INTRODUCTION TO HINDU ETHICS THROUGH BALI'S ORAL TRADITION IN THE CONTEXT OF HUMANISTIC EDUCATION FOR EARLY CHILDHOOD STUDENTS AT UDYANA KUMARA I TAMAN KINDERGARTEN

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Abstract

Character education in the Alpha Generation era faces complex challenges due to rapid technological developments that influence children's social interactions and personality formation. To address this, educational institutions must strengthen humanistic character education rooted in local culture from an early age. This research explores the transformation of Hindu ethical values through Balinese oral traditions: masatua (storytelling) and madolanan (traditional games) in early childhood education. Using a qualitative ethnopedagogical design, the research examines meanings, symbols, and local wisdom-based learning practices at Udyana Kumara I Taman Kindergarten. Data were collected through participatory observation, in-depth interviews, document analysis, and were analyzed reflectively through triangulation. The findings show that Balinese oral traditions are highly effective for introducing Hindu ethics, particularly Tri Kaya Parisudha values, through symbolic narratives, reflective dialogue, and participatory emotional experiences. Teachers play a key role as humanistic facilitators who create meaningful, contextual, and joyful learning environments. Theoretically, this research enriches applied ethical philosophy in character education; practically, it highlights the need for teachers' humanistic pedagogical competence; and culturally, it supports the preservation of Balinese heritage as a strategy for early character formation. Thus, Balinese oral traditions serve as relevant and effective media for teaching ethical virtues within a humanistic education framework.
***Keywords**: Hindu Ethics; Balinese Oral Tradition; Humanistic Education.*

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INTRODUCTION

Character education in the present day faces increasingly complex challenges. Technological advances have brought rapid changes in various aspects of life, including social and cultural aspects, which have a direct impact on the characteristics of the younger generation. The generation born in this era is known as Generation Alpha or Generation G-N/G-D (Genetic/Digital). As a generation that has been familiar with technology since birth, they are very proficient in operating digital devices, or what are known as digital natives (Gazali, 2018). However, this proficiency also has a negative impact on social life, as they tend to interact less directly with their surroundings (Anwar, 2022). This condition indicates that Generation Alpha has a tendency to be weak in social skills. To address this challenge, educational institutions need to focus not only on mastering cognitive aspects, but also on social aspects, the formation of a humanistic personality, morality, and roots in local culture (Tilaar, 2012).

One strategic way to shape personality is through character education. In Indonesia, this effort has received attention through various educational policies, one of which is the Ministry of Education and Culture Regulation No. 20 of 2018 concerning Strengthening Character Education in Formal Education Units. However, in practice, character education is often normative and fails to include the process of internalizing contextual and meaningful values, especially at the early childhood education level. This is reflected in the statement by Hermawati, Sukma & Rahmawati (2024), which mentions that one of the challenges of character education in Indonesia is limited resources, which has implications for the suboptimal implementation of these activities in the field. In response to this situation, the Ministry of Primary and Secondary Education issued Permendikdasmen Number 13 of 2025 as an amendment to Permendikbudristek Number 12 of 2024 concerning the Early Childhood Education, Primary, and Secondary Education Curriculum. This policy emphasizes that the learning process must be conscious, meaningful, and enjoyable, as well as involve a balance of intellectual, ethical, aesthetic, and kinesthetic learning. In the foundation phase, learning outcomes cover three main elements: (a) religious values and morals, (b) identity, and (c) the basics of literacy, numeracy, science, technology, engineering, and the arts. From these outcomes, it is clear that the introduction of ethics is a fundamental component that must be instilled from an early age.

Terminologically, ethics is a branch of philosophy that examines fundamental questions about how humans should live and behave. An introduction to ethics helps individuals deal with various moral considerations in an increasingly complex life (Setyabudi & Hasibuan, 2017). This effort is a form of early mitigation that students become accustomed to reflect morally on the actions they take or experience, thereby growing into virtuous persons. In line with Suseno (2019), Aristotle emphasized that life should be based on virtue in order to achieve the highest happiness (eudaemonia). This principle is in line with Hindu ethics, which views moksha as the ultimate goal of human life. To achieve moksha, individuals must develop four noble characters: *sudha, sadhu, sidhi, and siddha*. This is reinforced by the statement of Windya, Sukayasa & Wirarawan (2022) that in order to achieve liberation, one must be able to become an individual who is *sudha, sadhu, sidhi,* and *siddha.*

Achieving human qualities such as *sudha, sadhu, sidhi,* and *siddha* is not easy, because behavior that reflects these four things requires great determination. Therefore introducing Hindu ethics from an early age is very important. Every behavior must reflect *suddha*, *sadhu, siddhi,* and *siddha* through the implementation of *aguron-guron* teachings during the learning period in order to have a noble personality and trikaya parisudha character (Windya, Sukayasa & Wirarawan, 2022). This process needs to be carried out gradually and attractively, so children not only understand good behavior (*kayika parisuddha*) conceptually, but also experience and understand the moral reasons behind it. This is in line with humanistic learning theory, which emphasizes facilitating individual growth towards self-actualization (Groen & Kawalilak, 2014). The introduction of Hindu ethics should not be one-sided, but should actively involve students in understanding and reflecting on the information obtained. Rogers in Yusuf et al. (2025) asserts that an effective learning process is personal and meaningful, in line with the principles of meaningful learning, which must be conscious, contextual, and enjoyable.

In this context, humanistic education plays an important role in introducing Hindu ethics to early childhood. Teachers need to create an open space for communication through simple activities that are close to children's daily lives. This is in line with Mayasari (2017), who highlights that humanistic philosophy emphasizes students' experiences and active involvement in the learning process. Siswadi (2024) also states that the humanistic approach empowers students to take an active role in understanding the material. One effective form of activity is the Balinese oral tradition, such as *masatua* (storytelling) and *madolanan* (traditional games). These two forms of local wisdom are rich in Hindu ethical values and relevant to the world of children. In addition to training communication and social-emotional skills, *satua* and *dolanan* also contain moral messages that can be captured through the stories and songs used. This is in line with the explanation of the Head of Udyana Kumara I Taman Kindergarten (Ni Made Novy Wahyuni, S.Pd.), that the integration of oral traditions in learning has a positive impact on character building in children from an early age.

> "We are concerned about the reality that our children prefer to play with gadgets rather than socialize with their friends in person. This concern is based on reports from parents, who told us that when at home, children prefer to play with their cell phones rather than play with their friends. Seeing this phenomenon, we took steps to stimulate children's social and emotional skills through fun activities such as *madolanan* and *masatua*. In addition to actively involving students, *masatua,* for example, contains many stories by Tantri that contain Hindu ethics and can be introduced directly to children" (Interview, July 5, 2025).

The interview above confirms that the introduction of Hindu ethics should begin at an early age and gradually through Tantri stories. In addition, the method used to convey this is interactive and enjoyable through *masatua* and *dolanan* as part of the Balinese oral tradition. This is in line with what is mentioned in the Sarascamuscaya Manuscript, 49, as follows.

> "*Itihãsa purãnãbhyãm wedam samupawrmhayet,*
> *bibhetyalpasruãdvedo mãmayam pracarisyati*"

Translation:

> The Vedas should be studied thoroughly by studying the Itihasa and Purana, because the Vedas fear those with little knowledge, saying, 'O Lords, do not come to Me,' because they are afraid (Team of Researchers and Translators of the Vedic

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Scriptures, 2021).

The quote from the sloka emphasizes that the process of learning the Vedas, including understanding Hindu ethics, should begin with the simplest things. In line with this principle, introducing Hindu ethics through Tantri stories and *sekar raré* in the Balinese oral tradition is an important strategy in shaping children's character in the foundation phase. The urgency of this approach is supported by several lines of reasoning. First, Anwar (2022) states that the challenges teachers face in dealing with Generation Alpha are very complex, making pedagogical creativity an absolute necessity. Second, Ardiyanti and Khairlah (2021) emphasize that character development must be in line with the child's stage of development and requires a holistic and continuous habit-forming strategy. Third, Yusuf (2025) argues that a humanistic approach can create a learning environment that not only supports academic achievement but also nurtures emotional, social, and spiritual aspects. Fourth, Tanzil, Margana, and Wahyudi (2015) reinforce this rationale by showing that interactive and enjoyable learning is effective in introducing ethical values to children.

Based on these thoughts, the author considers it important to analyze in depth the process of introducing Hindu ethics through Balinese oral traditions in the context of humanistic education as applied at Udyana Kumara I Taman Kindergarten. This study is significant because there is still limited research linking Balinese oral traditions with the framework of applied ethical philosophy and humanistic approaches in dealing with the dynamics of 21st-century values education. In fact, humanistic education emphasizes freedom, activity, empathy, and meaningful learning experiences for students. Therefore, this study is based on virtue ethics and humanistic learning to explore strategies for strengthening character in early childhood. The purpose of this study is to describe and analyze the process of introducing Hindu ethics through *masatua* and *dolanan* activities in the context of humanistic education. The research was conducted at Udyana Kumara I Taman Kindergarten, which has implemented both activities as part of instilling Hindu ethical values. The focus of the study includes: (1) identifying Hindu ethical values contained in *masatua* and *dolanan* activities; and (2) analyzing the process of introducing values in educational practice.

METHODOLOGY

This study uses a qualitative approach with an ethnopedagogical study design to gain an in-depth understanding of the process of transforming Hindu ethical values through local cultural practices, particularly *masatua* and *dolanan* activities, in the context of early childhood education. The ethnopedagogical approach views local wisdom as a source of inspiration and innovation in designing character-based learning (Syasmita in Rohyadi, Desiana & Rosmilawati, 2023). Therefore, an ethnopedagogical design was chosen because it allows researchers to holistically explore the meanings, symbols, and practices of learning based on local wisdom that is alive in Balinese society. In line with the views of Suanda and Rusmayanthi (2023), local wisdom not only functions as cultural heritage but also as a source of innovation and skills that can be empowered to improve the quality of life of the community. This research was conducted at Udyana Kumara I Taman Kindergarten, an early childhood education institution that consistently organizes *masatua* and *dolanan* activities every week as a medium for introducing Hindu ethics. Data were collected through three main techniques, namely participatory observation to obtain a direct picture of the implementation of activities, in-depth interviews with

teachers and administrators to explore strategies and experiences in transforming Hindu ethical values, and document analysis of story scripts, photos, and relevant activity notes. All data were analyzed through a triangulation process that included data reduction, data presentation, and reflective and continuous conclusion drawing to ensure the validity of the findings and reveal the dynamics of Hindu ethics recognition in humanistic educational practices in early childhood education settings.

RESULTS AND DISCUSSION
Etymologically, the term "pengenalan" in the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language) comes from the root word "kenal" which underwent affixation to form the noun "pengenalan", meaning the act or effort to know something (Tim Penyusun, 2008). In the field of learning taxonomy, the concept of recognizing has various meanings depending on the theoretical framework used. In Bloom's taxonomy, recognition is at the C1 cognitive level, which indicates the ability of students to remember or identify basic information that has been learned. Meanwhile, Wiggins and McTighe define recognition as a simple initial cognitive activity that does not yet demonstrate deep understanding. This view is reinforced by the SOLO taxonomy, which places the ability to recognize at the unistructural level, where learners are only able to identify one aspect of a topic without relating it to a broader knowledge structure.

In the context of this study, introduction is defined as the initial stage in which students understand an element of a concept that originates from local wisdom. Local wisdom itself encompasses facts, concepts, beliefs, and perceptions of the community regarding their cultural environment (Takdir, 2020). Hindu ethics as part of the content of Balinese Hindu local wisdom needs to be introduced early on through oral tradition, as this strategy allows students to gradually build a foundation for more complex understanding. The appropriate introduction process serves as a conceptual bridge that helps students see the connection between knowledge, values, and cultural practices, making learning more meaningful and profound. This approach is in line with the principles of humanistic learning, which emphasizes the importance of emotional involvement and personal experience as integral factors in the internalization of values (Yusuf, 2025). Therefore, this study focuses on two main aspects: first, the identification of Hindu ethical values introduced through Balinese oral traditions; and second, the analysis of the process of introducing Hindu ethics through *masatua* and *dolanan* activities as a medium for instilling values that are contextual, reflective, and in line with the developmental characteristics of early childhood.

1. **Hindu Ethical Values in Balinese Oral Traditions**
Ethics is a branch of philosophy that systematically investigates the nature of good and evil and right and wrong in human life. Deigh (2010) asserts that the study of ethics arises from fundamental and simple questions about how humans should live and act. Ethics does not stop at the normative determination of an action, but explores the philosophical reasons why an action is classified as good or right. Suseno (2020) adds that ethics functions as a normative orientation that guides humans to determine moral attitudes and choices consciously and reflectively. Thus, ethical studies do not merely discuss the assessment of an action, but explore the essence and rational basis behind that assessment. In the context of religious education, introducing ethics from an early age is important for building a solid foundation of belief and morality, so students can practice religious

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teachings in a steadfast, open, and critical manner, based on a strong understanding of the ethical values they embrace.

In the context of Eastern ethics, Setyabudi and Hasibuan (2017) explain that classical ethics developed in Hinduism and the wisdom of the archipelago are rooted in virtue ethics. Virtue ethics emphasizes character building through the internalization of core values that are considered noble in society. The main goal is to develop superior personal qualities as a path to true happiness. This idea is in line with the Hindu ethical framework based on the three main pillars of Hinduism (*Tri Kerangka Dasar Agama Hindu*), namely *tattwa* (philosophy), *susila* (ethics), and *acara* (religious practice). Ethics in Hinduism falls within the realm of susila, which comes from the Sanskrit words *su* (good) and *sila* (good habits or behavior). Suhardana (2006) defines *susila* as an expression of love that encourages a person to love themselves and others through ethical behavior. Thus, *susila* not only discusses moral norms, but also touches on the philosophical foundations that underlie human actions (Mustawan, 2022).

One of the main pillars of Hindu ethics is the teaching of *Tri Kaya Parisudha*, which refers to the three forms of behavior that must be purified. Etymologically, *Tri Kaya Parisudha* comes from the words *tri* (three), *kaya* (behavior), and *parisudha* (pure or noble) (Sugita, 2017). This teaching is rooted in the concept of Tri Pramana, namely the three natural powers of humans: *idep* (thought), *sabda* (speech), and *bayu* (action), each of which is directed towards *manacika parisudha* (pure thoughts), *wacika parisudha* (pure speech), and *kayika parisudha* (pure actions). *Tri Kaya Parisudha* emphasizes that ethics is not only cognitive in nature, but also integrated into the affective and practical dimensions through the integrated control of thoughts, speech, and actions. In the context of early childhood education, introducing these teachings plays a strategic role in building holistic ethical awareness. Ethical material needs to be presented contextually and in accordance with the child's stage of development, for example through folk tales (*satua*) and traditional songs (*sekar raré*), so that ethical values can be absorbed naturally and enjoyably. This is in line with the statement by Ni Nyoman Lina Indrawati, S.Pd. (Class A Teacher), who emphasizes the importance of simple, light, and contextual ethical introduction strategies in the foundation phase as a basis for character building in children.

> Our children really enjoy being told stories, especially when they involve to play. To accommodate this interest, we as teachers take the opportunity to introduce ethical values through local wisdom. The material that we provide is lighthearted, such as *satua* and *gending raré*. *Satua* such as Men Tiwas Teken Men Sugih and Siap Selem. Meanwhile, the *gending raré* that we often use are Putri Cening Ayu and Semut-semut Api. Thus, we can apply the concept of learning while playing" (Interview, July 5, 2025).

The interview above confirms that the introduction of Hindu ethics through oral tradition at Udyana Kumara I Taman Kindergarten is carried out through simple content. Teachers at the kindergarten choose material that is relevant to children's development and the current situation, such as *satua* Tantri and *sekar raré*. Based on field observations, several *satua* are used as media for introducing Hindu ethics at Udyana Kumara I Taman Kindergarten, namely: I Siap Selem, Men Tiwas Teken Men Sugih, Pedanda Baka, Bawang Lan Kesuna. Meanwhile, in the oral tradition of dolanan gending, which is often used in games, the following are included: Meong-Meong, Dadong Dauh, Bebek Putih

Jambul, Putri Cening Ayu, and Made Cenik. This content is used at Udyana Kumara I Taman Kindergarten to introduce Hindu ethical values to its students. Through a thematic analysis of the story texts and songs, the Hindu teachings and ethics to be introduced can be identified as follows.

Table 1. Identification of Hindu Ethical Values in *Satua* Bali

Satua Used	Summary of *Satua*	Teachings Contained	Hindu Ethics Introduced
I Siap Selem	It tells the story of two characters with different personalities, namely Siap Selem, who has a good character, and Meng Kuuk, who has a bad character. The story goes that Siap Selem had seven children. One night, Siap Selem and his children were out looking for food until late at night. Because it was already late, Meng Kuuk offered Siap Selem a place to stay at his house. However, behind this offering, Meng Kuuk had a plan to eat Siap Selem's children. In short, Meng Kuuk's plan failed because he ended up biting a stone that Siap Selem had arranged to look like his children.	Sārasamuścaya Sloka 86: *Mano hi mūlaṁ sarveṣām indriyāṇāṁ pravartate, śubhāśubhasvavasthāsu kāryyaṁ tat suvyavasthitam* Translation: Because it is called the mind, it is the source of desire. It is what drives behavior, resulting in both good and bad behavior. Therefore, control of the mind should be sought (Vedic Literature Review and Translation Team, 2021).	*Manacika Parisudha*
Men Tiwas Teken Men Sugih	This story has two main characters, Men Tiwas (the protagonist) and Men Sugih (the antagonist). The story tells of Men Sugih's behavior, who always oppresses Men Tiwas, who is poor, but Men Tiwas always does good and forgives Men Sugih's actions. One day, Men Tiwas helps a deer and becomes rich. Men Sugih sees this and feels resentful, so she devises a plan to become as rich as Men Tiwas. However, Men Sugih ends up finding disaster instead.	Sārasamuścaya Sloka 70: *Ahiṁsā satyavacanaṁ sarvvabhūteṣu cārjjavam, kṣamā caivāpramādaśca yasyaite sa sukhi bhavet* Translation: This is the (behavior) that must truly be mastered; abstaining from killing, being faithful, not doing evil to any living being, being steadfast, and not being indifferent. A person who possesses all of these qualities is a person who is capable of happiness (Vedic Literature Review and Translation Team, 2021).	*Kayika Parisudha*
Pedanda Baka	Pedanda Baka was a cunning and greedy heron who planned	Sārasamuścaya Sloka 136:	*Manacika Parisuddha*

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	to eat all the fish in a lake. To carry out his plan, he pretended to be sad and acted kindly so that the fish would trust him. He said that the lake would soon dry up and offered to help move the fish to another lake. One by one, the fish followed the heron and were devoured by him. However, his cunning was finally exposed when a crab realized his deception. The crab managed to foil the evil plan and killed Pedanda Baka. The heron was called Pedanda Baka because of his ability to pretend to be kind for his own evil purposes.	*Brāhmaṇo vā manuṣyāṇamādityo vāpi tejasām, śiro vā sarvvagātrāṇāṁ dharmmāṇāṁ satyamuttamam* Translation: Among those born as humans, Brahmins are supreme, just as among those that shine, the sun is supreme. Among the parts of the body, such as the feet, hands, and others, the head is supreme. In terms of dharma, truth is supreme (Vedic Scriptures Research and Translation Team, 2021).	
Bawang lan Kesuna	Once upon a time, there were two siblings named I Bawang and I Kesuna. I Bawang was very diligent, honest, and kind-hearted, while I Kesuna was lazy and jealous. Every day, I Bawang worked hard cleaning the house and helping others, while I Kesuna just lazed around. One day, because of her kindness, I Bawang received a magical gift and her life became happier. Seeing this, I Kesuna tried to imitate her sister's actions, but because her heart was greedy and insincere, she instead faced misfortune. In the end, everyone learned that kindness and honesty bring happiness, while jealousy and laziness bring problems.	Sārasamuścaya Sloka 165: *Śīlena hi trayo lokāḥ śakyā jetum na saṁśayaḥ, na hi kiñcidasādhyaṁ vai loke śīlena niścitaḥ* Translation: With good behavior, one can conquer three worlds. Good deeds are an unbeatable means (Vedic Literature Review and Translation Team, 2021).	*Kayika Parisudha*

Table 2. Identification of Hindu Ethical Values in *sekar raré*

Sekar Raré Used	Gending	Teachings Contained	Hindu Ethics Introduced
Meong-Meong	*Méong-méong alih ja bikulé, Bikul gede-gede buin mokoh-mokoh, Kereng pesan ngarusuhin, Jug meng jug kul*	Kakawin Nitisastra pada wirama Kusumawicitra bait ke 3: *Wasita nimittanta manemu Laksmi,* *Wasita nimittanta manemu pati kapangguh,* *Wasita nimittanta manemu duhka,* *Wasita nimittanta manemu mitra.* Translation:	*Wacika Parisudha*

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		Because of one's words, one will find happiness, Because of one's words, one will meet death, Because of one's words, one will find sadness, Because of one's words, one will gain friends (Sudiani, 2016).	
Dadong Dauh	*Dadong dauh ngelah siap putih Suba metaluh reko Minab wentén limalas taluhné Nanging lacur ada nak nepukin Anak cerik-cerik, anak cerik-cerik Bes kaliwat rusit ipun*	Sārasamuścaya Sloka 359: *Yathā dhenusahasresu vatso mātaram, tathā śubhāśubhaṁ karmma, karrtāramanugacchati* Translation: Just as a calf sees its mother in a herd of thousands of cows, so good and bad deeds follow the doer (Vedic Literature Review and Translation Team, 2021).	*Kayika Parisudha*
Bebek Putih Jambul	*Bébéké putih jambul, makeber kaja kanginan, Teked kaja kangin, ditu ya tuwun mekelang, briyak briyuk mesileman*	The meaning is that the white crested duck is a symbol of people with pure souls, flying towards heaven, believed to be ulon or the rising of the sun, together feeling and enjoying happiness. The nature of ducks needs to be emulated, never fighting, loving, and good at sorting satwik food (Wiasti, 2021).	*Kayika Parisudha*
Putri Cening Ayu	*Putri cening ayu, ngijeng cening jumah, mémé luas malu, kepeken meblanja, apang ada darang nasi. Mémé tiang ngiring, ngijeng jumah, sambilang mepunpun, dimulehne dong gapgapin.*	Manawa Dharmasastra Sukta II sloka 145: *upādhyāyāndaśācārya ācāryāṇāṁ śataṃ pitā, sahasraṃ tu pitṝnmātā gauraveṇātiricyate* Translation: A religious teacher (ācārya) is ten times more noble than an ordinary teacher (upādhyāya). A father is a hundred times more noble than a religious teacher. However, a mother is a thousand times more noble than a father.	*Kayika Parisudha*
Made Cenik	*Made cenik lilig montor dibisanja 2x Montor Badung ke Gianyar 2x Gedebegé muat batu Batu cina bais lantang cungguh barak 2x Mangumbang-umbang I Codét 2x*	Bhagawadgītā IV. 33: *Śreyāndravyamayādyajñājjñānayajñaḥ parantapa, sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate* Translation: The offering of knowledge is greater in nature than any material offering, oh Arjuna, because all work, without exception, culminates in wisdom (Vedic Scriptures Review and Translation Team, 2021).	*Kayika Parisudha*

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The results of thematic analysis of *satua* and *gending* show that the main purpose of life is not merely to pursue momentary pleasure, but to achieve true happiness. These traditional stories and songs explicitly and implicitly describe the close relationship between the three dimensions of human power (thoughts, words, and actions) in the process of achieving true happiness. Almost all *satua* and *gending* used as learning materials imply the importance of self-control as an ethical foundation. This idea is in line with Plato's view in Setyabudi and Hasibuan (2017), which emphasizes that the highest virtue cannot be reduced to mere pleasure. Controlling one's spiritual desires is the key to finding true righteousness. The harmony between the ethical teachings contained in Balinese oral tradition and Plato's ethical thinking reinforces the argument that Balinese *satua* and *gending* have great potential as a medium for introducing virtue ethics from a Hindu perspective.

The identification of common themes in Hindu teachings and ethics introduced to students in the foundation phase also emphasizes that local cultural heritage holds a wealth of noble values relevant to character education. Sudiani et al. (2025) emphasize the importance of revitalizing *gending raré* as ancestral heritage and a medium for early childhood education, while Mustika (2017) shows that *satua* Bali contains moral values that are effective for character building in children. Setyabudi and Hasibuan (2017) expand on this understanding by explaining that forms of ethical virtue developed in various major traditions such as Hinduism, Buddhism, Taoism, Confucianism, Christianity, and the local wisdom of the archipelago. Based on this explanation, the content of Balinese oral traditions can be considered highly representative as a means of introducing Hindu ethics to children. However, the effectiveness of ethical introduction is not only determined by the quality of oral tradition material, but is also greatly influenced by the pedagogical strategies used in the delivery process. Therefore, the next section will analyze in more depth the process of introducing Hindu ethics through Balinese oral tradition as a contextual and meaningful learning strategy.

2. **Introduction to Hindu Ethics through Balinese Oral Traditions at Udyana Kumara I Taman Kindergarten**

Introducing ethics to young children, especially during the foundation phase, is a fundamental stage in shaping children's personalities and moral foundations. This period is considered a golden age that greatly determines cognitive, affective, and social development in the future. Therefore, the approach to introducing ethics needs to be simple, enjoyable, and gradual. This principle is reflected in the following quote from Vayu Purana I.201.

> *Nihan paripurnekena kenaikang sanghyang Veda Makasadanā iti hasa kelawan sanghyang purana Apan sanghyang Veda ātakut tinukul olih wwāng akidik ajinia*

Translation:

> "If you want to perfect your knowledge of the Vedas, you should first study and master the Itihasa (history) and Purana (ancient mythology), because the Vedas are very afraid of being misinterpreted by those who are ignorant and lack knowledge." (Sugita, 2017).

This verse emphasizes the importance of a gradual learning process in understanding Vedic teachings, beginning with mastery of the Itihasa and Purana as a foundation. This gradual principle is in line with the practice of introducing Hindu ethics at Udyana

Kumara I Taman Kindergarten, where ethical teachings are introduced through Tantri stories and *sekar raré* as a form of Itihasa and Purana essence. The process is presented in a light and contextual manner appropriate for children, as explained by Ni Wayan Muni Sasi, S.Pd. (Class B2 Teacher).

> "Here, we conduct *masatua* or *dolanan* activities as a medium for introducing ethical values to children every Thursday. We usually start the activity by inviting the children to sit cross-legged and giving them the opportunity to choose whether they want to do *masatua* or *dolanan* activities today. Next, we give the children the opportunity to choose the stories or songs that will be used as material. In addition, we also conduct a confirmation process in the form of questions about the reasons for choosing the material," she said (Interview, July 4, 2025).

The interview described how the process of introducing Hindu ethics through Balinese oral traditions (*masatua* and *dolanan*) was carried out routinely and placed children as active subjects of learning. Teachers provided space for students to participate in choosing the form of activities and teaching materials, thereby creating an open and humanistic learning atmosphere. The activity begins with creating a warm, safe, and dialogical classroom climate in line with the principles of humanistic learning that emphasize respect for the feelings of students (Dahar, 2011). This is illustrated in Figure 1, which shows the process of open communication and confirmation of students' feelings during *masatua* activities.

Figure 1. Open Communication Process and Confirmation of Students' Feelings during Masatua Activities
(Source: Doc. Sri Windati, July 4, 2025)

Teachers do not limit students' space for expression, but rather facilitate them to ask questions, share experiences, and express their feelings. This condition reflects the concrete experience stage in Kolb's theory (in Syarifudin, 2022), where students experience learning events directly and recount their experiences even though they do not yet fully understand their philosophical meaning. This stage can only be achieved when the needs for security and self-esteem are met (Maslow in Goble, 2022). When children dare to open up and share their stories, this shows the teacher's success in building an emotionally supportive learning environment. Similar conditions can also be seen in play activities, as shown in Figure 2.

Figure 2. Children in Class A at Udyana Kumara I Taman Madolanan Kindergarten
(Source: Social Media Documentation of Udyana Kumara I Taman Kindergarten, 2025)

Dolanan, as a form of *sekar raré*, is cheerful and rich in moral ethics. Wiasti (2021) explains that *dolanan* serves to develop children's potential and character through fun games that contain moral messages. Teachers understand the characteristics of early childhood development, so the process of introducing ethics is packaged through meaningful play activities. This approach is in line with humanistic principles that place the learning process as an effort to "humanize humans" (Mulyati, 2005), and is in line with Akbar (2019), who states that play is the best means to stimulate brain development and the potential of children aged 0-8 years.

Based on these findings, the process of introducing Hindu ethics through Balinese oral traditions at Udyana Kumara I Taman Kindergarten can be mapped into three main stages: (1) symbolic delivery through stories or games, (2) reflective dialogue between teachers and children, and (3) internalization of values through active participation and emotional experiences. The humanistic approach is evident through three main principles: first, teachers act as facilitators who provide space for expression and critical thinking; second, recognition of each child's uniqueness through varied participation; and third, a focus on the process of forming ethical awareness, not just memorizing moral values. This is in line with Ki Hajar Dewantara's idea of the among system, which guides children's nature with compassion, exemplary behavior, and freedom. Thus, the process of introducing Hindu ethics through oral tradition is not indoctrinating, but rather awakens children's ethical awareness gradually, deeply, and contextually.

CONCLUSION

This study concludes that Balinese oral traditions *masatua* (storytelling) and *madolanan* (traditional games) are effective for introducing Hindu ethics, especially *Tri Kaya Parisudha*, to young children. Virtuous values are conveyed explicitly through stories and implicitly through symbols, roles, and cultural contexts, emphasizing true happiness through harmony of thought, word, and deed. Ethical learning occurs through symbolic storytelling, reflective dialogue, and emotional internalization, supported by teachers as humanistic facilitators. Theoretically, this enriches applied ethical philosophy; practically, it highlights the need for humanistic pedagogy; culturally, it preserves Balinese heritage while building children's ethical and character foundations.

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