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INTERNALIZATION OF HINDU CHARACTER VALUES IN PRADNYAN AND PURUSOTTAMA

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Abstract

This study examines a concept in the internalization of Hindu character values contained in the teachings of Pradnyan and Purusottama, as the main object, namely Hindu Man whose character is according to the concepts of Pradnyan and Purusottama teachings. This research uses qualitative data-based methods in the form of narrative text studies. The description of this study is the character values in the teachings of Pradnyan and Purusottama in the book Sarasamuccaya sloka (304-306), namely the character of Hindu humans: 1. Tan girang yan inalem, 2. Tan alara yan inida, 3. Tan kataman krodha, 4. Tan kataakenang sawacana, 5. Lasting dhiraning manah, 6. Taranggenangen dosaning len, 7. Tan saidakenang parapawada, 8. Guna rahayu kenget nira, 9. Apageh ri maryadanira, this concept is Nawa Purusottama, namely the nine main human traits in the Hindu concept that must be owned and implemented in social religious life.

Keywords: Value Internalization, Hindu Character, Pradnyan Purusottama

I. INTRODUCTION

Life as a Human in this case has a guide and guidance to provide a positive direction in living it. The guidance in question, namely the existence of beliefs with its teachings in a structured and systematic manner is called religion. Humans as religious beings, especially Hindus, have a foundation that is used to carry out various religious activities. Wiana (2007:73) states that the essence of religious human beings is belief and devotion to God Almighty so that humans have guidance and references so that they cannot be separated from the teachings of their religion. Zimmer in Gunadha (2013: 19) states that Hinduism has a teaching of belief called "Sradha" namely an attitude of trust and peace of mind, sraddha demands the disposal of every independent and critical thought, and a fiery desire to obtain the truth. So that humans are able to have character as a characteristic of every human being. The character possessed by individuals varies, but aims to make humans in a better direction with their behavior and ethics so that it serves as a driving force to always strive to be a humane human being.

Cundamani (1990:18) states that Bhakti is love that is used to express love for something that is more respected, for example to Ida Sang Hyang Widdhi Wasa, to the State, or respected individuals. choose one of these four paths according to their respective conditions.

The internalization of values is very different from the internalization of science. In internalizing values, it is necessary to understand first that there are 2 (two) kinds of values. According to Jarolimek (in Mulyadi, et.al, 2016: 162) these two kinds of values are personal values (personnel values). The values of honesty, justice, truth, peace, unity, responsibility and others are values called general values. However, not all individuals perceive and interpret these values in the same way.

Koentjaraningrat (1985:25) says value is defined as something that contains ideas that conceptualize things that are important, valuable in people's lives. In the philosophy dictionary

book it is stated that value can be interpreted as dignity, the quality of a thing that makes it likable, useful or can be an object of interest (Lorenz, 2000: 713).

Triguna (2017: 43-45) states that what is called Hindu character education is a thematic in order to improve Indonesian people who are intelligent, superior, competitive and virtuous. The following understanding was also put forward that Hindu character education is discussed in the sacred Vedic literature specifically in the Saramuscaya book, mentioning two requirements for how to become a human being who has Hindu character education, namely Pradnyan and Purusotama. Pradnyan, who has an understanding of Hindu humans, must master competency according to the swadarma that is occupied, both through the education and learning process. Mastering competence means that a Hindu man knows, is able, willing to carry out his swadharma with great pleasure or pleasure.

II. METHOD

This research requires data whose validity is not in doubt. Thus, research plays an important role in efforts to find the data needed as material, study. Research that can be scientifically justified requires the dexterity of a researcher supported by the use of relevant research methods. The approach used in exploring the Internalization of Hindu Character Values in the Teachings of Pradnyan and Purusottama is through a qualitative approach.

In qualitative research, this is an approach that does not use numbers as the basis for data, because the data that will be obtained is in the form of narrative texts. Qualitative methods are often referred to as naturalistic research methods because the research is carried out in natural settings (Sugiyono, 2016: 14).

III. RESULTS AND DISCUSSION

3.1 Hindu Character in Pradnyan and Purusottama

Hindu character can be interpreted as an element of transformation of behavior by starting from the basis of changing character, to behavior or life ethics by focusing on instilling noble values

and the awareness of the perpetrators in believing in the existence of God and adhering to the contents of the noble sacred concepts contained in Vedic literature, as well as formulation in a more complete and meaningful way that integrates aspects of concept, knowledge, resulting in or actualized in social skills which are reflected in the social actions of community, nation and state life. In other words, the noble character of Hinduism is owned by being based on positive social rules, leading to the implementation of virtuous Hindu ethical teachings.

Character has a meaning that is congruent with the formation of moral attitudes and noble behavior that all people, both children, youth and the elderly, should have. Therefore, in order to be able to build attitudes and behavior especially in children, in life always adhering to religious values and courtesy in association, it takes time and a long process as well as strong self-control. In general, character is an inner trait that influences all thoughts, behaviors, manners, and traits possessed by humans and the entire method of an individual who is always able to react and interact with other individuals and is most often described in terms of a measurable trait shown by a person, in this case as a religious human being, is essentially always behaving and acting in accordance with dharma so that in this way it is hoped that he will have noble character and character and a noble personality which is very much needed in society.

It was explained in Saracamuccaya that the nature of Hindu humans should have characters that are in accordance with the path of dharma, there are nine main human characteristics in Hindu religious teachings, namely, 1. Not feeling happy when you are praised, 2. Not feeling sad when criticized, 3. Always try not to controlled by anger (krodha), 4. Should not use harsh words, 5. Have determination and a positive mind, 6. Do not think about other people's sins and mistakes or defects, 7. Do not issue words of reproach so as to offend the feelings of other people, 8. Always remember the kindness of others, and 9. Always adhere to the teachings of morality and manners.

An explanation of the nine main human characteristics in the teachings of Hinduism, should be able to be used as a reference in life, always have a positive attitude and behavior in carrying out activities so as to make a valuable and valuable quality of life from the surrounding environment. Human existence can be felt in religious social life, being able to behave well and adapt without harming and causing discomfort in society. As for the form and contribution of pradnyan and purusottama teachings to behavior in the teachings of Tri Kaya Parisudha.

The teachings of Tri Kaya Parisuddha in Hinduism when viewed from the word Tri mean three, Kaya means movement or action and parisuddha means holy. So Tri Kaya Parisuddha means movement or action that must be purified to achieve the goal. The path or means in this relationship is to find Ida Sang Hyang Widhi Wasa (God), namely achieving deliverance in the teachings of Hinduism called Moksha. Moksha is the ultimate goal of human life which provides the welfare of mankind, the purity of finding and merging (uniting) with God (Punyatmadja, 1993: 83) The above description in essence always wants to achieve happiness, towards physical and spiritual prosperity both in the world and in nature others (scale and niskala). To achieve this goal as the basis of Hinduism, as the basis for the teachings of noble morality in providing a path or foundation for achieving noble purity, there are three parts in relation to the Tri Kaya Parisuddha, namely kayika (actions), vacika (words) and manacika (thoughts). To understand this, it can be explained as follows:

a. Kayika Parisuddha

Kayika Parisuddha means good deeds or actions are the practice of good thoughts and words, good deeds can be done from the control of behavior primarily towards himsa karma, namely the act of hurting, torturing or killing innocent creatures, himsa karma is only permitted for the purposes of yadnya. Kayika parisuddha we can formulate all behaviors related to the body which has been purified, all unclean and forbidden actions are not performed by the limbs of this body. Every human being who lives in the world

does actions. Your presence in the world will be in vain if you do not perform actions.

The most important thing is, by doing it means we have done a karma that will determine our life in the future according to our former merits that we do, with the obligation to be able to do good. Because humans always expect to live a better life, they avoid bad deeds and carry out good deeds. In the book *Sarasamuscaya* 76 states:

Nihan yan tan ulahakena, syamat mangahal ahal, siparadar, nahan tang telu yan ulahakena ring asing parihasa, ring apatkala, ring pangipyan tuwisinggahan juga.

Translation:

These are things that should not be done: killing, stealing, committing adultery, these three should not be done to anyone, whether in jest, joking, or in a state of misfortune, even in imaginary emergencies, these three should just be avoided. (Kadjeng, et al, 1997:66)

b. Wacika Parisuddha

Good words are sweet to everyone's ears, they should arise from a sincere heart, be gentle in delivery and please the hearts of the listeners. To be able to say good things should be thought first. After all, it will be difficult to take back the words. Words are the most quickly accepted means of communication in association, communication, education, counseling, information and so on. Saying what is right and good is what people call *Wacika Parisuddha*, almost everyone speaks, converses to convey his heart's content to others.

Knowledge we gain through words, both orally and in writing, thus words have a very important position and role in life. Can bring happiness to yourself or attract the sympathy of others. It can also be *tirta amerta* which is cool and comfortable and entertains and enlivens people's spirits. Words can also be a poison that destroys, damages the human body and soul. Putting words out should be realized, because there are four things that are obtained as stated in the book of *Nitisastra* in marriage at *sarga tiga*, as follows: *Vasita nimittanta manemu laksmi, Vasita nimittanta manemu pati kapanggih, Vasita nimittanta maneme dukkha, Vasita nimittanta manemu mitra.*

Translation:

By words you will get Happiness, By words you will get death, By words you will get trouble, By words you will get friends (Maswinara, 1952).

Often people are not aware of themselves, so that they scatter from their mouths words that are not worth saying that bring harm to themselves and to others. Therefore self-awareness and equanimity are the most important factors when we speak. In the book *Sarasamuscaya* sloka 75 mentions four things that are not done in words: *Nyang tanpa prawrttyaning wak, pat kwehnya, Pratyakanya, ujarahala, ujarapragas, ujar pisuna, ujarmithya, Nahan tang pat singgahananing wak, tan ujarakena, Tan angena-angena, kojaranya.*

Translation:

This is what should not arise from words, four in number, namely evil words, harsh words, rebuking, slanderous words, lying (untrustworthy) words, these are the four that must be removed from speech, don't say it, don't think about it. (Kadjeng, et al, 1997:65)

From the above understanding, it can be concluded that sweet words can be heard by everyone and their delivery arises from a sincere heart in accordance with what is being discussed, in Hindu teachings it is called *satya* discourse, in the sense that before speaking one should think about it first. Because words are the most appropriate means of communication. Errors in words are difficult to get rid of, saying good words can soothe the hearts of the listeners. .

c. Manacika parisuddha

If you really pay attention to human actions in the world, everything starts from the mind. Human life is faced with various problems in the course of his life, these problems will be faced if the heart or mind can be controlled, there are passions that influence it. It is the mind that is the root of action, from a well-controlled mind it will lead to good deeds and from bad thoughts it will lead to bad actions.

The teachings of *Manacika Parisuddha* guide people to think good things, trying to help themselves by controlling their thoughts before speaking and acting. Those who are strong will control their minds so that they do not indulge in their lusts, it will be easier for them to achieve

their goals, they are not much tempted or enslaved by their lusts. The mind gets great attention in the teachings yoga, because the mind is the source of everything that people do. The source of everything that people say, the mind determines everything people do. Thus the limbs will do anything without knowing anything if the mind is not with them because the mind actually knows and feels something. In the book *Sarasamuscaya* sloka 82 states the following:

Lawan tattwa niking mana, nyang mata
Wuwusanta, nang mulat ring sarwa wastu,
Manah juga sahaya ning mata nikan wulat,
Kunang yan wyakula manahnya, tan ili
Sumahayang mata, mulate towi irikang wastu,
Tan katon juga yadenika, apan manah ikang
wawarengo
Ngaranya, hinganyan pradhanang manah
kalinganika.

Translation:

And again the nature of the mind, that the eye is said to be able to see various things, there is nothing but the mind that accompanies the eye looking at it, so if the mind is confused or confused, it doesn't accompany the eye while actually looking at an object, it doesn't see that object by it, because that thought actually knows it, therefore it is actually the mind that plays the main role. (Kadjeng, et al, 1997:70)

The understanding of the concept of *tri rich parisudha* stated above as the foundation in the form of Hindu human behavior in the field of discipline, is indeed a must have for humans in behaving as whole human beings. Teachings which become a moral activity or the embodiment of human ethical behavior to determine whether the human character is good or bad.

Only humans can actualize this concept to become the main source for their own good, to become a noble value as well as a basis for practice in carrying out life both as individual beings and social beings with noble character.

3.2 Internalization of Hindu Character Values in Pradnyan and Purusottama

The Drafting Team (2014: 363) states that internalization is appreciation. An appreciation or cultivation of a person's behavior, attitudes,

and values in the process of coaching and guidance. Rokeach (in Mulyadi, et.al, 2016: 161) says that values are multidimensional standards that direct, guide human behavior in various ways. Values guide humans to take a certain position in a social issue. Values give a predisposition to humans to choose one particular ideology or religion that is different from one another, as well as work standards. Values guide self-performance towards others, to evaluate and judge oneself or others, and are central to the process of comparative study.

Hindu human character must build ethics and behavior, namely *Purusotama*, namely virtuous, the most important element of *Purusotama*, namely 'never be proud when praised and do not feel humiliated when insulted'. Explanation of *Pradnyan* and *Purusotama*'s understanding as the basis for the concept of being a human being who has a Hindu character in the sense of being a human being who has a wise personality. The simple steps you take to become a wise person by making friends or associating with smart and wise people, are like making perfume, your clothes, hair and breath will smell good (Triguna, 2017: 45). In line with this, it is more specifically explained in the holy book *Saramuscaya* sloka 304 – 306 (in Kajeng, 1997:372), as for the intended understanding, as follows:

Matangyan haywa ngawang tan jenek ring
prijantakitakin juga ya, haywa kawesa guma
wayang dosa, apan ikang wwang durbudhi
dening tan pagunannya, makamusuh awakya
juga ya.

Translation:

However, don't be a person who doesn't love science, just demand and pursue that knowledge, don't be influenced by sinful acts, because a person who is virtuous (has evil character) because he has no animal qualities, is his own enemy.

Kunang ulaha, yan pasahaya kita, sang sadhu
juga sahayanta, yan ta gawaya pakadangan, sang
sadhu juga kadanganta, yadyapin patukara tuwi
nguniwew yan samitra lawan sang sadhu juga
apan pisaningun hana kayogyaning tan sadhu.

Translation:

If you are friends, then let people who are virtuous become your friends, if you want to find

a brotherhood of people who are virtuous you try to make them into brotherhood, even if you argue, especially if you are friendly, let it be with people who are good-minded, because it's impossible not to not the abundance of virtue (if one has associated with the sadhu)

Kuneng laksana sang sadhu, tan agirang yan inalem, tan alara yan ininda, tan kataman krodha, pisaningun ujarakenag parusawacana, langgeng dhiraning manah nira.

Translation:

As for the characteristics of the sadhu (the main Buddhist person), he is not happy when he is praised, he is not sad when he is criticized and he is not possessed by anger, it is impossible for him to say harsh words, on the contrary, he always keeps his mind clean.

The understanding related to several of the Saramuscaya verses stated above, discusses the essence of the concept of Hindu character values, that pradnyan and Purusottama are intelligent people and logowo in facing the ongoing dynamics of life. Next, it is also explained that how the foundation as a Hindu human being must be obliged to have the character of pradnyan and purushatama by being friendly or establishing brotherhood with people who are sadhu gunawan.

3.3 Implications of Hindu Character Values in Religious Life

In essence, humans are moral beings like what is said that humans are born clean and good, that humans are essentially moral, which is an internal factor, but humans as natural beings and live in the universe, then naturally nature will affect human beings. formation of human behavior. External factors in question such as the environment and education where it is located.

The environment is a situation and condition where humans live associating with other people, from association it will lead to educational situations, namely where one person and another can influence each other. The environmental situation has a great influence on moral behavior. In Sarasamuccaya sloka 4 it is stated:

Apang iking dadi wwang, utama juga ya, nimittaning mangkana, wenang, ya tumulung awaknya sangkeng sangsara, maka sadhanang

cubhakarma, hingganing kottamaning dadi wwang ika.

Translation:

Being transformed into a human is really important, that's why, because he can help himself from a miserable state (repeated birth and death) by doing good, that's the advantage of being able to transform into a human (Kadjeng, 2006: 6).

The sloka above illustrates that birth as a human is a gift because with birth humans will be able to help themselves by doing good.

A positive and direct influence in building better character and behavior is one of the goals of creating Hindu human character values contained in the teachings of pradnyan and purusottama, so that humans who crave happiness and prosperity certainly do not want failures in their lives, so they will make mistakes. humans seek the best way, while the good way according to the teachings of Hinduism is outlined in the teachings of decency which are taught guidelines and principles in all forms and behavior.

Understanding the concept of character values is developed into eighteen pillars of values, and has an essence in human life and religion or in the diversity of social humans, which must be owned and nurtured and must be integrated in every learning process at all types and levels of education in Indonesia (Ministry of National Education, in Suyadi 2013:8-9). The eighteen character education values developed by the Ministry of National Education include:

- 1) Religious, namely obedience and obedience in understanding and implementing religious teachings (beliefs) that are adhered to, including in this case the attitude of tolerance towards the implementation of other religious worship (beliefs), and living in harmony and side by side.
- 2) Honest, namely attitudes and behaviors that reflect the unity between knowledge, words, and deeds (knowing what is right, saying the right thing, and doing the right thing) so as to make the person concerned a person who can be trusted.
- 3) Tolerance, namely attitudes and

- behaviors that reflect respect for differences in religion, belief, ethnicity, custom, language, race, ethnicity, opinion, and other things that are different from oneself consciously and openly, and can live quietly amidst these differences .
- 4) Discipline, namely habits and actions that are consistent with all forms of applicable rules or regulations.
 - 5) Hard work, namely behavior that shows serious effort (fighting to the last drop of blood) in completing various tasks, problems, work, and others as well as possible.
 - 6) Creative, namely attitudes and behaviors that reflect innovation in various aspects in solving problems, so that they always find new ways, even new results that are better than before.
 - 7) Independent, namely attitudes and behaviors that do not depend on other people in completing various tasks and problems. However, this does not mean that one cannot work collaboratively, but one cannot assign tasks and responsibilities to others.
 - 8) Democratic, namely the attitude and way of thinking that reflects the equality of rights and obligations in a fair and equitable manner between himself and other people.
 - 9) Curiosity, namely ways of thinking, attitudes, and behaviors that reflect curiosity and curiosity about everything that is seen, heard, and studied in more depth.
 - 10) The spirit of nationalism or nationalism, namely attitudes and actions that place the interests of the nation and state above personal or individual and group interests.
 - 11) Love for the motherland, namely attitudes and behavior that reflect a sense of pride, loyalty, care, and high respect for language, culture, economy, politics, and so on, so that it is not easy to accept offers from other nations that can harm the nation itself.
 - 12) Appreciating achievement, namely an open attitude towards other people's achievements and admitting one's own shortcomings without reducing the spirit of higher achievement.
 - 13) Communicative, friendly or proactive, namely open attitudes and actions towards others through polite communication so as to create good collaborative cooperation.
 - 14) Peace-loving, namely attitudes and behaviors that reflect an atmosphere of peace, security, calm, and comfort in their presence in a particular community or society.
 - 15) Love to read, namely the habit without coercion to provide special time to read various information, be it books, journals, magazines, newspapers, and so on, so that it creates a policy for him.
 - 16) Caring for the environment, namely attitudes and actions that always try to protect and preserve the surrounding environment.
 - 17) Social care, namely attitudes and actions that reflect concern for other people and the people who need them.
 - 18) Responsibility, namely the attitude and behavior of a person in carrying out their duties and obligations, whether related to oneself, social, community, nation, state, or religion.
 - 19) In accordance with the description and explanation above, that each character has a contribution to social life and human religious life, in human activity in society each of the eighteen characters is required. An internalization of values means that the character that exists in individual humans can play a role in directing human behavior that has ethics, morality, wisdom and wisdom, according to the teachings of pradnyan and purusottama.
 - 20) Broadly speaking or according to what is seen in social life, dominantly implemented in the formation of ethical values or elements of morality, it is intended that noble character education is

implemented into ethical or social moral behaviors of life. Talking about morality is a value system about how we should live well as human beings. The value system is contained in teachings in the form of advice, advice, regulations, orders and the like which are passed down from generation to generation through certain positive religions and cultures about how humans must live well so that they truly become good human beings, both personally and socially. for the purpose of having a noble character.

IV. CONCLUSION

Human nature basically has the ability to change behavior to a better realm, humans have the opportunity to improve all manners of behavior so that they become virtuous human beings, in the concept of Hindu religious teachings it is stated that the value of the Hindu character possessed by Hindu humans is contained in the teachings Pradnyan and Purusottama namely in the book Sarasamuccaya which is used as a guide in carrying out social life. The Pradnyan and Purusottama concepts contain the teachings of noble character, Hindu humans should have the ability to adapt in their environment, associate with people who are wise, clever and able to implement religious teachings, slowly we will be able to follow the positive vibrations of this association and vice versa. The concepts of pradnyan and purusottama teachings have an influence on socio-cultural life, so that the values of Hindu human character can be realized in religious life with the aim of having good character to create a peaceful and prosperous life.

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