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**EDUCATIONAL DYNAMICS
ON LEARNING HINDU RELIGIOUS EDUCATION AND ETHICS
IN PUBLIC JUNIOR HIGH SCHOOL 1 DENPASAR
AND PUBLIC JUNIOR HIGH SCHOOL 2 DENPASAR**

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Abstract

The Covid-19 pandemic has brought major changes to the education sector, shifting the learning process from face-to-face instruction to online and later to limited face-to-face learning (PTMT). These changes demanded significant adaptation by schools, teachers, and students, particularly in maintaining learning quality under challenging conditions. Despite these obstacles, Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar demonstrated resilience and continued achievement, particularly in Hindu Religious Education and Ethics. This study aims to examine the implications of educational dynamics on the learning of Hindu Religious Education and Ethics in these two schools. Using a qualitative descriptive method, data were collected through observation, in-depth interviews, and documentation. The analysis was grounded in McClelland's motivation theory. The results show that the educational dynamics have influenced three key aspects of student learning: cognitive, affective, and psychomotor. These findings highlight how learning processes in both schools successfully adapted to challenges while still nurturing students' academic abilities, character, and cultural-spiritual values.

Keywords: Educational Dynamics, Learning, Hindu Religious Education And Ethics

I. INTRODUCTION

At the beginning of 2020, there was a problem that shook all sectors of life in the world, including the field of education, namely the spread of the Covid-19 virus. The Covid-19 pandemic has forced the world community to carry out the order of life so that the learning pattern that has been carried out face-to-face is now carried out online (Ningsih, 2020; Gunawan & Amaludin, 2021). The Ministry of Education, Culture, Research and Technology issued Circular Letter Number 3 of 2020 concerning COVID-19 Prevention in Education Units as a guide in dealing with the COVID-19 virus at the Education unit level to facilitate these dynamics. This is the basis for a change where previously learning took place face-to-face (outside the network), switched to online (online), such as the use of Zoom or Google Meet. Seeing this fact, the implementation of the learning process in schools throughout the city of Denpasar has also undergone adjustments by referring to Mayor Regulation Number 29 of 2021 concerning Technical Guidelines for the Implementation of Face-to-Face Learning for the Academic Year of 2021/2022 during the Corona Virus Disease 2019 Pandemic. This regulation explains that Limited Face-to-Face Learning (PTMT) and Distance Learning (PJJ) were carried out by implementing strict health protocol standards held in stages in Education Units that are ready and meet the requirements (downloaded on April 20, 2022 on <https://baliportalnews.com>).

There are various challenges faced to carry out the learning process that refers to the regulations mentioned earlier. These challenges are related to facilities and infrastructure that support health services, the safety of residents of the education unit, the arrangement of learning facilities, the regulation of the number of students, and the duration of each subject per day. In the implementation of the PTMT learning process pattern, polemics began to emerge, especially among students and parents. In addition, the principles of precision and vigilance need to be considered in this new pattern because it is related to the health and safety of residents in schools. Maintaining health protocols, implementing a rotation system with a capacity

of 50% of the total number of students, parental requests or approvals, vaccinations, and facilities and infrastructure are things that cannot be ruled out by the school.

Several schools in the city of Denpasar are certainly trying to prepare themselves for this new pattern, such as Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar. It can be seen that with this new learning pattern, students in the two schools are still able to show their competitiveness in various fields by maintaining several achievements, especially achievements in the field of Hinduism. Students of Public Junior High School 1 Denpasar are still able to become the first winner of the Ngwacen Lontar Competition for the city level, the third winner of the Balinese Script Ngwacen Competition for the provincial level, and the first winner of the Macepat Sinom Pangkur in the city of Denpasar. On the other hand, the students of Public Junior High School 2 Denpasar were not inferior in achieving several achievements, such as: Second place in Mekendang Jauk Manis in the city of Denpasar and Third place in the Hindu Religious Intelligence competition at the Bali provincial level. Although there are problems with adjustments to the previous online learning process patterns that tend to make students more passive, PTMT can actually regrow the enthusiasm of students to continue to excel in the midst of space and time limitations. In addition, this phenomenon also shows that there is a learning dynamic that occurs both in school management, teacher management and students at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar which is interesting to study further. Finally, the dynamics of education in the learning of Hindu religious education and ethics in Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar in the learning process of Hindu religious education became the main focus of this study. This is considering that there is a unique feature of the two schools that can still instill Hindu religious education values in their students and maintain achievements, both

academically and non-academically, without ruling out character learning.

II. METHOD

This study uses a qualitative type of research, and uses two types of data (primary data and secondary data). In this study, there is one basic theory that is used as a basis for analyzing the findings, namely the motivation theory introduced by Clelland. In data analysis, a theory used to provide a detailed description of the stages of analysis of his findings comes from a concept put forward by Miles and Huberman. In collecting data, the determination of informants by Purposive Sampling is used. The data collection methods used are observation, interviews, documents, and literature. In the method of analysis, the data obtained is classified and arranged systematically so that the results are presented in the form of narratives, descriptions accompanied by arguments.

III. RESULTS AND DISCUSSION

3.1 Implications of Educational Dynamics on the Learning of Hindu Religious Education and Ethics on Cognitive, Affective Aspect, and Psychomotor Aspects at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar

Mc. Cellaland's theory of achievement motivation was used as an analysis for this study. Motivation theory is used to drive, direct, and determine or choose behaviors. Another important concept of motivation theory is based on the power that exists in humans, which is that a person is considered to have a passion if he has the desire to perform better than others in many situations. Motivation can be interpreted as cognition in relation to a person's behavior, explaining that there is an internal event that forms as an intermediary between the stimulus of the task and the subsequent behavior. People who feel they have everything, have low motivation, people who succeed with difficult tasks will have their own pride.

In relation to this study, motivation theory is used to analyze the implications of educational dynamics on the learning of Hindu religious education and ethics on cognitive, affective,

psychomotor aspects in Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar

3.1.1 Implications of Educational Dynamics on Students' Cognitive Aspects

Bloom divides the level of ability or type of learning outcomes that belong to the cognitive realm into six, namely knowledge, understanding, application, analysis, synthesis, and evaluation. In the realm of junior high school education, researchers limit to the realm of knowledge, understanding and application. The type of educational goal should be neutral. The cognitive realm contains behaviors that emphasize intellectual aspects, such as knowledge, and thinking skills.

The first three stages (bottom) are Lower Order Thinking Skills, namely knowledge, understanding and application, while the next three stages are Higher Order Thinking Skills, namely analysis, synthesis and evaluation. However, the creation of this stage does not mean that the lower level is not important, in fact, the lower order of this thinking skill must be passed first to move up to the next level. This scheme simply shows that the higher it is, the more difficult it is to think. The cognitive aspect is an aspect related to the ability to think. According to the theory put forward by Benjamin S. Bloom, this cognitive aspect consists of six levels or levels, namely knowledge, understanding, applicability, analysis, synthesis and evaluation (Uno, 2006: 35). From the results of research which was conducted in 2023, it was found that at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar, there are cognitive learning outcomes at the level of knowledge, understanding, and application, which are as follows:

1. Knowledge is intended as a translation of the word. One example of cognitive learning outcomes at the level of knowledge at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar is that students can memorize *asta dasa parwa*, explain and convey every content of the *parwa* in these *parwa*.

Conveying properly and correctly, as one of the discipline subject matter given by Hindu religious education teachers in schools.

2. Comprehension is a level of ability that expects students to be able to understand the meaning or concept, situation, and facts that they know. One example is that students can answer questions from Hindu religious education teachers and explain the essence of *asta dasa parwa* in the Mahabarata Book smoothly and clearly. Comprehension learning outcomes, hierarchically, can be distinguished into three categories, as follows:
 - a. Low-level comprehension. Low-level understanding is the understanding of translation, both translation in the true sense such as describing the meaning of *parwa* in the book of Mahabharata into Indonesian.
 - b. Intermediate level comprehension. Intermediate level understanding is the understanding of interpretation, starting from connecting the previous parts with the next known, connecting some parts of the *parwa* with the moral message in life.
 - c. High-level comprehension. Understanding at this level is extrapolated understanding, that is, the ability to see behind what is written, to be able to make predictions about the consequences of an event, and so on.
3. Application is the use of abstraction in concrete situations or special situations. One example of cognitive learning outcomes at the application level, for example, is that students are able to think about the application of the concept of loyalty taught in the Mahabarata book mentioned above, in daily life, both in the family, school and community environment. Loyalty in Hinduism is a religious teaching that must be practiced. Loyalty is grouped into five types which are more often referred to as *Panca Satya*. Loyalty in life is very important because with this loyalty people gain a trust that not everyone has. Loyalty does not arise from others, loyalty arises from within oneself. In

Hinduism loyalty is divided into five parts, namely: *satya semaya*, *satya herdaya*, *satya mitra*, *satya wacana* dan *satya laksana*

From the above several levels, everything is mutually sustainable. For example, the second level also includes the first level and so on. This level is usually used by educators to measure students' learning outcomes in the cognitive aspect (knowledge). According to Ni Made Santiasih, a Hindu religion teacher at Public Junior High School 1 Denpasar (34 years old) revealed that:

Distance learning significantly impacts Bloom's taxonomy. In terms of cognitive skills, students experience changes in their knowledge. These changes can be seen in students becoming accustomed to searching for and studying materials independently, and in their ability to understand previously unknown material and now understand it (interview, on July 21, 2023).

In line with the statement above, Anak Agung Sagung Istri Darmayanti, one of the parents of students at Public Junior High School 2 Denpasar (43 years old) also confirmed that:

During this online learning period, I was very busy with housework and arranging my time with my children at home. So, as a parent, I could only have time with my children after the housework was done. However, it turned out that my children were more independent and had already completed the assignments and Hindu religious learning materials given by their teachers. For example, whereas in the past, they mostly listened to the teacher's stories, in today's learning, there's a lot of practical experience. Furthermore, my children have been guided to be more diligent in participating in the lessons (interview, on March 3, 2023).

As in the opinion above, the education process has experienced a wave that has turned "shaken by the pandemic", so the regulations and SOPs of education and education (Hindu) inevitably,

like it or not, must immediately make "adjustments". The steps taken are to build a "dynamic-stationary equilibrium" (homeostatic equilibrium) as has been done today, namely carrying out the school education process with an "online" (in the network)/online system. A modern tradition has been created in the Hindu religious education system or practice. The term modern term has become traditional in all societies involved in education. Such as mobile phones, quotas, credit, online, and so on related to the wave that turned "pandemic" (4 M, wearing masks, washing hands, maintaining distance, reducing travel (Winaja, 2021:5).

Motivation affects learning achievement, especially learning Hindu Religious Education and Ethics at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar, so motivation should be considered or developed so that the motivation of students in learning Hindu Religious Education continues to increase. If analyzed further, the implications of Mc. Clelland's theory in learning Hindu Religious Education and Ethics at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar are in line with Mc Clelland's thinking, namely achievement motivation, power motivation, and motivation are closely related to Hindu education learning. This motivation is greatly influenced by intrinsic and extrinsic factors. In learning Hindu Religious Education and Ethics, students are taught religious science which aims to have the spirit of achieving their goals, a sense of responsibility in doing tasks and fostering a social spirit to the surrounding environment. All of these motivations can not only be felt by students, but teachers and parties related to education can also feel the benefits. Therefore, motivation can be a driving force for a person to achieve the success they want.

3.1.2 Implications of Educational Dynamics on Students' Affective Aspects

Affective learning outcomes at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar, according to Kadek Sinta Dewi, a Hindu religion teacher at Public Junior High School 2 Denpasar (37 years old) said that:

The learning outcomes of the affective

domain at the receiving level are that students realize that discipline must be upheld, and that laziness and indiscipline must be eliminated. The learning outcomes of the affective domain at the responding level are that students develop a desire to learn more or delve deeper into the teachings of Hinduism. The learning outcomes of the affective domain at the valuing level are that students develop a strong desire to be disciplined, both at school, at home, and in their social lives (interview, on March 21, 2023).

Furthermore, according to Ni Made Santiasih (34 years old), a Hindu religion teacher at Public Junior High School 1 Denpasar, explained that:

An example of affective learning outcomes at the organizing level is that students support the enforcement of established discipline at school. Organizing is a higher level of attitude or value than receiving, responding, and valuing. An example of affective learning at the characterization by a value or value complex level is that students have developed a holistic attitude, embodying Hindu teachings as a guideline for their lives regarding discipline, both at school, at home, and in the community. Consequently, changes are evident in the form of increased indiscipline among students, such as attending online classes on time and being more diligent in observing and understanding the material due to the school's reduced teaching and learning time. (interview, on July 21, 2023)

In the research conducted by Glock and Stark at the Ministry of State and Environment, there are five religiosity dimensions, which are used as aspects in compiling the scale of religiosity of students, namely (1) Religious practice (the ritualistic dimension) The level to which a person performs ritual obligations in his religion, such as prayer, *punya* funds, *brata*, and so on. (2) Religious belief (the ideological dimension) The extent to which people accept

dogmatic things in their religious teachings. For example, the belief in the existence of God, atman, karmaphala, punarbhava, and moksa. (3) Religious knowledge (the intellectual dimension) How far a person knows about his religious teachings. This is related to a person's activity to know the teachings of his religion. (4) Religious feeling (the experiential dimension) A dimension that consists of religious feelings and experiences that have been felt and experienced. For example, someone feels close to God, someone feels afraid of sinning, feels that their prayers are answered by God, and so on. (5) Religious effect (the consequential dimension) A dimension that measures the extent to which a person's behavior is motivated by his religious teachings in his life. For example, participating in environmental conversation activities, participating in preserving the natural environment and others. (Widiyanta, 2005: 88-89).

The five aspects above are used as a scale in determining the improvement of students' religious attitudes and behaviors in relation to the implementation of Hindu religious education learning strategies in SMP Negeri 1 and Public Junior High School 2 Denpasar. Religiosity is a form of belief in God Almighty through religious teachings. Beliefs or belief systems in Hinduism are called *sraddha*. This *sraddha* should always be held firmly by every Hindu. Ni Made Santiasih, a Hindu religion teacher at Public Junior High School 1 Denpasar (34 years old) and Kadek Sinta Dewi, a Hindu religion teacher at Public Junior High School 2 Denpasar (37 years old) explained that:

Ni Made Santiasih (34 years old) explained the learning concept at SMP Negeri 1 Denpasar, which implements the Independent Curriculum, which utilizes competency and character development through group learning (the Pancasila Student Profile Strengthening Project), thus providing flexibility for educators to be creative and innovative in accordance with each phase's learning outcomes. Because much of the Hindu religious teaching material is abstract, a good understanding is necessary to explain the intent and meaning contained

in the teaching material so that it can be accepted by students as scientific knowledge (interview, on July 21, 2023).

Kadek Sinta Dewi (37 years old) explained that a good and high-quality independent curriculum is a challenge for teachers. Therefore, she has a strong determination to develop an independent curriculum capable of catering to the diverse characteristics of students. I am increasingly tested in implementing learning through the differentiation method. Because with this method, I must master the material, especially in Hindu religious subjects, and understand the characteristics of the students (interview, on March 21, 2023).

Based on this statement, in an effort to build students' understanding of the value of divinity or aspects of religious belief, Hindu teachers are required to have insight, creativity, and innovation in carrying out the religious learning process for students. This is intended to be related to the material or teaching materials of Hindu religious lessons that are given more abstract and accepted as beliefs. Observing the above statement, religious learning needs to be carried out in real behavior armed with knowledge of Hindu religious teachings obtained in schools from Hindu religious teachers. The behaviors in question include attitudes of diversity or religiosity such as the attitude of divinity, as underlies the birth of religion. As an implementation, the P5 Project is an effective learning system with the aim of observing and solving problems around it through five main aspects, namely: Self-potential, Self-empowerment, Self-improvement, Self-understanding, and Social roles that must be understood by educators. This is in line with the opinion of Gusti Agung Ayu Made Seniwati, Principal of Public Junior High School 2 Denpasar (57 years old) emphasized to all students that there are 3 things that are the same, namely:

Religion is used as a medium to make the meaning of life more focused.

Culture refines life with emotional and intellectual. Technology is used to make human life easier (interview, July 25, 2023).

Based on the opinion above, there is an approach that emphasizes student-centered learning. Developing students' potential and creativity will strengthen lifelong learning skills and create an inclusive learning environment centered on local cultural values. In line with this opinion, the Head of the Denpasar City Youth and Sports Education Office, AA. Gede Wiratama (55 years old) gave his appreciation with the P5 activities held at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar.

They are properly guided to become intellectually, emotionally, socially, and spiritually intelligent human resources, ready to contribute to society. These positive activities must be consistently promoted, even in all schools in Denpasar, from elementary to junior high, both public and private. This can minimize the risk of children falling into negative influences, such as joining gangs or drinking (interview, on October 27, 2023).

In line with the opinion of the Head of the Denpasar City Youth and Sports Education Office, AA. Gede Wiratama (55 years old), Ni Komang Puja Ganeswari, a student of grade IX of Public Junior High School 2 Denpasar (15 years old) added that:

By studying religion at school, I can broaden my understanding of Hinduism. Reading a book about the Five Principles of Hinduism, for example, without concrete examples from a religious teacher or religious leader, is often overlooked and forgotten. Based on that knowledge, such as the belief that every change will yield results, I strive to do good deeds so that the results will be positive in the future (interview, on July 23, 2023).

In addition to the perspectives of teachers and students, insights from parents also support the conclusion that the educational dynamics have implications beyond the school environment. Ni

Wayan Suriani (42 years old), the parent of a student at Public Junior High School 1 Denpasar, shared that:

"I see many changes in my child's attitude since participating in Hindu Religious Education classes. At home, she is more respectful, often reminding the family to pray regularly, and she even takes the initiative to lead small family ceremonies. This is something we did not expect before."

Similarly, I Ketut Dana (45 years old), the parent of a student at Public Junior High School 2 Denpasar, expressed:

"After the PTMT learning resumed, I noticed my son became more disciplined and engaged in temple activities. He has become more sensitive to the values of cooperation and helping others in the community. The school's religious education has clearly shaped his character, even at home."

These testimonials from parents confirm that the learning of Hindu Religious Education and Ethics not only strengthens affective development in schools but also influences students' behaviors and attitudes in their families and social environments. This alignment between school values and home practices suggests that the affective goals of religious education are being internalized and reflected in daily life.

The above interview is in line with the motivation theory proposed by Mc. Clelland which states that individuals have potential energy reserves that can be released or developed depending on the individual's motivational impulses, and are supported by available situations and opportunities. Thus, the motivation to mobilize the potential energy reserves, according to Mc. Clelland, is centered on three forms of needs, namely: 1) the need for achievement, 2) the need for power, and 3) the need for affiliation.

Starting from this thought, the implications of educational dynamics on the learning of Hindu Religious Education and Ethics on Cognitive, Affective, and Psychomotor Aspects at Public Junior High School 1 Denpasar and Public

Junior High School 2 Denpasar in transforming the values in the concept of Vasudhaiva Kutumbakam to students into programs and activities carried out by the school are the motivation given. This motivation is expected by the school to be internalized by students well even though in the process there will be trial and error learning.

The sharpening of real facts that support Mc. Clelland's theory in the context of students needs real and objective implementation so that the learning process related to the dynamics of Hindu religious learning education can be achieved properly. The basic needs of students that are the main obligation of a school are assistance from various aspects such as: psychomotor, cognitive, and affective aspects. In addition, the fulfillment of the need for achievement, the need for power and the need for affiliation by participating in academic and non-academic activities.

3.1.3 Implications of Educational Dynamics on Psychomotor Aspects of Students

At Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar, extracurricular activities such as *Yoga*, *Mejejahitan*, *Pesantian*, and *Dance and Tabuh* are not only aimed at enhancing students' cultural and spiritual development but also serve as essential platforms for strengthening their psychomotor domain. These activities reflect the application of the seven components of Bloom's psychomotor taxonomy, namely : perception, readiness, directed reactions, natural reactions, complex reactions, adaptation, and creativity; which together contribute to the formation of well-rounded student competencies.

1. *Yoga* involves a sequence of physical and breathing exercises. Through perception, students learn to sense body alignment and breathing patterns. They show readiness by mentally and physically preparing to engage in yoga practice. Under teacher guidance, students perform directed reactions as they imitate basic yoga postures. Over time, these evolve into natural reactions, where movements become more fluid and confident. As students improve, they

perform complex reactions by synchronizing posture, breath, and focus. Adaptation occurs when students adjust movements according to their physical capabilities. At the level of creativity, students may design their own sequences of poses integrated with values of spiritual discipline and devotion to *Ida Sang Hyang Widhi Wasa*.

2. *Mejejahitan*, or traditional ceremonial crafting, begins with perception as students observe the structure, tools, and materials used in creating Hindu offerings. Readiness is demonstrated when students prepare materials and focus on the task. In directed reactions, students follow step-by-step instructions to create simple patterns. These actions transition into natural reactions as they become accustomed to repetitive movements such as folding, cutting, and weaving. As skills develop, students display complex reactions through precise and detailed crafting. Adaptation is shown when they modify the designs to suit specific ceremonies or materials. Ultimately, students express creativity by innovating original offerings while still aligning with the sacred and ritualistic meaning of the activity.
3. In *Pesantian*, or traditional chanting, perception allows students to distinguish tone, rhythm, and intonation of sacred texts. Readiness is evident through vocal preparation and concentration. During directed reactions, students practice chanting under guidance, mimicking proper pronunciation and melody. These responses become natural as students internalize rhythm and articulation. Students achieve complex reactions when performing in front of audiences with expression and control. Adaptation appears when students modify tempo or pitch to suit different contexts, such as group or solo performances. At the highest level, creativity is shown when

students compose or reinterpret chants that maintain the sacred meaning yet express individuality and depth of devotion.

4. *Dance* and *Tabuh* encompass traditional movement and music. Through perception, students recognize rhythmic patterns, visual cues, and coordination between music and movement. Readiness is seen in their physical and mental preparation before rehearsal or performance. Students perform directed reactions as they follow teacher demonstrations for basic techniques. These actions become natural reactions when movements or instrumental play become automatic and expressive. Complex reactions are demonstrated when students perform synchronized choreographies or instrumental ensembles with precision. Adaptation takes place as students adjust their performance to different ceremonial spaces or timing variations. Finally, creativity emerges when students choreograph or compose original pieces inspired by traditional forms, offering new artistic expressions rooted in cultural and religious identity.

In conclusion, the integration of these extracurricular programs significantly supports the psychomotor development of students in alignment with Bloom's taxonomy. Not only do they develop technical and physical skills, but students also cultivate cultural creativity, spiritual awareness, and character values essential to holistic education.

Based on the above statements, the implementation of extracurricular activities aims to channel students' interests and talents and can gain positive experiences for self-development. Ni Komang Puja Ganeswari, a student of grade IX of Public Junior High School 2 Denpasar (15 years old), argued that explained that:

I participate in more than two extracurricular activities: Mejejahitan, Pesantian, and Dance. As a result, I have gained many positive experiences. Personality changes have led to increased self-confidence, a sense of

responsibility, a sense of independence, honesty, and a greater sense of trust and love (Srada lan Bhakti) for Ida Sang Hyang Widhi Wasa," and I am also able to become an accomplished student in the fields of religion, arts, and culture (Monday, on August 14, 2023).

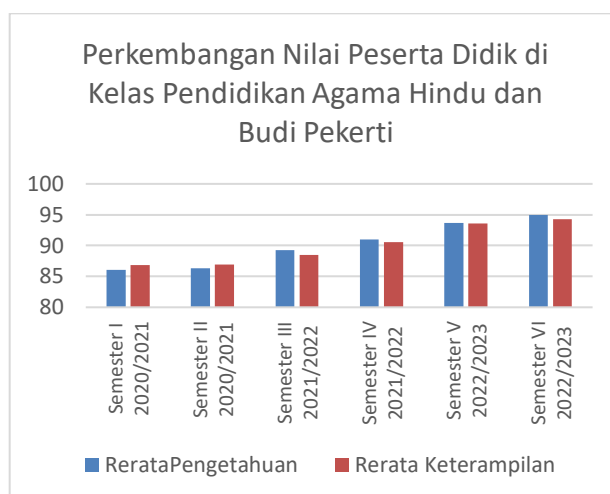
Based on the interview with Ni Komang Puja Ganeswari, a student of grade IX of Public Junior High School 2 Denpasar (15 years old) above, it was concluded that extracurricular activities, in addition to channeling talents and interests, also have a direct impact on self-development, namely the growth and development of the nation's characters as an expectation of educational output. In relation to extracurricular activities as described above, Abidin A. M. (2019: 183) argues that if extracurricular activities are well organized and fostered, then the value of healthy and fit student development does not need to be doubted. Extracurricular activities have many benefits both for teachers and students. For teachers, the benefits can be to develop their talent potential in coaching and obtain additional hours to meet certification. For students, they can develop their interests, talents, and abilities as well as form positive student characters and reduce negative social influences.

Based on the above, it is in line with Mc. Clelland's theory of motivation. In motivation theory, the dimension of the need for power is the desire to have influence, become influential, and control other individuals. Mc. Clelland detailed that a person who has a high need for power, will tend to have a responsible character, struggle to influence other individuals, enjoy being placed in competitive situations, and be socially status-oriented. When associated with education, the need for power will be able to create a competitive learning atmosphere. Power is the ability of an individual or group to influence the behavior of other people or groups according to the individual's wishes. A person who has a high level of Power Needs tends to behave more assertively. Mc. Clelland stated that the need for power has two important indicators, namely: (1) Self-actualization is the

availability of opportunities for a person to develop his abilities so that they turn into real abilities in order to gain power. (2) Power is the ability of a person to obtain something in the way he wants.

This certainly confirms the importance of extracurricular activities in instilling and familiarizing the value of character education for students, it can be concluded that extracurricular activities held in schools, if planned, carried out with scheduled and continuous coaching accompanied by the implementation of good supervision and by getting an appropriate budget, can provide benefits to develop the skills and potential possessed by Students will receive a proud achievement. Talking about habituation, the stages of student skill development that have been acquired with teachers and the community will be realized by doing activities in daily life as a habit of life. In fact, this habit is expected to become an established cultural character of his life and can be an example for other students. The potential of students is more prominent when they are able to move other students outside of themselves. Students are able to guide, direct, invite, and even prohibit the actions of other students who are felt to be not in accordance with the expected conditions in education. This empowerment has changed and developed the strength of students, namely from being unable to afford to being able or increasingly capable. In addition, based on the distribution of data on student learning outcomes at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar, several facts related to the development of cognitive, affective and psychomotor abilities were found as shown in the following diagram:

Table 3.1 Students' Learning Outcomes of Public Junior High School 1 Denpasar



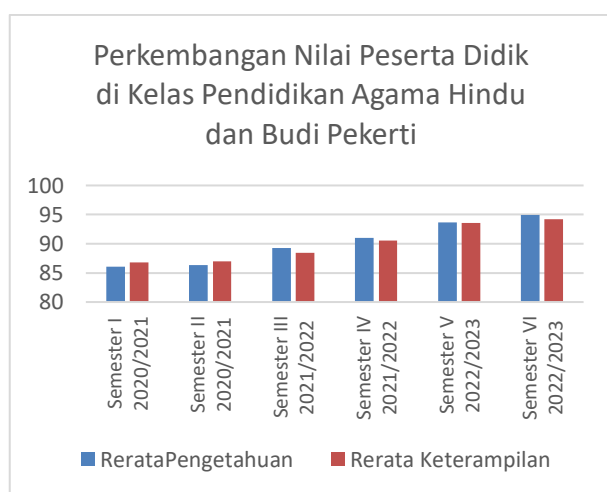
The bar chart illustrates the development of students' average scores in the subject of Hindu Religious Education and Character Building over six semesters, from the academic year 2020/2021 to 2022/2023. It shows a steady increase in both the average knowledge scores (blue bars) and skills scores (red bars). In Semester I, both scores started around 86 and gradually improved each semester. By Semester VI, the knowledge score reached 95, and the skills score reached 94, indicating consistent academic growth and improvement in student performance throughout the three academic years.



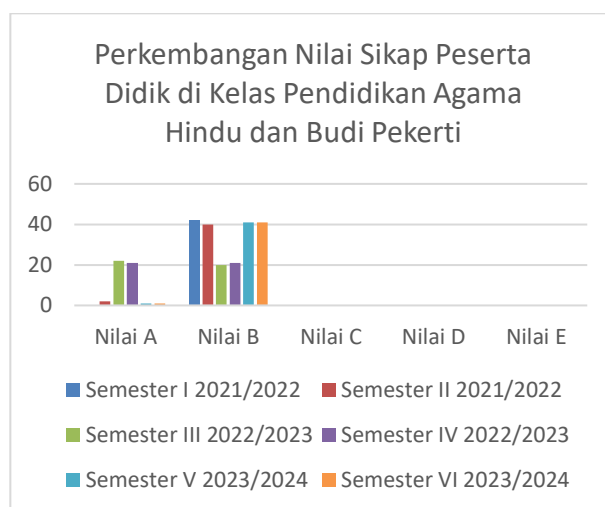
The bar chart shows the development of students' attitude grades in the Hindu Religious Education and Character Building class over six semesters, from 2020/2021 to 2022/2023. The grades are categorized from A to E. The majority of students consistently achieved Grade B across all semesters, with a noticeable

peak in Semester I of 2020/2021. The number of students receiving Grade A gradually increased, especially in Semesters V and VI, indicating an improvement in student attitudes. Meanwhile, very few students received Grades C, D, or E throughout the observed period, suggesting overall positive and improving behavior among the students.

Table 3.2 Students' Learning Outcomes of Public Junior High School 2 Denpasar



The bar chart illustrates the progress of students' average scores in the Hindu Religious Education and Character Building class over six semesters, from 2020/2021 to 2022/2023. It compares the average knowledge scores (blue bars) and skills scores (red bars). Both types of scores show a consistent upward trend each semester. Starting from around 86 in Semester I, both knowledge and skills scores steadily increased, reaching approximately 95 by Semester VI. This indicates that students have shown continuous improvement in both their academic understanding and practical application of the subject throughout the three academic years.



The bar chart presents the development of students' attitude grades in the Hindu Religious Education and Character Building class over six semesters, from 2021/2022 to 2023/2024. The majority of students consistently received Grade B across all semesters, indicating stable and positive behavior. The number of students achieving Grade A also remained relatively steady, although slightly lower than Grade B. There were very few students in Grades C, D, or E, showing that most students demonstrated good to excellent attitudes throughout the period. Overall, the chart reflects a consistent pattern of positive character development among students.

IV. CONCLUSION

The implications of educational dynamics on the learning of Hindu religious education and ethics on cognitive, affective, psychomotor aspects at Public Junior High School 1 Denpasar and Public Junior High School 2 Denpasar include (1) the implications of educational dynamics on students' cognitive aspects include knowledge, understanding and application; (2) The implications of educational dynamics on the affective aspects of students include increasing student religiosity, increasing love, and care; (3) the implications of educational dynamics on students' psychomotor aspects include yoga, *mejejahitan*, *pesantian*, and arts: (*tabuh* and *tari*).

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