabda*, and the human *Idep*. If *Bayu*, *Sabda* and *Idep* are under the rays of *Sang Hyang Atma*, humans will also display *Tri Kaya Parisudha*, namely thinking, saying and doing what is right and holy. In *Reg Veda VI. 9. 6*. declares as follows:

Vidam jyotir hrdaya atman ahitam yat

Translation:

Atman always radiates holy light in the human conscience.

Sang Hyang Atman never does not emit holy light in human beings. However, the sanctity of the *Atman* light is often covered by the *Panca Maya Kosa*, namely the five veils of *Atman*, as stated in the *Taittiriya Upanisad 2*. If the *Panca Maya Kosa* has a normative ideal structure, the *Panca Maya Kosa* does not block or block the *Atman* light from meeting *Savita* or the light of enlightenment that comes from God. Because *Atman* is like a glass, it is often defiled by the existence of *Guna*, *Rajah*, and *Tamas* as a result of the *Panca Maya Kosa*, which has a normative non-ideal structure. *Atman* is like clear glass if the glass is polluted by the dust of *Rajah* and *Tamas* because the structure of the *Panca Maya Kosa* is not normatively ideal, so the holy rays of *Brahman* cannot penetrate to meet *Brahman*. These terms of according to *Reg Veda X. 36. 14 I* stated as follows:

*Savita post ataata savita prusastaat.
Savitottarataat savita adha rattaat.
Savitana meaning. Savitas no raasataam
dirgham ayuh.*

Translation:

Holy enlightenment or *Savita* from God from the west, north, east, and south. God continues to bestow his grace to bestow his devotee's grace on an ongoing basis.

Atma Kertih is a life effort to always strive so that the enlightenment that is always emitted by God from all directions meets the *Atman's* holy radiance which also always emanates from within *Bhuwana Alit* or from within humans. Second, *Samudra Kertih* means that preserving the ocean is a very noble job. *Yajurveda XXV. 17*

mentions: *Tan maataa perhivi tat pita dyauh*. It means heaven as father and earth as mother. Thus, in the sky, there is the sun and on earth there are brothers. The sun illuminates the ocean and continues to evaporate into clouds. Through the dynamics of the cloudy natural system, it becomes rain. This *Yajur Veda* mantra reminds humanity to take care of the sea as a very noble practice. by maintaining the cleanliness and preservation of the beach and sea, as well as the various natural resources in it. Because the oceans play an important role in life on this earth. Signs of damage to the earth's surface have spread widely as seen in the facts where there are ten symptoms of damage to the earth's surface that increasingly require attention (Emil Salim, 1995 242). One of the damages to the earth's surface is: Rising sea levels throughout the earth due to rising earth temperatures as a continuation of global climate change. Because the sea is used intensively as a means of transportation, the sea surface also suffers from the effects of pollution from ships that dump their dirty cargo (ballast) into the sea. There are also industrial businesses that secretly dump dirty waste into the sea. Likewise, the community throws garbage into the river and the river washes away waste in the form of garbage into the sea. There is also a habit of the people throwing garbage into the river and when it rains and there is a flood from the river the garbage is washed away into the sea and the sea is dirty. Because of that, everyone needs to remember the teachings of *Samudra Kertih* to remind everyone that they will protect your preservation so that *Samudra's* existence continues to be dynamic in accordance with the law of *Rta*. Because the function of the ocean is stated as a natural resource that gives life to all God's creatures. *Prakerti* or noble efforts to preserve the ocean in theory seem easy, but in practice it is still difficult. If you are polluted then a lot of negative consequences will be caused.

The third, *Wana Kertih* as stated in *Rigveda III. 51. 5* is called *Jirayo Vanani* guarding the wilderness. In the *Pancawati* book, it is taught about three functions of the forest to build a sustainable forest called *Wana Asri*, namely *Maha wana*, *Tapa wana*, and *Sri wana*. *Maha*

wana is the wilderness as a source and protector of various biological resources in it. *Maha wana* is also a natural reservoir that will store and drain water throughout the year. *Tapa wana* means a place where holy people set up a hermitage or *Pasraman*. It is at this *Pasraman* that holy prayers are continuously recited, and also holy teachings are instilled in the hearts of the people who come to ask for guidance from these holy people. It is in *Tapa wana* that greedy intentions such as destroying nature are suppressed and diverted for sacred purposes. From *Wisaya Kama* to *Sreya Kama*, it means from wanting to indulge in one's passions to the desire to get closer to God. So, the function of *Tapa wana* echoes spiritual strength to the people so that they can live a more noble life. This means that forests are a source of building economic prosperity. If the three functions of the forest can be implemented, what is called *Wana Asri* will be realized, meaning the forest as a natural resource that can give happiness to all living things. In line with the concept of forestry in the *Pancawati* book, in Bali, we recognize that there are several types of forests. There are *alas angker*, *alas harum*, *alas rasmini*, and *abian*. *Alas angker* is probably the same as *Maha wana* and if the current concept is a protected forest. It's a shame that the haunted pedestals in Bali are no longer protected by their awesomeness. People may enter into the haunted base as long as it is with the aim of strengthening the forest's awesomeness (Wiana, 2004: 64). Forests have very broad functions. One of the many functions of the forest is to create water reservoirs that continue to become lakes and rivers that function to meet the community's need for water. God has created the elements of nature so that they work together in accordance with *Rta*, namely the natural laws created by God.

The fourth, *Danu Kertih* is actually a continuation of *Vana Kertih*. Because the one who processes the creation of the *Danu*, springs, rivers, or other water sources is *Vana Kertih*. The next effort is to maintain these water sources so that they continue to be able to function properly, properly, and precisely *Danu Kertih*. *Danu Kertih*: namely an effort to preserve freshwater sources on lands such as springs, river lakes, and

springs. *Manawa Dharmasastra IV*. 52 and 56 state: People's intelligence will disappear if they urinate or defecate in the river. You can't even spit in the river. The verses of *Manawa Dharmasastra* and *Atharvaveda* alone are strong enough as references to their teachings and laws that Hinduism strictly prohibits behavior that damages water, especially its sources such as springs, lakes, and rivers.

The Fifth, *Jagat Kertih* is an effort to preserve the harmony of dynamic and productive social relations based on *Dharma*. A place to live together to realize the truth (*Satya*) and build social harmony. Harmony between human relations and God based on *Sradha* and *Bhakti* to God. The relationship between human beings is based on reciprocal devotion (*Sevanam*) and the relationship between humans and the natural environment is based on compassion. These three relationships are called *Tri Hita Karana*. This relationship will foster a social atmosphere that ensures that everyone can carry out their own *Swadharma* based on *yadnya*. There is *Swadharma* based on *Asrama Dharma*, *Warna Dharma*, *Sadarana Dharma*, and *Guna Dharma*. A shared life can be arranged to create social conditions in which each person or group can develop their own self-reliance. So, *Jagat Kertih* is an effort to build four togethernesses that are harmonious, safe, and peaceful and grow physical and spiritual well-being by implementing spiritual power that arises from the worship of God. Therefore, in Bali there are four types of Places of Worship of the Almighty God, namely: Family Harmony, Territorial Harmony, Professional Harmony and Universal Harmony. The four harmonies are expressed in four types of temples, namely: *Pura Kawitan*, *Kahyangan Desa*, *Swagina*, and *Kahyangan Jagat*. The peace and growing inner and outer well-being from implementing the spiritual power that arises from the worship of God.

Sixth, *Jana Kertih* means human beings to be individually qualified. *Atma Kertih* builds a spiritual environment within the spiritual system that is actual and contactual with the living system and continues to struggle to find its ideal form. *Samudra*, *Wana* and *Danu Kertih* build a sustainable natural environment or *Bhuta Hita*.

Meanwhile, *Jagat Kertih* builds a quality and conducive social environment. It is the combination of the spiritual environment, a sustainable natural environment and a conducive social environment that will become a vehicle for building a complete human being (*Jana*) physically and spiritually. So, the *Panca Kertih* built the three types of environments to build *Jana Kertih*. The culmination of the six efforts referred to as *Sad Kertih* is to build perfect human beings, namely whole and balanced individually so that they are able to foster concern for natural welfare and just social welfare. How human can actually be called an ideal human individually. Because a society can become *Jagathita* if that society is built by ideal humans.

Based on the explanation above, *Sad Kertih* is a learning medium for students outside the classroom to gain direct experience from the environment to raise awareness of the surrounding environment, thereby fostering love for the environment can be realized as it should be in accordance with the instructions of sacred literature. By visiting the natural surroundings such as oceans, forests, lakes, rivers that are related to *Sad Kertih* and becoming a learning area in that place, you will certainly be able to reflect on the importance of the environment for human survival.

IV. CONCLUSION

Based on the previous discussion, the ecopedagogic-based Hindu religious learning model can be a post-pandemic alternative, bearing in mind that creativity and innovation are needed for effective learning in teaching Hinduism Learning Activities. The ecopedagogic-based Hindu religious learning model is developed based on comprehensive principles and approaches through holistic learning that aligns students' relationships with the environment where *Sad Kertih* as a learning medium is experienced directly by the students themselves so that it has a direct impact on students in reflecting on the importance of protecting the environment for survival.

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