



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 8 No. 2 October 2024

THE INFLUENCE OF ONLINE GAMES ON LEARNING MOTIVATION, SOCIAL INTERACTION AND HINDU RELIGIOUS BEHAVIOR IN CLASS XI SMA (SLUA) SARASWATI 1 DENPASAR

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Received: September 12, 2024	Accepted: October 22, 2024	Published: October 31, 2024
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Abstract

This online game is a modern game that has become a trend nowadays and its fans range from children to adults. With the rise of online games among students, the author visited SMA (SLUA) Saraswati 1 Denpasar. Why was SMA (SLUA) Saraswati 1 Denpasar chosen, because SMA (SLUA) Saraswati 1 Denpasar is the oldest private high school in Denpasar, and to this day still exists among the community. The location of SMA (SLUA) Saraswati 1 Denpasar is in the city center and around it there are places to play online games. Based on several research results, it was found that online games have an influence on learning motivation, social interaction, student behavior, therefore this research wants to prove 1. Is there an influence of online games on student learning motivation? 2. Is there an influence of online games on students' social interactions? 3. Is there an influence of online games on students' religious behavior? This research design is quantitative research. Data collection methods use questionnaires, observation and literature. Data analysis uses inferential statistical analysis, namely regression. The results of hypothesis testing regarding the influence between Online Games and Learning Motivation show that the research hypothesis has been tested, namely that there is a positive influence of Online Games on the Learning Motivation of class 11 students at SLUA Saraswati Denpasar, statistically proven by the results of linear regression analysis where the t_{count} value is 19.682 while the t_{table} is 1.960. Because t_{table} is smaller than t_{count} ($1.960 < 19.682$) and significance (sig.) $0.000 < 0.05$ so H_0 is rejected and H_a is accepted. This means that there is a significant positive influence of the Online Game variable (X) on Learning Motivation (Y1). There is an influence of online games on social interaction. The results of the hypothesis test show that the t_{count} value is 13,682, while the t_{table} is 1.960. Because t_{table} is smaller than t_{count} ($1.960 < 13,682$) and significance (sig.) $0.000 < 0.05$, there is a significant positive influence of the Online Game variable

(X) on social interaction (Y2). There is an influence between online games on students' religious behavior. Hypothesis test results show that the t_{count} value is 14,734 while t_{table} is 1.960. Because t_{table} is smaller than t_{count} ($1.960 < 14,734$) and significance (sig.) $0.000 < 0.05$. This means that H_0 is rejected and H_a is accepted, so there is a significant positive influence of the Online Game variable (X) on Hindu Religious Behavior (Y3).

Keywords: Online games, learning motivation, social interaction, Hindu religious behavior

I. INTRODUCTION

Online gaming is a new lifestyle for several people in every age group. Nowadays, you can find many internet cafes, Android cell phones and other facilities that can connect individuals to the internet, both in cities and villages, and internet cafes facilitate these online games. Online games appeared in 1960 where computers were used to play games for only 2 people in the same room, but in 1970 packet-based computer networks emerged. Online games will become addictive, and tend to be egocentric and prioritize the individual. This is dangerous for the individual's social life, they automatically move away from the environment. Children who are dependent on gaming activities will affect their learning motivation and behavior, thereby reducing study time and reducing concentration and focus on learning. Likewise with social interaction, in fact technological developments and the existence of online games have reduced social interaction between people, including students (Azies, 2011).

Nisrinafatin (2020) stated that the impact of online games is not always negative. There are also positive impacts from playing online games, including: 1. Increasing concentration, a gamer playing online games requires high concentration. The more difficult the game is, the higher the concentration required. By increasing concentration in playing games, concentration will also increase in other things. 2. Develop thinking or reasoning power, by playing online games a gamer will develop problem solving, situation analysis and mathematics skills. And also trained to make decisions quickly. 3. Improve English language skills, in online games the majority speak English. By getting used to speaking English when playing online games, it will indirectly train gamers in English. 4. Entertain, divert attention and reduce stress. Basically, online games, like all other types of games, are made to entertain and serve as a refreshing medium. 5. Make new friends, when playing online games there are lots of gamers from various regions or countries. Sometimes there are gamers who get to know each other and make an agreement to play again at another time.

6. Increase motivation to learn because there is curiosity.

Social interaction is a reciprocal relationship between individuals and groups to establish friendships, discussions and cooperation which are applied in social life. Social interaction is explained by (Gillin, 1954) as a dynamic social relationship between individuals and other individuals or with groups or relationships between groups. This relationship is created because basically humans cannot live without other people. The existence of online games will influence social interactions among students. Because they are addicted to online games, students don't pay attention to the people around them. They will be engrossed in playing the game. There will be no communication with his family or friends.

There are negative and positive influences of online games on social interaction. The negative influence is that spending a lot of time playing online games will distance them from the world. Meanwhile the positive influence is being able to interact by communicating in online games because of the affordability of distance to meet. So, the importance of social interaction by limiting and organizing good patterns and making online games a free time game.

Meanwhile, as Hindu teenagers, if seen from sociopsychological factors, students should apply Hindu religious behavior in accordance with its teachings. However, by dividing their time between personal life, study life, and interspersed with playing online games, it does not rule out the possibility that students will have difficulty implementing Hindu religious behavior in their lives. M. Fahrul (2012) explains "a game is something that can be played with certain rules so that someone wins and someone loses, usually in a non-serious context or with the aim of refreshing." In short, a game is a game. In the world of information technology, this term is used for entertainment using electronic devices.

Furthermore, Nandang (2004) states that "online is connected, connected, active and ready for operation, able to communicate with or be controlled by a computer. Online can also be interpreted as a situation where a computer (device) is connected to another (device) such as

a modem. From this opinion, it can be concluded that online games are electronic and visual based games that provide certain servers so they can be played. According to Kim et al (in Azis, 2011), online games are games or games where many people can play at the same time, using an online communication network. Furthermore, Winn and Fisher (Azis, 2011) said that multiplayer online games are a development of games played by one person, in large sections, using the same form and the same methods, and involving the same general concepts as other games. The difference is that multiplayer games can be played by many people at the same time. According to Burhan (in Afandy 2013), online games are computer games played by multiple players via the internet.

Characteristics of Online Games

Online games are games that are quite fun to play and can make users feel addicted and want to continue playing them. The characteristics of online games are:

1. Games that can run or can be played via an electronic network, namely the internet.
2. There is a reciprocal nature in online game play.
3. The game develops, not static but dynamic.
4. Playing requires a room to play and demands game rules.
5. The game has a tense and passionate nature (Immanuel, 2009).

Playing characteristics

1. Playing is done voluntarily, not forced.
2. Playing is an activity to be enjoyed
3. Whatever the lure stage, the playing activity itself is fun.
4. In playing the activity is more important than the goal.
5. Playing requires active participation physically and mentally.
6. Playing is free and doesn't even have to be in harmony with reality
7. In playing, individuals behave spontaneously, according to what is desired at the time.
8. The meaning and pleasure of playing is completely determined by the actor (Andri Arif, Andy Widhiya, 2019).

Advantages of Online Games

There are several advantages of online games (Andri Arif, Andy Widhiya, 2019) as follows:

- a. Improves concentration ability. each game has a different level of difficulty/level. Online game play will train their game to be able to win the game quickly, efficiently and earn more points. The concentration of online game players will increase because they have to complete several tasks, look for gaps that might be bypassed and monitor the progress of the game. The more difficult a game is, the more a high level of concentration is required.
- b. Improve motor skills. Hand and eye coordination. People who play games can improve coordination or cooperation between eyes and hands.
- c. Improve reading ability. And it is completely unreasonable that online games are a type of game that reduces students' interest in reading. In this case, online games can actually increase players' reading interest.
- d. Improving English language skills, most online games use English in their operation, which results in players having to know English vocabulary.
- e. Improving computer skills, to be able to enjoy the game comfortably and with excellent image quality, an online game player will try to find information about computer specifications and internet connections that can be used to play the game.
- f. Developing students' imagination, games can help students to develop their imagination by using this imagination to balance various events in the game and apply them.

Disadvantages of Online Games (Naufah Manduh2021)

- a. Often displays advertisements which sometimes interfere with the game.
- b. often gives rise to the phenomenon of cheating players or cheaters
- c. Playing online games can cause excessive addiction.

- d. It can cause vision problems because the eyes stare at the smartphone or laptop screen for too long
- e. It can cause obesity or excessive body fat disorders due to playing games too often and rarely doing physical activities such as sports.

Motivation to learn

According to Hamalik (in Octavia, 2020) motivation is a change in energy within oneself or a person's personality which is characterized by the emergence of feelings and reactions to achieve goals which contain three interrelated elements, namely (1) motivation which originates from changes in energy within oneself, (2) motivation is characterized by the emergence of feelings, (3) motivation is characterized by reactions that arise in achieving goals which function to provide encouragement for behavior or an action to occur, without motivation an action such as learning will not occur. Motivation functions as a director, meaning it moves actions towards achieving the desired goal and motivation functions as a driving force that will determine how quickly or slowly a job or action is completed.

According to Octavia (2020), learning motivation is encouragement both from outside and within adolescents themselves to make changes in behavior into real activities as a result of individual experiences when interacting with their environment, which consists of cognitive, affective and psychomotor. According to Santrock (2017) motivation is an internal process that provides enthusiasm, direction and persistence of behavior.

Social interaction

Social Interaction according to (Walgito, 2007) the existence of reciprocal relationships in social interaction can have an influence on other individuals or groups. Social interactions also influence groups with other groups that are interconnected.

Characteristics of Social Interaction

According to sociologist Charles P. Loomis in (Taneko, 1984) the characteristics of social interaction are:

1. The number of perpetrators is more than one person or even more

2. There is communication between the actors using symbols.
3. The existence of certain goals, whether they are the same or not the same as those predicted by observers.

However, to be clearer in social interaction, there are 2 (two) conditions that will ensure social interaction, namely:

1. Social Contact

In a sociological sense, social contact is not only face-to-face interaction, but contact without meeting directly, such as information via radio, telephone and even electronic mail, is a social interaction that has developed over time. Social contacts are divided into two:

- 1) Social contact is primary: contact occurs directly, such as face to face.
- 2) Social contact is secondary: contact occurs indirectly or using connecting media such as telephone, electronic mail and even via social media messages.

2. Communication

In social interaction, communication is very important with the intention of expressing each other's behavior, whether in speaking, attitudes or even gestures to convey messages. However, there are several main elements in communication, namely:

- 1) A communicator is a person or group of people who convey a message to become a source in a relationship or relationship.
- 2) The communicant is a person or group who receives a message from the communicator.
- 3) The message is something conveyed by the communicator. Messages usually contain information, questions, and even expressions of emotions and feelings.
- 4) Media is an intermediary for conveying messages. Communication media can be verbal, written, images and even films, usually providing explicit messages.
- 5) Effect is the change that is expected to occur in the communicant, after receiving a message from the communicator.

Safitri, S (2020) Says that there are negative and positive influences of online games on social interaction. The negative influence is that spending a lot of time playing online games will

distance them from the world. Meanwhile, the positive influence is being able to interact by communicating in online games because of the affordability of distance. to meet. So the importance of social interaction is by limiting and organizing good patterns and making online games a game to fill free time.

The study was conducted by Tyler Prochnow, and Megan Patterson of the Department of Health Behavior at Texas A&M University School of Public Health, and colleagues from the University of North Carolina and Baylor University. The results of his research found that many people feel a sense of community, social support and comfort through online games. The researchers also observed that more people reported receiving support in social networks than in real life. This makes it more possible in social networks to seek help from other members. Then, it was also found that communication relationships were more likely to be formed when communication was responded to or involved groups of individuals.

Hindu Religious Behavior

According to I Ketut Dira (Hindu Spiritualist) What is the main thing in life, in acting, thinking and speaking, according to morals, is appropriate for Hindus to carry out, so that we can inherit and maintain the noble values of the Hindu religion, namely the basic principles of the Hindu religion. must be known and mastered and then translated into everyday life. The basic concept of religion that must be used as the main foundation is that the teachings of Hinduism basically provide guidance to its adherents about the nature of life. In fact, Hinduism has a very solid basic framework of truth because it is reasonable and conceptual. The concept of seeking ultimate truth in Hinduism is outlined in a philosophical teaching called Tattwa. Tattwa in Hinduism can be completely absorbed by the human mind through several methods and approaches called Pramana.

II. METHOD

This study is descriptive research type with qualitative approach which study about Hanoman in Ramayana Epic. Descriptive research seeks to describe a symptom, event,

or event that has occurred (Salim dan Haidir, 2019: 49). Qualitative approaches are used to answer data-related research questions, generally in the form of narratives derived from information from interviews, observations and documents (Murni, 2017: 1).

Furthermore, it is a research which the data design is done in the form of text data or information contained in the text. This information can also be obtained by using notes and other information as data sources (Sugiyono, 2007: 3). The data for this study were collected using the literature review. In this case, literature that used refers to multiple texts or literature relating to the Ramayana.

According to Mahanum (2021), literature review is an effort made by researchers to find and collect various information that is related and relevant to the topic or problem being researched. In order to obtain various theories that will be used as a basis or guideline for research conducted as well as obtaining various information about similar studies or those relevant to the research being conducted. The data analysis technique that used in this study is narrative analysis.

According to Asfar and Taufan (2019), narrative analysis is used to study the stories. In a sense, stories can appear as historical accounts, novels, fairy tales, autobiographies, and other genres. Stories are written by listening to others and interviewing perpetrators directly. The study of history takes place in a variety of academic disciplines, including literary criticism, history, philosophy, organizational theory, and social sciences. This technique emphasizes the ability to understand one's identity and worldview by relating it to the stories (narratives) heard and told in everyday life.

III. RESULTS AND DISCUSSION PANCA SATYA OF HANOMAN CHARACTER IN RAMAYANA

The Ramayana is one of the greatest epics in Hinduism, divided into 7 (*sapta*) kanda that tells the journey of the hero Rama. In the story, there are satya teachings that are held firmly by several characters, one of the important characters is Hanoman, the white ape. Hanoman is well

known for his fierce loyalty. An important aspect that determines Rama's victory over Ravana is the loyalty of Rama's camp, which of course includes Hanoman's loyalty to Rama.

According to Permana (2021), in Hinduism, the moral teaching on loyalty is realised through the *Satya* teaching. *Satya* is one of the ten types of physical self-control that Hindus believe to be the *Dasa Yama Bratha*. According to common understanding, *Satya* can be interpreted as truth, honesty, and loyalty and collectively refers to everything that is based on truth, loyalty, and honesty. *Satya* consists of five parts called *Panca Satya* including *Satya Wacana* (adhering to honesty or words that will make someone in adversity or happiness), *Satya Mitra* (being loyal and not betraying friends), *Satya Laksana* (adhering to the basis of truth to carry out an action), *Satya Hredaya* (being able to follow your heart or thoughts based on *dharma*), and *Satya Semaya* (being loyal and able to keep promises that have been made). The nature of *satya* is expected to produce humans who are balanced in thought, word and deed. This is mentioned in Sarasamuscaya Sloka 2:

*Mānusah sarwabhūteṣu, vartate vai
çubhaçubhe açubheṣu samaviṣtam,
çubhesvevavākārayet*

Translation:

Of all living beings, only those who are born as humans are capable of to do both good and bad deeds. Combine all bad behaviour with good behaviour good behaviour. This is the function and duty of humans (Sudharta, 2019:6).

In addition, *Satya* values are also mentioned, including the importance of honesty, loyalty, ethics of honesty, and mind control through five elements known as *Panca Satya*. This is written in Sarasmuscaya 130 as follows:

*Brāhmano wā manusayanamadityo
Wapi tejasām,
Çiro wā sarwagatrānām
Dharmanam satyamuttamam*

Translation:

If among humans *brahmins* are the most important, if the sun is the most important of all shining objects, and if the head is the most important of all body parts with

respect to *dharma*, then *satya* is above all (Pudja, 1985:74).

Based on the slokas above, it can be concluded that humans are living beings who have the ability to do good and bad deeds, and it is necessary to understand and interpret the concept of *satya* as a high and noble character to guide actions in carrying out *dharma*. Here are some reviews of the teachings of ethics and morality in the *Panca Satya* teachings implied in the Hanoman character:

1. SATYA WACANA

Satya wacana represents loyalty, honesty, and truthfulness in every spoken word, emphasizing that honesty is paramount. Based on the research findings, several lessons of *satya wacana* can be derived from the character of Hanuman in the Ramayana. The following is the story of Hanuman's journey in search of Sita in Alengka, as narrated in Sundara Kanda, translated by Krishna Kota (2013).

a. Before leaving for Alengka, Hanuman received all the messages mandated by Rama for Sita. Loyalty, honesty and truth to these words were carried out by Hanuman when he met Sita who was trapped in Alengka. Hanuman convinces Sita with his honesty that he is Rama's messenger. Hanuman said all the messages entrusted by Rama to Sita without adding or subtracting from their meaning. In Krishna Kota (2013: 84) it is told that Hanuman was convincing Sita that Hanuman was Rama's messenger.

“Hanuman observed all this. He started reassuring Sita Devi, “Oh Mata, Sri Rama is like sunshine. He is like the moon that the whole world enjoys. Sri Rama is an emperor. He is as great as Mahavisnu. Sri Rama always speaks the truth. He is extremely handsome. He has pleasant speech. Sri Rama has a great personality. He never gets angry but if he gets angry, it is not in vain. While protecting himself and the charioteer he can fight at the same time with eleven thousand warriors. Ravana cheated Sri Rama with the false deer and stole you. Ravana will see the fruit of cheating. Sri Rama is very angry right now. Soon Sri Rama will shower arrows of fire and win the battle with Ravana. I am a messenger

sent by Sri Rama in search of you and I have come to see you. Hanuman repeated the same message of Sri Rama and Laksmana. He told her Sri Rama, Laksmana and Sugriva constantly think about her. “Even though you are in the midst of demons, fortunately you are still alive. Soon you will see Sri Rama, Laksmana and Sugriva with millions of vanaras. My name is Hanuman. I crossed the ocean and came to Lanka. I put my left foot in this city. Please trust me. I am not a demon.” Hanuman thus pleaded with Sita Devi.”

- b. Hanuman gave the ring entrusted by Rama to Sita. The ring bearing Sri Rama's name is real true proof that Hanuman is Rama's loyal servant and messenger. This is stated in the quote from Sundara Kanda, Krishna Kota (2013: 87) as follows.

“Hanuman gave Sita Devi the ring Sri Rama sent with Hanuman. He explained to Sita Devi, “See, Sri Rama has sent me as a messenger. I have brought you Sri Rama’s ring. His name is inscribed on it. All your sorrows will end now.” Sita Devi examined the ring and recognized it. She felt very happy. She felt Sri Rama’s presence in the ring. She praised Hanuman, “Oh Hanuman, only you could cross the ocean. You are so capable. Your courage needs appreciation. You did not get scared. You did not get confused. Sri Rama must have tested your efficiency. Because he sent you, I am talking to you.” Sita Devi thanked Hanuman in the same way a mother appreciates her child.”

- c. Hanuman echoes the names of Rama, Laksamana and Sugriwa in the Alengka Kingdom. Hanuman deliberately wanted to know the strength of the soldiers and Ravana in Alengka, and without the slightest fear Hanuman echoed loyalty, truth and honesty in a big voice that he was the messenger of Rama, Sugriwa and Laksamana and said his purpose for coming to Alengka because of Sita. This is stated in the following quote from Sundara Kanda, Krishna Kota (2013: 104).

*“jayatyatibalo ramo laksmanasca
mahabalah, raja jayati sugrivo
raghavenabhipalitha, daso harh
kosalendrasya, ramasyaklistakarmanah,*

*hanuman Satrusainyanam nihanta
marutatmajah na ravanasahasram me
yuddhe pratibalarh bhavet silabhistu
praharatah padapaisca sahasrasah”*

Sundarakanda Sargah 42-33, 34 & 35

Translation:

In a loud voice Hanuman said, “Victory to Rama! Victory to Laksmana! Victory to Sugriva protected by Rama! I am the servant of the great Kosala King Rama. I am the son of Vayu deva. If I start fighting with large stones and tree trunks, even a thousand Ravana cannot survive. While the demons are watching, I will destroy Lanka. I will bow down to Sita Mata, complete the task and then return.”

- d. When Hanuman was captured and confronted by Ravana, Hanuman honestly said that he was a loyal servant from Rama and Sugriwa for Sita, and advised Ravana to return Sita to Rama. This is written in the following quote from Krishna Kota (2013: 118).

“Hanuman addressed Ravana, “Oh King of Demons! I am not Devendra’s, Yama’s or Varuna’s messenger. I am not Kubera’s friend. Mahavisnu did not send me here. I belong to the monkey clan. I wanted to see the Demon King but it is impossible to see you. That is why I destroyed your Asoka garden. Strong demons came to fight with me. I was only fighting back to protect myself and that is why they all died. Neither Devas nor demons can tie me down with any weapons or spiritual powers because Brahma gave me a boon. Because I wanted to see you, oh Demon King, I just bowed down to the Brahmastra. The Brahmastra was reversed when these demons tied me down and brought me here. I come here on a king’s task. The very powerful, great Sri Rama has sent me as a messenger. Oh Ravana, let me tell you what is good for you.”

- e. When Hanuman returned to Rama, he said that Sita was still faithfully waiting for Rama to be picked up to Alengka, and also conveyed all the messages that Sita had left for Rama, including giving chundamani. This is explained in the quote by Krishna Kota (2013: 144) as follows

“Hanuman said she (Sita) sent a message to

you through me, ‘Oh Vayuputra, tell the greatest of all men, Rama, everything you have seen here while Sugriva is present. I have carefully preserved my Chudamani. Please give it to Rama. Hanuman, remind Rama of how he put the dot on my forehead. Whenever, I felt sad, I gazed at the Chudamani and longed for Rama. That is the Chudamani I want you to give him. I only have the will to live for one more month. I refuse to spend my time in a demon’s custody.’ Oh Sri Rama, she has not forsaken her righteousness or her marital vows to you. She is losing weight daily. She is a prisoner of Ravana. Oh Sri Rama, I have told you everything she requested me to relay. Now you need to devise a plan to cross the ocean. At this point, Hanuman handed Sri Rama _ the Chudamani which he brought from Sita Mata.”

From the story excerpts above, the moral and ethical value that can be learned is that honesty based on truth has two different influences on the final result. First, the honesty spoken by Hanuman to Sita and Rama. Hanuman who uttered all the messages that Rama entrusted to Sita, and vice versa, had a very positive influence so that it made the listeners or recipients of the messages feel very happy. Second, the honesty spoken by Hanuman to Ravana about who and his purpose in coming to Alengka, made Ravana furious and angry. Therefore, it can be said that honesty not only causes happiness, but can also cause anger or heartache. So, it is often found that someone can lie to not hurt other people's feelings. However, without realizing that this action was actually wrong. No matter how clever we are at hiding something, one day it will be known. Therefore, honesty is one of the Hindu characters quoted in the book Bhagawadgita which is conceptualized in national education in Indonesia. The character values that can be learned must be used as a life guide to always speak honestly, openly and honestly by looking at the situation and remaining on the main path of *dharma*.

2. SATYA HREDAYA

Satya Hredaya is an attitude of loyalty to the truth, honesty of conscience, firm stand, and not

being swayed. Based on the research results, several *satya hredaya* teachings of the character Hanuman are found in the Ramayana epic. The following is a story that tells of Hanuman's journey to search for Sita's whereabouts in Alengka in Sundara Kanda translated by Krishna Kota (2013).

a. When Hanuman was traveling around Alengka, he visited Ravana's palace and saw a beautiful princess sleeping in a very luxurious palace bed. At first Hanuman thought that she was Sita, but he thought to himself that it was impossible for Sita to sleep in luxury without Sri Rama. Hanuman believes that Sita was a great pious woman and very loyal to her husband, Rama. So, he rushed back to look for Sita. This can be seen in the following quote from Krishna Kota (2013: 48-49).

“Nearby, in a special place, he saw the most beautiful lady. She was Mandodari, Ravana’s favorite and loving queen. Her body shimmered like gold. She matched the description of Sita Mata as given by Sri Rama. (Sita Devi looked like Mandodari because Sita Devi was actually said to be Mandodari’s daughter; when Sita Devi was born she was proclaimed as a bad omen for Ravana who ordered Vibhisana to kill Sita Devi. Vibhisana placed Sita Devi in a box and offered her to the sea. The box with baby Sita Devi inside reached the shores of the Mithila Kingdom). So Hanuman assumed Mandodari was indeed Sita Mata and jumped with joy. Like a feisty monkey, he wagged his tail, clapped his hands and climbed the pillars. Hanuman reasoned with himself, “How could Sita Mata sleep without Sri Rama? She would not be able to sleep, eat or wear beautiful ornaments. The great pious lady Sita Mata would not accept anybody other than Sri Rama. So the lady sleeping must be someone else.” With this reasoning, Anjaneya (Hanuman) started looking for Sita Devi again”.

b. Hanuman almost despaired at not finding Sita, but he held on to his conscience that Sita was still alive in Alengka. Before heading to Ashoka Park, he prayed for success so he could find Sita. His determination paid off, and finally he found Sita in Ashoka Park with

a beautiful but gloomy face and dressed shabby, dirty and without wearing any jewelry (far from luxurious). This can be seen in the following quote from Krishna Kota (2013: 56-57).

“While casually looking at a tree, its pedestal and the ground, Hanuman saw a woman with demons all around her. She wore an old soiled saree. It was clear that she had not eaten in days and was very weak. She was sighing loudly. Hanuman could not see her clearly but she seemed radiant. She had only one yellow cloth around her and she looked like a fireball engulfed in smoke. Her face was devoid of any makeup and was dusty; she looked like a lotus in the mud. This lady was in the midst of a group of demon ladies. She looked like a deer lost from her group and caught in the middle of dogs. Hanuman thought this lady must be a prisoner. Her saree matched the cloth in which she tied her ornaments and threw down from the sky. The ornaments she did not drop were still on her body and seemed similar to the ones he found. Hanuman confirmed that she was indeed Sita Devi. Her face was like the full moon. Her body was beautifully built. She was so fair she could drive away any darkness. With black hair, red lips, a perfect body, and lotus petal-eyes, she was the most beautiful lady in the entire world. She was so beautiful it seemed she could give happiness to the world. She was sitting on the ground like a disciplined lady sage. She seemed like a person who had lost her property, whose hope had been shattered, one who lost success due to obstacles or fame that is spoiled because of bad propaganda. She was sunk in sorrow because Sri Rama was not there. She was offended because Ravana stole her. Without any adornment she seemed like the moon covered by clouds. Hanuman was not able to identify the descriptions Sri Rama gave of Sita Devi because she did not wear ornaments or makeup. Finally, after careful thinking, Hanuman convinced himself that she was definitely Sri Rama's Sita.”

From the story excerpts above, it can be gleaned that Hanuman's moral values reflect someone

who has noble character, obedient, and has a firm stance and has a high religious character because he always adheres to religious teachings and carries out the obligation to make sincere offerings, praying before carrying out activities, as well as Hanuman prayed before continuing the search for Sita. Hanuman's character can be used as a reflection to always instill a character of firm and religious character.

b. SATYA LAKSANA

Satya Laksana is an attitude of loyalty, honestly admitting and taking responsibility for the truth of all actions that have been carried out. Based on the research results, several *Satya Laksana* teachings of Hanumans's character are found. The following is a story that tells of Hanuman's journey to search for Sita's whereabouts in Alengka in *Sundara Kanda* translated by Krishna Kota (2013).

a. Hanuman has a loyal and responsible attitude towards the task entrusted by Rama and Sugriwa to find Sita in Alengka. When he was about to head to Alengka, Mainaka offered Hanuman a place to stop to rest, but Hanuman refused. Hanuman did not want to waste a long time searching for Sita's whereabouts in Alengka. He had promised to go to Lanka as quickly as possible. This can be seen in the following quote from Krishna Kota (2013: 29, 32).

“Just as he was about to take off, Hanuman looked at his fellow monkeys, Jambavan and Sugriva and said, “I will go as fast as Sri Rama's arrow to Ravana's Lanka. If I cannot find Sita Mata there, then I will go to heaven and search. If I cannot find her there, I will bring Ravana as a prisoner and if I cannot bring Ravana, I will uproot Lanka and bring the entire city including Ravana here.....Hanuman told Mainaka, “I have heard what you have said. I feel you have honored me as a guest. But I must leave. I should not stand in the middle of the sea. I promised before take-off that I would go as fast as Sri Rama's arrow and would not stop until I set foot on Lanka.” Mainaka blessed Hanuman for the success of his mission and Hanuman continued his journey. The gods and angels praised his determination; he did not

even stop to rest. The gods blessed Mainaka and he did not go into the ocean to hide but stood there forever. Hanuman disappeared in a second”

- b. Hanuman never tired of finding Sita, even though there were many obstacles on the way. As in the following quote from Krishna Kota (2013:34-35).

“Another obstacle for Hanuman was the demon Simhika, who had the power to change her form. She saw Hanuman’s shadow and thought it was some food for her. While she was trying to catch his shadow, Hanuman felt like an anchored ship and his speed reduced. He felt someone holding him back. He looked around but did not find anyone. Then Hanuman remembered Sugriva’s words. Sugriva had said that there were sea demons, which were “Cayagrahi”, or shadow catchers. They could eat objects which caused shadows. Hanuman thought this must definitely be such a demon. Simhika opened her mouth wide to eat Hanuman. Hanuman went into her wide mouth, pulled out her heart with his fingers and came out before the demon closed her mouth. He pushed Simhika like the mountain and she fell down dead.”

- c. When Hanuman burned Alengka, he realized and blamed himself and remembered Sita who was still trapped in Alengka, so he immediately came back to help Sita. This can be seen in the following quote from Krishna Kota (2013: 128-130).

“Hanuman blamed himself some more for what he did. “Oh, I didn't even think of Sita Mata and how she might get burnt with the Lanka City. I am ungrateful to my Master. My intelligence didn't work. I am ashamed of my actions. I am a sinful person who burned all of Lanka. I ruined the whole purpose of Sri Rama's work. Sita Mata could also be burned in the flames. Before burning Lanka I didn't think of protecting Sita Mata. Oh, I was blinded by my anger..... As Hanuman was thinking, he heard voices in the sky. Surprisingly, Sita Devi, under the Ashoka tree is safe. This is simply amazing!” After hearing those words Hanuman was happy. He wanted to go and see Sita Mata one more time and get

her blessings before returning.

Based on the story excerpts above, it can be seen that Hanuman has a very responsible character, so he can do things that other people cannot do. This character must be used as a contemplation for the Hindu generation in carrying out activities and work so that they can complete it and obtain good results.

4. SATYA MITRA

Satya Mitra is being loyal and honest to friends in all matters, and tries to direct all actions or deeds so that they are always based on the truth according to religious teachings. This can be seen from the character Hanuman in the Ramayana in Yuddha Kanda, Dut (1893).

- a. Hanuman's loyal friendship is seen during his journey to Alengka. Hanuman maintained his friendship with Rama with many concrete actions. The results obtained by Hanuman from Alengka were conveyed to Rama and Sugriwa. Thanks to Hanuman's faithful efforts, Rama was very happy to hear the news that Sita was still alive in Alengka. The following is Rama's form of praise to Hanuman who faithfully carried out his duties well. This can be seen in Dut's quote (1893: 139) as follows.

“Hearing Hanuman’s faithful narrative, Rama, full of joy, said: “The mission that Hanuman has carried out is of great significance and the most arduous in the world; none other could have achieved it, even in thought! Other than Garuda and Vayu, verily I know of no being able to cross the mighty ocean save Hanuman himself.....Hanuman has fulfilled the task confided to him unfalteringly, to the satisfaction of Sugriva; in consequence, through the discovery of Vaidehi’s retreat by this faithful messenger, the House of Raghu, the valiant Lakshmana and I have been saved. Yet even so my heart is heavy, since I am not able to requite the bearer of these good tidings in a fitting manner. Let me at least embrace the magnanimous Hanuman since, in the present circumstances, this is all that is permitted to me!” Having spoken thus, Rama, trembling with joy, clasped Hanuman in his arms, who, master of himself, his mission fulfilled, had returned”.

In the story excerpt above, it can be used as a reflection and guide in establishing a complete friendship without limits. This friendship is based on Hanuman's unlimited loyalty. This can be realized in real life. The nation's next generation is expected to have a sense of loyalty in friendship, so that a harmonious life can be created.

5. SATYA SAMAYA

Satya Samaya is being loyal and honest with the promises that have been made and fulfilling everything that arises as a result of saying those promises. Based on the research results, several *satya samaya* teachings of Hanumans's character are found. The following is a story that tells of Hanuman's journey to search for Sita's whereabouts in Alengka in Sundara Kanda translated by Krishna Kota (2013).

a. Before Hanuman left for Alengka, Hanuman promised to go as quickly as possible to Alengka to find Sita. This can be seen in the following quote from Krishna Kota (2013: 29).

“Just as he was about to take off, Hanuman looked at his fellow monkeys, Jambavan and Sugriva and said, “I will go as fast as Sri Rama’s arrow to Ravana’s Lanka. If I cannot find Sita Mata there, then I will go to heaven and search. If I cannot find her there, I will bring Ravana as a prisoner and if I cannot bring Ravana, I will uproot Lanka and bring the entire city including Ravana here.”

b. When Hanuman was about to leave Sita, Hanuman promised to bring an army of monkeys and Rama to Alengka to free Sita from Ravana's captivity. This can be seen in the following quote from Krishna Kota (2013: 97).

“Sita said oh Hanuman, explain my situation to everyone, Sri Rama, Laksmana, Sugriva, and the elderly monkeys. Tell them I enquired about them. It is your responsibility to ensure that Sri Rama lifts me up from this sea of sorrow. Narrate my message in such a way that Sri Rama will come immediately and take me away from here. Hanuman bowed down his head and respectfully spoke thus, “As soon as I tell Sri Rama, I will make sure he marches with the army of monkeys and apes. That

great warrior will conquer everyone. That great man will remove your sorrow. No one here can withstand Sri Rama’s arrows. Sri Rama will take you back victoriously and rule the earth to the ends of time. Oh Janaka’s daughter, because of you, Sri Rama will rule the entire world.”

c. Hanuman gave the ring to Sita, and vice versa, Sita entrusted the chundamani for Rama to Hanuman. . This can be seen in the following quote from Krishna Kota (2013: 87).

“Hanuman gave Sita Devi the ring Sri Rama sent with Hanuman. He explained to Sita Devi, “See, Sri Rama has sent me as a messenger. I have brought you Sri Rama’s ring. His name is inscribed on it. All your sorrows will end now.” Sita Devi examined the ring and recognized it. She felt very happy. She felt Sri Rama’s presence in the ring. She praised Hanuman, “Oh Hanuman, only you could cross the ocean. You are so capable. Your courage needs appreciation. You did not get scared. You did not get confused. Sri Rama must have tested your efficiency. Because he sent you, I am talking to you.” Sita Devi thanked Hanuman in the same way a mother appreciates her child”

d. Hanuman's loyalty to his promise can be seen from fulfilling his promise to Sita to give chundamani to Rama. This can be seen in the following quote from Krishna Kota (2013: 144).

“Hanuman said to Rama that She sent a message to you through me, ‘Oh Vayuputra, tell the greatest of all men, Rama, everything you have seen here while Sugriva is present. I have carefully preserved my Chudamani. Please give it to Rama. Hanuman, remind Rama of how he put the dot on my forehead. Whenever, I felt sad, I gazed at the Chudamani and longed for Rama. That is the Chudamani I want you to give him. I only have the will to live for one more month. I refuse to spend my time in a demon’s custody.’ Oh Sri Rama, she has not forsaken her righteousness or her marital vows to you. She is losing weight daily. She is a prisoner of Ravana. Oh Sri Rama, I have told you everything she requested me to relay. Now

you need to devise a plan to cross the ocean.”

The story excerpts above can be leaned as a guide to life guideline for the accuracy of one's promises to others. In this case, the attitude of helping others is reflected, which is called the attitude of social care which is implied in character education. Apart from that, Hanuman's character is a reflection of his devotion and loyalty to Rama and Sugriwa. This can be used as a guideline in saying words or emphasizing on a promise to be kept. Sometimes it is very easy for someone to make a promise, but it is very difficult to make a promise or keep it. Holding firmly to the words or vows of *dharma* that are pledged must be carried out. This is one of the good ethics and morals that can be used as a guide for the younger generation in instilling a loyal character in keeping promises that have been made.

IV. CONCLUSION

Ramayana is an ancient Hindu epic consisting of 7 books or *sapta kanda* which tells about the life journey of Rama and Sita. There are several famous figures such as Rama, Sita, Ravana, Hanoman, Laksmana, Jatayu, etc. One of the important figures in uniting Rama and Sita is Hanuman). Hanoman is one of the most influential figures in the Ramayana epic. He is the son of Dewi Anjani and Bhatara Guru, and was adopted as a son by Bhatara Bayu. Dewi Anjani is the sister of Subali and Sugriwa. Hanoman in Ramayana Epis is symbolized as the symbol of loyalty. He did the *Panca Satya* that can be seen during Rama's journey. Through the *Panca Satya* teachings which are explored in the character Hanuman in the Ramayana, the honest character in the *Satya Wacana*, the character of self-confidence and holding fast to one's stance in *Satya Hredaya*, the character of responsibility, independence, curiosity, creativity, discipline and hard work in *Satya Laksana*, friendship character and love for the country in *Satya Mitra*, and religious character and social care in *Satya Samaya*. The character depicted by Hanuman can be used as a guideline and contemplation to build a noble character.

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