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ANALYSIS OF STUDENT NEEDS FOR INTEGRATING SUKHINAH FAMILY MATERIAL IN HINDU HIGHER EDUCATION

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Abstract

*This study was motivated by the urgency of strengthening moral and spiritual values grounded in Hindu teachings to build family resilience and student character rooted in dharma. This urgency is increasingly apparent with the high divorce rate among young Hindu families and the phenomenon of *sing beling sing ngantén*, which is increasingly emerging among Balinese society. This study aims to identify the need to integrate sukhinah family material into the Compulsory Subjects of the Hindu Religious Education Curriculum at Hindu Universities. The research method used a quantitative approach involving 200 student respondents from the Dharma Duta Faculty, UHN I Gusti Bagus Sugriwa Denpasar. The data were analyzed using descriptive statistics and multiple linear regression to test the influence of knowledge, learning experience, and perception of relevance on the need for material integration. The results showed that all three variables had a significant simultaneous effect on the need to integrate sukhinah family material into the compulsory Hindu Religious Education curriculum. Perception of value relevance was the most dominant variable, followed by learning experience, while theoretical knowledge had a significant adverse effect. These findings emphasize the importance of integrating sukhinah family material into compulsory courses in the Hindu Religious Education curriculum, using an experiential learning approach, and of internalizing sukhinah family values in a contextual and applicable manner to strengthen the character and resilience of Hindu students' families.*

Keywords: Needs Analysis, Integration, *sukhinah* Family, Hindu Religious Education.

I. INTRODUCTION

Religious education in higher education plays a strategic role in building students' character, morality, and spirituality as the foundation for developing an integral personality. This is in accordance with the mandate of Law No. 12 of 2012 concerning Higher Education, Article 35, paragraph 3, which stipulates that every higher education institution must include courses on religion, Pancasila, Citizenship, and Indonesian. This condition is emphasized by the Decree of the Director General No. 84/E/KPT/2020 on Guidelines for Compulsory Courses in Higher Education, which requires all higher education institutions in Indonesia to make several courses compulsory across all their study programs. The Religious Education course is one of four required courses in the higher education curriculum.

Religious education courses are included as an effort to shape individuals who have faith and piety towards God, noble character, and respect for differences. Religious education as a personality development course in higher education is a means of developing students' personalities in the university education process (Hambali & Asyafah, 2020). This shows the seriousness of policy makers in building people of character. One way to strengthen student character is by equipping them with the values of their beliefs so that they can become inclusive religious citizens. In the context of Hinduism, religious teaching is not limited to rituals and cognition, but includes five core elements, namely the Vedas, *sraddha* and *bhakti*, *susila*, *acara* and the history of the development of Hinduism. These five elements form the basis for the development of several course subjects. The substance of Hindu religious studies consists of nine main points as contained in the Director General's Decree No. 84/E/KPT/2020 (Dirjen Pendidikan Tinggi Kementerian Pendidikan Kebudayaan, 2020).

The nine subjects studied in the Hindu Religious Education course can be explored and supplemented with actual and contextual content in line with the times and the needs of society. This shows how religious education can be part of the solution to various complex problems and challenges in society. Developing students'

personalities and insights based on their beliefs aims to foster awareness of the need for coexistence in a pluralistic society. In other words, religious education is expected to provide students with guidelines for living (*way of life*) and a strong foundation in various areas of life. This is in line with Bung Karno's statement about the man behind the gun, which emphasizes that the development of a nation must begin with the development of its people (Aryana, 2021).

Education as a medium for human development in Indonesia has been ongoing since independence and even long before that, but at the same time, issues surrounding human character have become a hot topic of discussion. This is not because education or educational policy does not pay attention to character education. However, in practice, subjects that are considered to help strengthen character education, such as religious education, citizenship, Pancasila, and Indonesian language, are regarded as supplementary subjects that often have few takers. Aryana (2021) states that the younger generation often focuses on subjects that are currently popular and oriented towards physical and material aspects, so it is not surprising that this has led to the proliferation of hedonistic traits such as materialism, corruption, collusion, and nepotism (KKN), as well as other undesirable behaviours. This is in line with the idea that a hedonistic lifestyle is also influenced by internal factors such as self-concept, personality, attitude, and experience (Reynata et al., 2022).

Setianingsih (2019) states that the epidemic of hedonistic lifestyles threatens children's morals. This can be seen from the behaviour of the younger generation through interactions that are oriented towards the pursuit of pleasure and freedom. In addition to changes in modern society, hedonistic behaviour among the younger generation is also believed to be due to a desire to find a sense of self. Hedonistic thinking, which views personal pleasure as the only valuable thing, certainly has implications for other values that are positioned as constituents or instruments for pleasure alone (Prabowo & Hasibuan, 2017). Reflecting on this, this condition is quite worrying because amid the pressure of the

pragmatic needs of modern society, a generation oriented towards hedonism may place virtue values second to the value of pleasure. Modernization and a pragmatic lifestyle have brought many changes to most of the perspectives of the younger generation in Bali. In recent decades, significant changes have occurred in Bali's social dynamics. Hindu religious education, touted as a means of personal development, does not seem to have stemmed these dynamics. This is reflected in the increasingly widespread phenomenon of *sing beling sing ngantén* (not pregnant, not married), a social practice that implies that premarital pregnancy is a prerequisite for marriage. This phenomenon not only reflects changes in social behaviour patterns but also shows how traditional values in Bali are adapting amid the pragmatic demands of modern society. This condition is also explained in a study conducted by the Bali Youth Forum, which shows that many early marriages in Bali occur as a result of pregnancy outside of marriage (Haryanti & Yasa, 2022). This further reinforces the fact that Hindu religious education has not entirely shaped the younger generation's perspective in confronting the pragmatic challenges of globalization. This phenomenon seems to be legitimized by society under the pretext of the patriarchal system embraced by Balinese society. This phenomenon signifies a shift in public perception, where premarital pregnancy has become a valid reason to get married. This is reflected in data from the Denpasar City Statistics Agency (BPS) regarding the percentage of women who married before the age of 19 in 2021 to 2023, which remained constant at above 10% (Badan Pusat Statistik, 2024). Even after a decrease in percentage from 2021 to 2022, there was an increase in percentage again from 2022 to 2023. This shows that the practice of *sing beling sing nganten* in Balinese society highlights the shift in marriage values in Bali. The practice of premarital pregnancy as a key prerequisite for marriage has changed the essence of Hindu marriage from a sacred procession to a pragmatic response to contemporary social and cultural pressures, resulting in a decline in the appreciation of marriage itself (Yogiswari et al., 2025).

Marriages that are not carefully planned have a high potential for weak family resilience. Therefore, one of the most worrying implications of this phenomenon is the unpreparedness of the bride and groom to start a family, making them prone to divorce. This is not merely an argument, but is in line with the high divorce rate in Denpasar. This can be seen from Detik Bali News, which reported that every day in Denpasar there are three new widows, with various causes, but dominated by financial problems and domestic violence (Mahendro, 2023). This condition intensified in 2025 with the emergence of news from Bali Express stating that there was an increase in the divorce rate in the city of Denpasar in 2024 and one of the interesting causes, apart from financial problems and domestic violence, was boredom (Pamasutha, 2025).

This reality is worrying because the impact of divorce is not only on the couple but also on the children as part of the family. A number of studies show that divorce can cause psychological symptoms such as low self-esteem, anxiety, mild depression, difficulty concentrating, and feelings of rejection. For example, research (Wardani et al., 2022) shows that the impact of divorce on children's social behaviour is that they are prone to psychological disorders, hatred of their parents, feelings of uselessness, difficulty socializing, and moral problems, and children tend to lack enthusiasm for learning and are less sensitive to their surroundings. Other studies also confirm that it is not uncommon for children who are victims of broken homes to seek solace outside their families to feel pleasure or happiness that cannot be fulfilled in the family environment (Suryani et al., 2024). Other literature reinforces this picture, stating that divorce can disrupt children's psychological development, triggering feelings of anxiety, confusion, embarrassment, and sadness (Sukmawati & Oktora, 2021). These impacts are not only emotional, but also have implications for academic well-being, as emotional instability and an uncondusive home environment interfere with children's concentration and motivation to learn (Sahnaz, 2019). Therefore, in the Hindu view, children as saviors of their parents and ancestors through the

continuation of the family line need to receive religious teachings to develop good character within themselves (Widiasanti & Suardika, 2021). The results of the above literature analysis show that the urgency to instill the values of a harmonious family in religious education grows stronger when it is in line with findings on the destructive impact of divorce on children.

Referring to several journals related to the impact of divorce on children, religious education as part of personality development in formal institutions is considered necessary to take part in addressing this issue. An understanding of *sukhinah* families is considered necessary to be included as part of the learning material in Hindu religious education subjects. Based on the results of the researcher's search, *sukhinah* family material has been inserted into the Hindu religious education learning material in grade XI. However, the question arises as to whether a single inclusion in the 11th grade is sufficient to provide an understanding of the *sukhinah* family and whether it is necessary to continue providing material on the *sukhinah* family in higher education through Hindu religious education courses. Thus, the researcher is interested in compiling a needs analysis related to the content of material on the *sukhinah* family in higher education.

This study will be based on Roth's categorization of needs analysis, namely retrospective (when the product already exists or the program has been implemented) (Ulfah, 2017). Furthermore, to analyze this category of needs, Lickona's character education theory is used, which states that the character development process is carried out in three stages, namely: moral knowing, moral feeling, and moral action. Without real experience and awareness of perceived values, moral actions will be difficult to carry out (Lickona, 2013). Knowledge about the *sukhinah* family as a form of moral knowing will be supported by the concepts and teachings of marriage in Hinduism. Moral action itself will look at how students perceive the relevance of *sukhinah* family material. This perception is certainly supported by the learning experiences that students have gained as a form of moral feeling, which will be supported by Experiential Learning Theory. Learning through concrete

experience → reflection → abstraction → experimentation (Kolb, 2014).

Thus, the hypothesis of this study is that knowledge about the *sukhinah* family (X1), learning experiences (X2), and perceptions of the relevance of *sukhinah* family values (X3) simultaneously have a positive and significant effect on the need to integrate *sukhinah* family material into compulsory courses in the Hindu Religious Education curriculum (Y). This is supported by the results of Alamolhoda (2023) research on the importance of family intervention in school education and how school-family interactions must be strengthened to improve educational outcomes. This means that students with good knowledge, experience, and perceptions of family intervention tend to have strong motivation for greater educational needs. This research approach is expected to provide a complete picture of the analysis of the need to integrate *sukhinah* family material into the Hindu religious education curriculum in higher education. This study attempts to explore students' understanding of the concept of a harmonious family theoretically, reflectively in real experiences and applied tasks, and respond to whether the material is valuable and relevant to be applied in life.

II. METHOD

This study used a quantitative approach. The research population consisted of 391 students from the Dharma Duta Faculty, I Gusti Bagus Sugriwa State Hindu University, Denpasar. The sample size was determined using the Slovin formula with a 5% margin of error, resulting in a sample size of 197.8, which was rounded up to 200 respondents. The sampling technique used was simple random sampling, whereby samples were selected at random, with each member of the population having an equal chance of being selected. The research instrument was a questionnaire with a 1–5 Likert scale, covering four main variables: knowledge about the *sukhinah* family (X1), learning experiences related to the *sukhinah* family (X2), perceptions of the relevance of *sukhinah* family values to student life (X3), and the need for material integration (Y). Data analysis was performed through descriptive statistics, classical assumption tests (normality, multicollinearity,

heteroscedasticity), and multiple linear regression using SPSS software. The research hypothesis can be explained as H1= Hindu College students have a high level of need for the integration of *sukhinah* family material in compulsory courses in the Hindu Religious

III. RESULTS AND DISCUSSION

This study analyzes the extent to which students view the need for *sukhinah* family material to be integrated into compulsory courses in the Hindu Religious Education curriculum. In the context of Hindu higher education, religious learning is not only intended to deepen spiritual knowledge but also to internalize moral and social values that support family resilience. Ontologically, the concept of the *sukhinah* family is the ideal form of Hindu household life based on dharma and emphasizing balance between spiritual, moral, social, and loving aspects. In line with the literature, the *sukhinah* family is happy and harmonious (Subagiasta et al., 2024). Therefore,

Education curriculum and H0= Hindu College students have a low level of need for the integration of *sukhinah* family material in compulsory courses in the Hindu Religious Education curriculum.

integrating *sukhinah* family values into the compulsory course curriculum is important to equip students to navigate the complex dynamics of family and social life in the modern era.

3.1 Data Description

3.1.1 Descriptive Analysis

Descriptive analysis is used to provide an overview of the achievement level of each research variable. The data description is presented as is, without attempting to draw general conclusions. The values observed include the mean, minimum, maximum, and standard deviation, as shown in the following SPSS calculation results.

Table 1.
Descriptive Statistical Test Results

Variabel	N	Minimum	Maximum	Mean	Std. Deviation
X1 – Sukhinah Family Knowledge	200	10.00	25.00	18.1600	3.44000
X2 – Learning Experience	200	9.00	25.00	17.4150	3.14200
X3 – Perception of Value Relevance	200	11.00	25.00	20.5750	2.93726
Y – Need for Material Integration	200	26.00	50.00	39.6950	5.76787

Source: Data processed 2025

Based on Table 1, the results of the descriptive statistical test show that this study involved 200 respondents (N = 200). The variables studied include X1, X2, X3, and Y. Descriptive analysis was conducted to provide an overview of the data distribution for each variable through the minimum, maximum, mean (average), and standard deviation values, which are explained in detail as follows. Based on the descriptive analysis results shown in Table 1, it is known that all variables in this study were measured using 200 respondents. The variable of knowledge of the *sakinah* family (X1) had a minimum value of 10.00 and a maximum of 25.00 with an average of 18.16 and a standard deviation of 3.44. This shows that the respondents' level of knowledge about the concept of the *sakinah* family was quite high, although there were still variations between individuals.

Furthermore, the Learning Experience variable (X2) has a minimum value of 9.00 and a maximum value of 25.00, with an average of 17.42 and a standard deviation of 3.14. This average indicates that most respondents have good learning experiences, but the differences in experience levels among respondents are still relatively moderate. The Relevance of Values Perception variable (X3) has a minimum value of 11.00 and a maximum value of 25.00, with an average of 20.58 and a standard deviation of 2.94. This fairly high average indicates that respondents tend to have a positive perception of the relevance of the values learned in the context of this study.

Meanwhile, the Material Integration Needs variable (Y) has a minimum value of 26.00 and a maximum value of 50.00, with an average of 39.70 and a standard deviation of 5.77. These values indicate that, in general, respondents have high material integration needs, although there is still considerable.

3.1.2 Multiple Linear Regression Analysis Results

Classical Assumption Test

Based on the results of the Kolmogorov Smirnov test above, it can be seen that the Monte Carlo Sig (2-tailed) value is 0.265, which is greater than alpha 0.05. Therefore, according to the decision-making basis in the Kolmogorov-Smirnov normality test above, it can be concluded that the data is normally distributed. Thus, the assumption or statement of normality in the regression model has been fulfilled. Referring to the multicollinearity test, it can be seen that the tolerance and VIP values of all variables show that the tolerance value is greater than 0.10 and the VIP value is less than 10, which means that there is no multicollinearity between the independent variables in the regression model. Referring to the heteroscedasticity test, it shows that the significance value of the independent variables

is greater than 0.05, which means that there is no heteroscedasticity in the regression model.

Model Feasibility Test Results

The model feasibility test was conducted to determine the influence between independent variables and dependent variables. The model feasibility tests observed were the coefficient of determination (R^2), F statistical test, and t statistical test, which were processed using SPSS software and presented as follows.

F Test

The F statistical test is used to determine whether there is a simultaneous influence between the independent variables on the dependent variable (Ghozali, 2018). If the result is sig > 0.05, then there is no simultaneous effect of the independent variable (X) on the dependent variable (Y), whereas if sig < 0.05, then there is a simultaneous effect of the independent variable (X) on the dependent variable (Y).

Table 2
ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3897.169	3	1299.056	93.498	0.000 ^b
	Residual	2723.226	196	13.894		
	Total	6620.395	199			

a. Dependent Variable: Y

b. Predictors: (Constant), X3, X1, X2

The F test results can be seen in the ANOVA test above, which shows that the independent variables consisting of X1, X2, and X3 simultaneously have a significant effect on the dependent variable Y. This is proven by the F test results with an Fcount value of 93.498 and a significance of 0.000, which is less than 0.05. Thus, the regression model used is declared feasible and capable of explaining the relationship between the research variables.

Determination Coefficient Test (Adjusted R^2)

The determination coefficient is an important measure in regression because it can inform whether or not the estimated regression model is good (Ghozali, 2018:97). The coefficient of determination ranges from zero to one ($0 \leq R^2 \leq 1$). This means that if $R^2 = 0$, there is no effect of the independent variable on the dependent variable. If R^2 is close to 1, it indicates a stronger effect of the independent variable on the dependent variable

Table 3
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.767a	0.589	0.582	3.72747

a. Predictors: (Constant), X3, X1, X2

Based on the results of the coefficient of determination test, it shows that the coefficient of determination (Adjusted R square) value is 0.582 or 58.2 percent. This means that 58.2 percent of the variation in Y (Need for Material Integration) is influenced by the knowledge of the *sukhnah* family, learning experiences, and perceptions of value relevance. The remaining 41.8 percent is influenced by other variables outside the research model.

T-test

A partial test is used to determine the effect of

each independent variable on the dependent variable (Ghozali, 2018). This test shows the extent to which independent variables individually influence the dependent variable. If the t-test result is significant or $t\text{-test} \leq 0.05$, it can be concluded that the independent variable influences the dependent variable. Conversely, if $t\text{-test} \geq 0.05$, it can be concluded that the independent variable does not influence the dependent variable. The results of the t-test can be seen in the following table.

Table 4
Multiple Linear Analysis Test Results Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	10.536	2.048		5.144	0.000
	X1 – <i>Sukhnah</i> Family Knowledge	-0.422	0.122	-0.251	-3.464	0.001
	X2 – Learning Experience	0.572	0.148	0.312	3.870	0.000
	X3 – Perception of Value Relevance	1.305	0.107	0.665	12.242	0.000

Source: Data processed 2025

The partial t-test results from Table 4 show that each independent variable has a significant effect on the dependent variable, as follows.

1. X1 has a t-value of -3.464 with a significance value of 0.001, which is less than 0.05, so H_0 is rejected. This means that X1 has a negative effect on Y.

2. X2 has a t-value of 3.870 with a significance value of 0.000, which is less than 0.05, so H_0 is rejected. This means that X2 has a positive effect on Y.
3. X3 has a t-value of 12.242 with a significance value of 0.000, which is less than 0.05, so H_0 is rejected. This means that X3 has a positive effect on Y.

Multiple Linear Regression Analysis

Multiple linear regression analysis is used to examine the relationship between one dependent variable and one or more independent variables. Multiple linear regression analysis is a linear relationship between two or more independent variables and a dependent variable. Multiple linear regression analysis can be used to determine the dependence or relationship between independent variables and dependent variables. The calculation of multiple linear regression coefficients is performed using regression analysis through the SPSS program, and the results are shown in Table 4. Based on the results of the multiple linear regression

analysis as presented in Table 4 above, the structural equation is as follows.

$$Y = 10.536 - 0.422 X_1 + 0.572 X_2 + 1.305 X_3 + e$$

Based on the multiple linear regression equation above, it can be interpreted as follows.

1. The constant value is 10.536, which means that if variables X1, X2, and X3 are equal to zero (constant), then the value of Y is 10.536.
2. The regression coefficient value of variable X1 is -0.422. This means that the higher the knowledge of

sukhinah families, the lower the need for integration of *sukhinah* family material. Variable X1 (knowledge of *sukhinah* families) shows a negative direction. This means that the higher the theoretical knowledge of students, the less they need formal integration, because they may feel that they already understand *sukhinah* family material.

3. The regression coefficient value of variable X2 is 0.572. This means that the richer the students' learning experiences, the better the need for integration of *sukhinah* family material in compulsory courses in the Hindu Religious Education curriculum. Variable X2 shows a positive direction. This means that the richer the students' learning experiences, the higher the need for integration of *sukhinah* family material in

3.2 Discussion

The results show that of the three independent variables of knowledge (X1), learning experience (X2), and perception of relevance (X3) that influence the need for integration of *sukhinah* family material in the Hindu Religious Education course, (Y) only X3 and X2 have a positive and significant effect, while X1 has a significant negative effect.

3.2.1 The Influence of Knowledge on the Need to Integrate *Sukhinah* Family Material in Compulsory Courses in the Hindu Religious Education Curriculum

The mean value of 18.1600 indicates that students have a fairly good level of understanding of the concepts and values of the *sukhinah* family in Hindu teachings, such as *Panca Satya*, *Tri Kaya Parisudha*, the purpose of marriage (*Dharmasampatti*, *Praja*, *Rati*), and the 5W concept (*Wareg*, *Waras*, *Wastra*, *Wisma*, *Wasita*). The standard deviation of 3.44000 indicates moderate diversity in responses, meaning that the level of understanding among students does not vary greatly between respondents. However, at the regression stage, it was found that variable X1 has a negative

compulsory courses in the Hindu Religious Education curriculum.

4. The regression coefficient value of variable X3 is 1.305. This means that the better the perception of relevance, the greater the need to integrate *sukhinah* family material into compulsory courses in the Hindu Religious Education curriculum. Variable X3 shows a positive direction. Among the three variables, X3 is the most dominant variable affecting Y, because it has the highest standardized beta coefficient value of 0.665. Thus, it can be concluded that the perception of the relevance of *sukhinah* family values is the strongest factor driving the need to integrate *sukhinah* family material into compulsory courses in the Hindu Religious Education curriculum.

relationship with Y, which indicates that high theoretical knowledge is not always directly proportional to the need to integrate material into the compulsory subjects of the Hindu Religious Education curriculum. This phenomenon indicates the existence of "cognitive saturation" or a tendency for students to feel that they already understand these values without the need for reinforcement through a formal curriculum (Anderson, 2010).

The results of data processing show that the level of knowledge is inversely proportional to students' motivation and needs for a subject. This is not in line with Alamolhoda's (2023) statement that a person's motivation or need to learn is in line with an increased level of knowledge based on intervention from family and school. This is in line with Voltaire's thinking, which states that the deeper a person delves into knowledge, the more they feel there are many things they do not know, thus motivating them to continue learning. However, reflecting on the results of this study, this thinking is contrary to the findings. The findings show that students who already have knowledge related to *sukhinah* families feel that they do not

need the integration of *sukhinah* family material into their courses. This shows that students feel bored when the material being studied is material they already know. These results are reinforced by research findings that explain that there is a significant correlation between student engagement and student learning boredom (Pangerang et al., 2023).

3.2.2 The Influence of Learning Experiences on the Need to Integrate *Sukhinah* Family Material in Compulsory Courses in the Hindu Religious Education Curriculum

Variable X2 has a mean value of 17.4150 with a standard deviation of 3.14200, indicating that students have had quite extensive learning experiences regarding family values in the context of compulsory courses in the Hindu Religious Education curriculum. This experience can take the form of class discussions, value reflections, group assignments, or family and community-based spiritual activities. This high level of perception shows that learning experiences contribute significantly to the understanding of family life values in Hindu teachings. These results are in line with (Kolb, 2014), Experiential Learning Theory which emphasizes the importance of concrete experiences and reflection in building deep understanding. Students who have had direct experiences tend to assess that the integration of *sukhinah* family material is important for strengthening the meaning of religious education in real life.

According to Kolb (2014), effective learning occurs through four stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation. Learning Hindu family values such as *Satya*, *Dharma*, and *Prema* cannot only be conveyed cognitively but must be experienced, internalized, and internalized through real experiences and self-reflection. The finding that learning experiences (X2) have a significant positive effect on the need for integration shows that students who have experienced contextual learning related to *sukhinah* families better understand the urgency of its integration into compulsory courses in the Religious Education curriculum. They have gone through a complete

learning cycle as described by Kolb, namely: experiencing, reflecting, concluding, and implementing. Thus, strengthening the experiential learning dimension is key to implementing Hindu values education in higher education. This experience-based learning can be translated into reflective activities, karma yoga in the community, or simulations of harmonious family roles in the classroom.

3.2.3 The Influence of Students' Perceptions of the Relevance *Sukhinah* Family Values on the Need to Integrate *Sukhinah* Family Material into Compulsory Courses in the Hindu Religious Education Curriculum

The mean value of variable X3 is 20.5750 (very high category) with a standard deviation of 2.93726, indicating that most students consider *sukhinah* family values to be very relevant to their modern lives, both as individuals, prospective educators, and members of society. This response shows a high awareness of the relevance of Hindu moral and spiritual values such as *Satya*, *Dharma*, and *Prema*. This high perception of relevance provides a strong basis for the need to integrate the material into the curriculum, in line with Thomas Lickona's Theory of Values Education, which asserts that moral knowledge and moral feeling are the main foundations for the formation of moral action (Lickona, 2013).

Local wisdom-based education (ethno-andragogy) emphasizes the principle that adult learning must be rooted in the cultural values and traditions of the local community (Zulkarnain et al., 2023). The *sukhinah* Family values, which originate from Balinese Hindu teachings such as the Purpose of Marriage (Manawadharma Sastra) and *Panca Sraddha*, are manifestations of local wisdom that can be used as a medium for character building. The finding that students rated the relevance of *sukhinah* family values very highly (mean = 20.58) reinforces the view that education based on local wisdom can be an effective means of building students' identity, morality, and spirituality. The integration of these local values supports Hindu religious education as a medium for personality development that fosters awareness of the harmony between humans,

nature, and God (*Parahyangan, Pawongan, Palemahan*).

Character education comprises three main components: moral knowing, moral feeling, and moral action (Lickona, 2013). In the context of this study, these three main components are divided into three variables, namely: the knowledge variable (X1) represents moral knowing; the experience variable (X2) reflects moral action; the value relevance perception variable (X3) describes moral feeling or affective awareness of the importance of these values. The regression results show that moral feeling (X3) is the most dominant predictor of the need for integration (Y). This means that students who feel that *sukhinah* family values are relevant to their lives have greater motivation to integrate these values into formal education. Meanwhile, moral knowing (theoretical knowledge) actually has a negative effect on the need for integration. This phenomenon is in line with Narvaez's (2010) findings, which state that moral knowledge without an emotional dimension tends to be ineffective in changing behaviour. In the Hindu context, knowledge without practice and appreciation is referred to as *jnana* without *karma*, which does not give birth to true wisdom (*vidya*).

Kaufman in (Ulfah, 2017) emphasizes that educational needs can be identified by analyzing the gap between actual and ideal conditions. Based on the regression results, 58.2% of the variation in integration needs (Y) is explained by the variables of knowledge, experience, and perception of relevance, while the other 41.8% comes from other factors such as institutional support, curriculum policy, and lecturer resources. This shows that integration needs are not only an individual (student) issue, but also a systemic one. Institutions need to conduct an organizational need assessment to adjust the curriculum to the moral and social needs of Hindu students in the modern era. This is in line with the fourth step, namely evaluation, modification, and recycling (Roth in Ulfah, 2017). This means that after obtaining perceptions from students as part of the evaluation of the implementation of the handling, modifications need to be made.

From a Hindu perspective, education has the primary function of shaping individuals with a *satvika* personality. The values of the *sukhinah* family, which reflect spiritual, social, and emotional harmony, are a manifestation of the *Tri Hita Karana* principle. The integration of *sukhinah* family material into Hindu Religious Education courses is in line with the principle of *Catur Purusa Artha* (*Dharma, Artha, Kama, Moksa*), as it helps students balance the fulfillment of worldly needs and spiritual achievement. From the perspective of Hindu family resilience, the results of this study show that students recognize the important role of the family as the first and foremost institution in moral education. This shows that higher education not only plays a role as an academic institution, but also as a vehicle for character and spirituality building towards a harmonious and resilient family. Values such as *Satya, Dharma, and Prema*, if internalized during college, can strengthen the moral foundation of Hindu students in building peaceful and civilized families. Thus, the integration of *sukhinah* family values in Hindu Religious Education is a preventive strategy against increasing domestic conflicts, divorce, and moral degradation among the younger Hindu generation.

IV. CONCLUSION

The average values for the four variables indicate a high level, with the means tending toward the maximum. This illustrates that respondents generally have a positive perception of the concept, experience, and relevance of *sukhinah* family material, and indicates a strong need for its integration into the compulsory courses in the Hindu religious education curriculum. Based on the results of descriptive and multiple linear regression analyses, as well as theoretical discussions, it can be concluded that:

1. Theoretical knowledge (X1) has a significant negative effect, indicating that cognitive understanding without experience and appreciation is not sufficient to encourage the need for formal value integration.
2. Learning experiences (X2) have a significant positive effect on the

need for integration, proving the importance of experience-based learning and value reflection.

3. The perception of the relevance of *sukhinah* family values (X3) is the most dominant factor influencing the need to integrate the material into the compulsory courses in the Hindu religious education curriculum.

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