
Research Paper

The Yajña Chakra in Sujana human education

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Received Date: 18/11/2023

Revised Date: 22/12/2023

Accepted Date: 26/01/2024

Cite This Article:

Yuliani, N. M. & Rayahu, N. W. S. (2024). The Yajna Chakra in Sujana human education. *Life and Death: Journal of Eschatology*, 1(2), 58-68. <http://doi.org/...>



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Abstract

Education in Indonesia is always in the public spotlight, usually during the period of cabinet changes. Particularly, the Minister of National Education, who is always concerned with new policies along with new curriculum, which has an effect on parents and students as well as the wider community. Indonesia's human development index in 2022 reached 72.91, an increase of 0.62 points (0.86 percent) compared to the previous year (72.29). In terms of determining the development index, education is one of the keys. In this article, qualitative research examines the Yajña Chakra Concept in Sujana Human Education efforts. The data in this research was obtained through observation, literature study, interviews and Focus Group Discussions (FGD) related to the research theme and studied using content analysis. According to the Vedas, the philosophical background of education is to improve the quality of life of "manava" (humankind) and their lives to become "madhava", for instance human beings who have gentleness, compassion and high wisdom or wisdom. Whereas "manava" falls into "danava-danava", such as humans with giant characters, greed, envy and various other bad traits. Clearly, education is a continuous process in a 'linear' system, and has an important role in people's lives, which occurs in all social settings, not just at school. People gain insight, knowledge, and skills from others that they can use in their lives. Bali in particular, if Hindus truly realise the teachings of Yajña, especially Manusa Yajña, gaps in education should be addressed. Presently, Yajña is understood as a ritual ceremony and there seems to be a tendency to get bigger each day and seem increasingly difficult to carry out. Manusa Yajña should also make sacrifices for fellow humans, including advancing the world of education.

Keywords: *Cakra Yajña*, Education, Manusa Sujana

1. Introduction

The Hindu concept views education as important to build a civilization and shows the quality of a nation. Indonesia as a large country should be built on a strong educational foundation, the quality of education in Indonesia is usually in the public spotlight during the campaign period or when there is a change in cabinet, for instance when the Minister of National Education changes (Suhandana, 2006). The changes of the Minister of National Education are always associated with lots of changes, which have an impact that is difficult to quantify in the long term in building human resources.

On the other hand, the quality of education is always a topic of discussion. After 77 years of independence, Indonesia is far behind neighbouring countries such as Singapore and Malaysia, and only slightly above the ranking of Vietnam, which has just become independent and was previously plagued by domestic unrest for many years. Based on Indonesian Central Statistics Agency data, the human development index in 2022 reached 72.91, an increase of 0.62 points (0.86 percent) compared to the previous year (72.29). In terms of determining the development index, education is one of the determining factors. The Human Development Index (HDI) report by the United Nation Development Program (UNDP), taking into account three aspects, such as; age, education, and economy. For 2020 Indonesia was ranked 107th out of 189 countries analysed by UNDP. In several years, Indonesia has been ranked below 100, far behind other Asean countries, including Vietnam which has just entered ASEAN, Singapore 0.939, Thailand 0.800 and Vietnam which has only reached 0.703. From 1990 to 2021, Indonesia's HDI has increased from 0.526 to 0.705, an increase of 34.0 percent. Indonesia's HDI lost to Singapore, Brunei Darussalam, Malaysia, and Thailand.

Based on the results of the HDI previously, it is clear that the quality of education in Indonesia is insufficient compared to other countries, that requires significant reform in Indonesia's education management, both primary education and higher education. In response to the low quality of education, various attempts have been made by the government. For instance that is significant and fundamental is improving the education system in Indonesia which has led to the enactment of National Education System Law Number 20 of 2003 continues with the enactment of Law Number 14 of 2005 concerning Teachers and Lecturers', this is expected to create "intelligent and competitive Indonesian people by 2025".

The fact that the quality of education in Indonesia is inadequate, encourages us to rebuild an educational philosophy that is in accordance with the nature of human life. With the new educational philosophy, it is expected that the implementation of education can harmonise the goals of education with the goals of human life. Therefore, the gap can be bridged and the path to the development of life becomes clearer. As is understood, philosophy is the mother of all fields of study and scientific disciplines, with a comprehensive point of view in the form of 'nature' (Rosda, 1995). This means that philosophy views each object in terms of its essence, while education is a field of study as well as a scientific discipline whose specific problem is 'to develop human potential, to become more mature and mature (maturity human potential)' (Rosda, 1995). For this reason, education philosophy has a central problem in the form of the nature of maturation of human potential.

The ancient philosophy taught dialectically from the metaphysical, theoretical, to practical levels. The metaphysical level is called the ontological aspect, the theoretical level is called epistemology, and the practical level is called the ethical aspect. If applied to educational activities, the ontology aspect is an educational process with an emphasis on establishing a 'philosophy of life', a view of life imbued with the value of honesty. From this philosophy of life, it is expected that there will be growth and development of spiritual maturity, in the form of a broad insight that is comprehensive and coherent, covering the origins, existence and purpose of life. The epistemological aspect of education emphasises learning activities on 'forming a scientific attitude', an attitude that is imbued with the value of truth (Rosda, 1995). From this scientific attitude, it is expected that there will be growth and development of intellectual maturity, in the form of creativity and life skills. The third aspect is that educational ethics emphasises the educational activity system on 'developing responsible behaviour' (Bertens, 1997), a behaviour that is imbued with the value of justice. With this responsible behaviour, it is expected that emotional maturity can grow and

develop, such as the ability to control oneself not to commit acts that exceed limits (Suhartono, 2007:93).

In the Hindu view, education should be part of Yajña, such a sacred offering to develop human excellence. This article discusses the concept of Yajña rotation as an effort to build education that produces sujana humans. The Sujana in question is not only talking about moral character but also the mental skills and abilities to be able to live in this era. This means that a sujana human is a human being who is fully awakened in terms of intellectual, emotional, skill and various abilities needed to be able to work in this modern era. The important findings from this research are a contribution to thinking for the advancement of education and ultimately can increase Indonesia's development index.

2. Methods

This article is qualitative research that examines the Yajña Chakra which is related to education in order to produce sujana people. The data in this research was obtained through observation, literature study interviews and Focus Group Discussions (FGD). Data were analysed using content analysis, namely an in-depth discussion of the content of written or printed information. The pioneer of content analysis was Harold D. Lasswell, who pioneered the symbol coding technique, namely recording symbols or messages systematically, then giving them an interpretation (Bungin, 2007). The content analysis method is a technique for drawing conclusions by identifying various special characteristics of a message in an objective, systematic and generalist manner. Objective means according to rules or procedures which, if carried out by other people (researchers), could produce similar conclusions. Systematic means that content or category determination is carried out according to certain rules (Darmiyanti and Afifah, 2021). The main topic of this article is about the Yajña Chakra Concept in Sujana Human Education efforts.

3. Results and Discussion

3.1. Hindu Philosophy Education to Build Superior Human Resources

The Vedas are a collection of knowledge, since ancient times requiring educational institutions to study them, which is crucial in Hindu civilization. Likewise, the Upanishad literature contains various educational and teaching methods for developing human excellence. The important aim of the Upanishads is to educate humanity in order to awaken excellence in itself (Surpi and Purwadi, 2021). The Upanishads wanted to build a literate society, with high reasoning abilities and other abilities awakened simultaneously.

Education is also related to the goal of Hinduism, to achieve "Jagadhita" and "Moksa" which is formulated in a Sanskrit sentence as follows: "Ātmano Moksārtham Jagadhitàya ca" (Sivananda, 1988). The aim of Hindu education is essentially the same, to achieve "Jagadhita" (prosperity and happiness in this world) and "Moksa" (eternal happiness, the union of Ātmā with Brahman) (Sivananda, 1988). In Indonesia, the goal of education is stated to lead a student to a level of maturity. The word adult comes from the word "devasya" (Sanskrit) that means someone has the qualities of a god. In the Bhagavadgītā the qualities or tendencies like the qualities of a god are called "Daivi-Sampat", such all noble and superior qualities and behaviour. Swami Sivananda (1988) in his book All About Hinduism explains that the purpose of education is to lead a child to the right path and realise virtue, it can improve a person's character (towards a noble character) that can help a person achieve freedom, perfection and knowledge of the Self. (Ātmā), and thus one will be able to live with honesty, such directing things is true education.

Thus, the philosophical background of education according to the Vedas, is to make humans "manava" (humankind) improve their quality of life and life to become "madhava",

for instance; human beings who have gentleness, compassion and wisdom or high wisdom (Sivananda, 1988). On the other hand, "manava" falls into "danava-danava", such humans with giant characters, greed, envy and various other bad qualities. In the Taittiriya Upanishad (7) one can find the obligation of a student to seriously temper oneself, speak the truth, study diligently, follow the teachings of the Dharma, be responsible and punctual at time (satyaívàda-dharmàcara-svadhyaàya-na pramadaá). Because learning age is a determinant of human life in the future, the Upanishads want to ensure that children get the right of education, taught by qualified teachers, who teach from the heart and have high knowledge and the necessary facilities.

By understanding the nature and purpose of education according to the sacred teachings of the Veda which are the words of God Almighty, the author hope that can reap the values contained in the education system, remembering that the sacred teachings of the Veda are "anadi-ananta-nirvighraha" that is, they have no beginning and no end, unchanging, eternal and valid for all time. Several things are the main factors, such as developing education on morality, honesty, compassion, and respect for others, which are still relevant today in Indonesia. In relation to a pluralistic society, it should be able to infuse militancy in religious life to "follow Dharma, tar wimukha ring Dharma sadhana", for instance learning from experience to always be steadfast and faithful in defending the religion.

The Gurukula or Mandala-kadewaguruan education system (Purwanto & Titasari, 2020) is feasible to be implemented in Indonesia, although partially, the most important thing is to introduce discipline through the examples given by a teacher (a religious teacher) through a very close relationship between the teacher and his students. The close relationship between teachers and students allows teachers to understand and can shape students' personalities through example, affection and providing service. As well as believing that whatever is done is a form of implementation of "bhakti" to God Almighty which in Bali is called "ngayah" while in India it is called "karsevaka". However, the closeness between students and teachers should not lead to sensual acts which actually desecrate education and can destroy the student's future.

Nowadays, in the modern education system, it is crucial to develop human values and even neo-humanity by developing compassion, not only for fellow human beings, but also for all living creatures. If true affection (paramaprema) in the family, school, and society grows and develops well, then the sons and daughters who grow and develop will become suputra and sujana human beings, thus the image of the nation will in time rise again in the eyes of the international world. Therefore, by learning from the wisdom in education according to the Vedas, the values and several relevant systems such as "Nidhiyàšana" (praying and contemplation or meditation) a few minutes before the lesson starts really provide a good atmosphere for the development of Hindu religious education. Education must equip students with strong basic capital, such life values which should be the hallmark of the nation, which education has developed, even though it seems to be a controversial issue for a while, then it is drowned out by other issues. Character education should be a national strength, in addition to the skills needed to be able to compete in the 21st century.

3.2 Indonesian Education Builds Civilization

Education that builds a great civilization has been an ambition since the existence of the ancient education system in the archipelago, for example Mandala-Kadewaguruan (Aryadharm, 2019). In the era of the Hindu-Buddhist kingdom, the education system had been built and managed so pleasingly that it became a magnet for other nations. The kadewaguruan mandalas from the Srivijaya to Majapahit eras have become a characteristic of ancient education in the archipelago, but it is a disgrace that its history had to be interrupted.

The roots and spirit of the ancient education system have not been inherited well by the Indonesian people. In fact, there has been a commercialization of education which is directly proportional to the moral crisis. This happens because there is a shallowing of educational orientation as a result of the material-capitalistic world market economic system. This material-capitalistic economic character is inherent from the policy point to the practice of providing education. The translation of educational objectives and educational materials into the curriculum, learning activities, for example, turns out to be merely verbal slogans (Sutriari et al., 2007). Educational institutions have become massive businesses and teachers have become a profession just to generate money. Indeed, not all teachers only make teaching their profession, teachers should be those who really enjoy teaching and sharing, not just those who want to work to earn income.

Apart from that, the parties responsible for the implementation of education pay very little attention to the emphasis on educational methodology issues (Nandika, 2007). Meanwhile, teaching methods are given excessive efforts to develop talent and completely replaced by receptive-memory abilities (memorization). The educational perspective that should be process oriented has completely changed to result oriented. As a result, individual creativity becomes dull and what develops is the morality of imitation. The next consequence is that social life in various fields does not experience dynamic mobility that moves towards its goals. In such social conditions, people's character becomes consumptive and ineffective. Human life today is experiencing a multidimensional crisis.

As with the multidimensional crisis, Indonesia, known as a country whose citizens are devoutly religious, in fact, the rate of corruption and prostitution is astonishing in the world. As a result of the ranking of the most corrupt countries, the rate of prostitution is the highest. Accumulatively, it can be assessed that in general all parties have been trapped in the corridor of educational commercialization. This kind of educational orientation then positions and functions school education to become the central point of educational activities (Nandika, 2007). A person's success in attending each level of school education is a benchmark. Therefore, a general opinion was formed that the higher a person's school education, the more educated he is. In fact, school educational facilities and human resource potential are inadequate. As a result, there has been a shift in the qualitative value of education to become increasingly quantitative. With large quantities such as *strata 2* (master's) or 3 (doctorate), the quality of the content is minimal (Suhandana, 2006). Imitation of education like this can certainly make the plurality of social life imitative, and then can only be seen as result in social bankruptcy in all fields (Sutriari et al., 2007).

The impact of the commercialization of education is evident in the abilities of students, and the extremely fatal consequence is that the potential of bright and intelligent individuals cannot continue their education to higher levels due to the high cost of education. On the other hand, those who are wealthy and less intelligent will always have the opportunity to pursue higher education, which also results in a situation where, due to the high costs involved in their education, when they apply their knowledge to society, they are already formed to seek money as much as possible, and even trample on dignity and human values. Commercialization fosters an attitude of "the strong will always swallow the weak," "man is a wolf to man," and not "man is a social being" in various aspects of life, including in the field of religion, which should be far removed from such things.

The fundamental issue is a return to the purpose of education. Education is positioned and plays a central role in community life with a "linear" system and a continuous process. Education takes place throughout time and is an absolute necessity for every individual. The process begins with the growth of moral and cultural potential within the family, is processed scientifically in schools, and is then developed and instilled in the

continuity of wider society. The provision of education aims to develop all individual human potential so that life proceeds and develops according to human cultural values.

In detail and systematically, it can be explained as follows: First, the essence of education is to cultivate the spiritual, intellectual, and emotional potential of each individual, which in turn influences wider society. This means that if all individuals in society are spiritually, intellectually, and emotionally intelligent, society will function according to human cultural values in tranquility, peace, and justice. Second, education takes place throughout time, according to specific stages in a "linear-causal" manner, starting from family education, school education, and continuing continuously in various types of activities and work in community life. Education takes place in every social, political, legal, economic, cultural, and religious activity. Third, education does not take place in any environment, but only in a socio-cultural environment. This means that education only takes place within the scope of human life, with the specific goal of humanizing people according to human values. This is based on the fact that without education, humans can have a "devilish" nature. Fourth, educational activities in any environment always become "learning" activities, not "teaching" activities. This means that education as a learning activity system is responsible for facilitating the growth and development of all potential within the student (Sutriari et al., 2007).

In a broad sense, education encompasses the efforts of adults to transfer their knowledge, experience, skills, and abilities to the younger generation, as an effort to prepare them to fulfill their life functions both physically and spiritually. This understanding includes several elements in education, namely the older generation, the younger generation, and the effort to transfer something to achieve the goal of life. Due to the breadth of educational efforts, it can be said that education "encompasses all the help and guidance given to children who are not yet mature with the aim of enabling them to fulfill their duties in society" (Poerbakawatja, 1981:1257).

Education, as one of the results of human culture, causes educational activities to be inseparable from human cultural values. This means that education is a reflection of culture, where education reflects a culture that is its source. Therefore, in education, there is a transfer of cultural content aimed at perfecting the abilities of students in facing life's problems and cultural aspirations. Education and culture are a relationship between process and content. Education is the process of transmitting culture, in the sense of cultivating human beings. In other words, culture is the content (curriculum) while education is the effort to achieve that content (Titib, 2012).

Education is an intentional effort carried out by older individuals (parents and teachers) to influence others (children and students) by transferring certain values to students in order to facilitate their ability to face life's problems and achieve their life goals. The concept of education cannot be equated with the concept of teaching. Education carries a very broad meaning, encompassing all efforts to facilitate human life, while teaching is only the transfer of knowledge. The position of teaching in the educational process is only "part" of the educational activity. In other words, the scope of the concept of education is broader than the concept of teaching. This fundamental idea is primarily based on the assumption that education primarily nurtures aspects of personality such as mental attitude, morality, character, social awareness, nationalism, and so on. Teaching, on the other hand, mainly imparts specific knowledge to students" (Syam, 1983: 55).

Thus, education does not only take place formally in schools, but in all social environments. In this process, people gain insights, knowledge, and skills from others that are useful in their lives. "This process takes place throughout life and is carried out in the family, school, and society. Therefore, educational efforts are the responsibility of the family, society, and government" (Darmodiharjo, 1996).

Therefore, education is a conscious effort carried out by individuals who are responsible for the growth and development of a child so that the child can grow into an adult both physically and spiritually. Thus, an adult in this context can be seen from balanced physical and spiritual development and the ability to draw conclusions about their own problems, as well as being responsible for the burdens of life faced as a social being in society.

Similarly, in Hinduism (Sivananda, 1988), education is a matter of special concern because through religious education, it will be possible to shape individuals with noble character who can control the current wave of modernization and use the knowledge acquired in accordance with the teachings of the religion understood. Ultimately, the knowledge acquired through education can be beneficial for oneself and contribute to the progress of the nation and the existence of the country.

Putriani and Hudaidah (2021) state that education is very important in preparing the nation to live in the 21st century, characterized by rapid development. However, education and the cultivation of values are also needed to build a strong and unified nation. This is because the current challenges of life are even more difficult than before, requiring good mental resilience.

In Hinduism teachings, there are three environments or centers of education known from both the sacred Vedic texts and other scriptures, namely the family, school, and society (Sivananda, 1988). Schools in Vedic times were called Sakha or Pathasala and later became known as Asrama. Meanwhile, in the Nusantara region, ancient educational institutions were known by the term Mandala-Kadewaguruan. In Bali, in addition to the term Asrama (now called Pasraman), the term *katyàgan* is also known (from the Sanskrit word *tyàga*, which means a place to release oneself from the ties of home to learn at school), and the component that provides education (the educator) is known as "*tri kang sinangguh guru*," which means three who are called teachers (Sivananda, 1988). The three teachers are the *rupaka* teacher, who is in the household environment, namely the father and mother who give birth; the *pangajyan* teacher (from the word *adhyàya*, which means learning), who is the teacher who provides formal education in schools; and the *Wisesa* teacher, who is in authority such as government, religious leaders, or community leaders.

The educational activities in Hinduism are known as "*aguron-guron*" or "*asewakadharm*." The concept of education in Hinduism cannot be separated from the position of the Veda as the source of Hindu religious teachings. Therefore, the Veda and other Hindu scriptures serve as guidelines that guide people in their daily activities, including education. The educational process in Hinduism is based on the concept of "*Catur Asrama*" (Sivananda, 1988). *Catur Asrama* consists of four stages of life based on spiritual guidance. The first stage is *Brahmacari Asrama*, which is the period of seeking knowledge or seeking *dharma* as the purpose of life. In contemporary times, this is realized through education in the family and in formal and informal schools. The second stage is *Grehasta Asrama*, which is the stage of married life. The third stage is *Vanaprastha Asrama*, which is a stage when individuals begin to withdraw from worldly activities by secluding themselves. In contemporary times, this is the period of retirement from daily duties to enter a spiritual life. The final stage is *Sanyàsin* or *Bhiksuka*, which is a stage when a person has truly been able to release themselves from worldly attachments and fully lives to practice and spread the teachings of *dharma*, primarily dedicating themselves to spiritual life.

The formation of character is a very important goal in religious education as well as in general education. This has often been emphasized by Bung Karno (the first President of the Republic of Indonesia) as Indonesia approached its independence on August 17, 1945. Bung Karno understood the crucial role of education in shaping human character from childhood to adulthood, drawing much inspiration from the teachings of Swami

Vivekananda, as compiled in the book "The Complete Works of Vivekananda." Character formation is considered highly important, even the most important, because education is closely related to the end result of the educational process, which is the students or the next generation who are expected to reflect the values desired by parents, teachers, and society.

Regarding the goal of education to cultivate noble character, we quote the experience of Bung Karno, who at the age of 7 received education about Tattvam Asi, Advaita Vedānta, and so on:

"Saya selalu mensitir Vivekananda", kata Bung Karno. Gurunya Vivekananda namanya Ramakrishna. Ramakrishna duduk di rumahnya, di serambi muka, sedang hujan. Duduk di dalam rumahnya tidak akan kena air hujan. Dia melihat orang berjalan kehujanan. Ramakrishna yang duduk di dalam rumah menggigil kedinginan. Orang lain yang kena air hujan dia yang kedinginan. Oleh karena itu, Advaita berkata, faham kesatuan berkata: Tat Twam Asi, dia adalah aku, aku adalah dia" (Noorsena, 2000).

The translations as follows:

"I always quote Vivekananda," said Bung Karno. His teacher, Vivekananda, was named Ramakrishna. Ramakrishna sat in his house, on the front porch, while it was raining. Sitting inside the house, he would not get wet by the rain. He saw people walking in the rain. Ramakrishna, who sat inside the house, shivered from the cold. The other people who were in the rain were the ones feeling cold. Therefore, Advaita says, the understanding of unity says: Tat Twam Asi, he is me, I am him" (Noorsena, 2000).

Likewise, Bung Karno's childhood experiences were traumatized by his father's strict disciplinary education:

"Seperti pagi itu aku memanjat pohon jambu di pekarangan rumah kami dan aku menjatuhkan sarang burung. Ayah menjadi pucat karena marah, "Kalau tidak salah aku sudah mengatakan padamu supaya menyayangi binatang", ia menghardik. Aku bergoncang ketakutan. "ya Pak". "Engkau dapat menerangkan arti kata-kata: "Tat Twam Asi, Tat Twam Asi?" "Artinya dia adalah aku dan aku adalah dia; engkau adalah aku dan aku adalah engkau". "Dan apakah yang kuajarkan kepadamu bahwa ini mempunyai arti yang penting?". "Ya Pak. Maksudnya adalah Tuhan berada dalam kita semua", kataku dengan patuh. Dia memandang marah kepada pesakitannya yang masih berumur 7 tahun. "Bukankah engkau sudah ditunjuki untuk melindungi makhluk Tuhan?" "Ya Pak". "Engkau dapat mengatakan apa burung dan telur itu?" "Ciptaan Tuhan", jawabku dengan gemetar. "Tapi dia jatuh karena tidak disengaja, tidak saya sengaja". Sekalipun dengan permintaan maaf demikian bapakku tetap memukul pantatku dengan rotan. Aku seorang yang baik, akan tetapi bapak menghendaki disiplin yang keras dan cepat marah kalau aturannya tidak dituruti" (Noorsena, 2000).

The translations as follows:

"Like that morning when I climbed the guava tree in our yard and accidentally knocked down a bird's nest. My father turned pale with anger, 'If I'm not mistaken, I have told you to be kind to animals,' he scolded. I shook with fear. 'Yes, Father.' 'Can you explain the meaning of the words "Tat Twam Asi, Tat Twam Asi?" 'It means he is me and I am him; you are me and I am you.' 'And what have I taught you about the importance of this?' 'Yes, Father. It means that God is within all of us,' I obediently replied. He looked angrily at his 7-year-old son. 'Haven't you been taught to protect God's creatures?' 'Yes, Father.' 'Can you

say what the bird and the eggs are?' 'God's creation,' I replied, trembling. 'But it fell accidentally, I didn't do it on purpose.' Despite my apology, my father still beat me with a cane. I was a good child, but my father demanded strict discipline and quickly became angry if his rules were not followed" (Noorsena, 2000).

The experiences of Sukarno at the age of 7, which deeply internalized the teachings of Vedānta, the essence of the Veda scriptures contained in various Upanishad books, colored and shaped Sukarno's outlook on life and his later struggles. Sukarno's parents succeeded in shaping the character of young Sukarno, which we can see in his invaluable contributions to the Indonesian nation. Therefore, education is not just about school, but it is integrated into a child's life and environment. The environment has a strong influence on a child. A person who grows up in a negative environment will be relatively quick to be influenced, unless they have remarkable resilience. Similarly, there is a tendency for children raised in a positive environment to emulate the goodness they see and are taught by society, even though there may be room for negative influences to develop.

3.3 Yajña as the educational foundation for Building Superior Humans

In Hindu civilization, education should be based on the concept of Cakra Yajña, which represents a continuous cycle of life. The primary and early childhood education centers are the first and foremost educational centers, followed by formal schooling from elementary to higher education. Within the family, efforts should be made to provide effective moral and character education. Further efforts should focus on realizing schools that are founded on Yajña as a manifestation of Dharma.

Bali, as one of the provinces in Indonesia, should strive to be a pioneer in implementing education based on the concept of Cakra Yajña. This requires a significant shift in educational thinking. It's not about teachers and educators not being paid (Nandika, 2007), but rather about working with the spirit of Yajña or sacred offering. However, the reality shows us that human resource development through education has not yet yielded satisfactory results. The government is always faced with limitations, resulting in insufficient allocation of education funds. Additionally, various budgetary deviations, aid, and subsidies continue to occur. The community's commitment to contribute to the development of quality human resources through education is still far from ideal.

The spirit and essence of Hindu education in the form of pasraman, asram, gurukula, and mandala-kadewaguruan all emphasize education as a form of Yajña to build human excellence. The excellence referred to includes having high intelligence and analytical skills, the ability to think critically, as well as the demand for expertise in the 21st century. It also involves having a compassionate heart and the ability to manage emotions, as well as possessing competencies and skills that enable individuals to create and contribute. Hinduism teaches that education should build literate, intelligent, excellent, and competent individuals.

If education can return to the concept of offering, with students making their learning process a form of Yajña, and teachers and educators also embracing it as Yajña, then progress in the field of education will be easily achieved. However, this requires sincerity from all parties to build a good and excellent education system. Educational institutions, teachers, parents, communities, governments, and private entities must work together to build a spirit and system of education that is good and excellent.

4. Conclusions

According to the Vedas, the philosophical background of education is to improve the quality of life of "manava" (humankind) and their lives to become "madhava", for instance human beings who have gentleness, compassion and wisdom, not otherwise "manava" falls into

"danava-danava", such humans with giant characters, greed, envy and various other bad traits. In relation to Indonesia's education, several things can be implemented; firstly is developing education on morality, honesty, compassion, respect for others and all good attitudes. In relation to a pluralistic society, we should be able to introduce militancy in religious life to "follow Dharma, tar wimukha ring Dharma sadhana", for example learning from experience to consistently defend the religion.

Education is a continuous process in a 'linear' system, and has an important role in people's lives. Everyone has the right to education that lasts throughout the ages. After moral and cultural potential develops in the family, this potential develops and is embedded in the life of society as a whole at school. Education occurs in all social settings, not just at school. People gain insight, knowledge, and skills from others that they can use in their lives.

In Bali, if Hindus truly realise the teachings of Yajña, in particular Manusa Yajña, gaps in education should be addressed. Herefore, Yajña is understood as a ritual ceremony and there seems to be a tendency to get bigger each day and seem increasingly difficult to carry out. Manusa Yajña should also make sacrifices for fellow humans, including advancing the world of education.

Acknowledgement

Thank you to the Council of experts and educational figures in Bali for their contribution in formulating the flow of this research.

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