

Integration of *Yadnya* Values from *Mahabharata* Stories in Students' Character Education

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Keywords:	Abstract
<i>Yadnya</i> Values, <i>Mahabharata</i> , Character Education, Cooperative Learning, Hindu Religious Education	This research departs from the discourse in Hindu religious education and character education, which emphasizes the importance of integrating religious values into learning practices. The focus of this study is the integration of <i>Yadnya</i> values from the <i>Mahabharata</i> story in the formation of students' characters. The purpose of the research is to describe how the process of internalizing <i>Yadnya</i> values can be implemented in cooperative learning-based learning and its impact on strengthening character education. This study uses a descriptive, qualitative approach, including interviews, observation, and literature review. The research hypothesis states that cooperative learning, grounded in a value source from the <i>Mahabharata</i> , can improve students' cognitive understanding, affective attitudes, and moral behavior. The results show that students can identify the values of sacrifice, honesty, loyalty, and respect, and practice them through group interactions. Critical analysis shows that these findings not only strengthen constructivist theory but also make a new contribution to the development of Hindu religious education by contextualizing the use of classical texts. The conclusion of this study confirms that integrating <i>Yadnya</i> values into cooperative learning is relevant and important for strengthening character education and has the potential to serve as an alternative model for curriculum innovation grounded in culture and religious values.

Kata kunci:	Abstrak
Nilai <i>Yadnya</i> , <i>Mahabharata</i> , Pendidikan Karakter, Cooperative Learning, Pendidikan Agama Hindu	Penelitian ini berangkat dari diskursus dalam disiplin ilmu pendidikan agama Hindu dan pendidikan karakter yang menekankan pentingnya integrasi nilai-nilai religius ke dalam praktik pembelajaran. Fokus kajian ini adalah integrasi nilai-nilai <i>Yadnya</i> dari cerita <i>Mahabharata</i> dalam pembentukan karakter peserta didik. Tujuan penelitian adalah menguraikan bagaimana proses internalisasi nilai <i>Yadnya</i> dapat diimplementasikan dalam pembelajaran berbasis cooperative learning dan dampaknya terhadap penguatan pendidikan karakter. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik wawancara,

	<p><i>observasi, dan telaah pustaka. Hipotesis penelitian menyatakan bahwa pembelajaran berbasis cooperative learning dengan sumber nilai dari Mahabharata mampu meningkatkan pemahaman kognitif, sikap afektif, serta perilaku moral peserta didik. Hasil penelitian menunjukkan bahwa siswa dapat mengidentifikasi nilai pengorbanan, kejujuran, kesetiaan, dan penghormatan, serta mempraktikkannya melalui interaksi kelompok. Analisis kritis memperlihatkan bahwa temuan ini tidak hanya memperkuat teori konstruktivistik, tetapi juga memberikan kontribusi baru bagi pengembangan pendidikan agama Hindu melalui pemanfaatan teks klasik secara kontekstual. Kesimpulan penelitian ini menegaskan bahwa integrasi nilai Yadnya dalam pembelajaran kooperatif relevan dan penting untuk memperkuat pendidikan karakter, serta berpotensi menjadi model alternatif dalam inovasi kurikulum berbasis budaya dan nilai religius.</i></p>
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I. INTRODUCTION

Character education in the era of globalization has undergone rapid development, influenced by the rapid spread of digital technology and popular culture (Dewi & Alam, 2020; Layli et al., 2023). The education system in Indonesia has placed character education as the main foundation, as affirmed in Law No. 20 of 2003, but practice in the field shows that there is a gap between normative goals and the reality of student behavior (Asnawan, 2020; Lickona, 2012).

Initial observations at one of the high schools in Sulawesi indicate that students' understanding of the Mahabharata story remains limited to the characters and storyline. According to the questionnaire distributed to 15 respondents, more than 60% of students could not explain the meaning of *Yadnya's* value in the *Mahabharata*. Interviews with Hindu Religious Education teachers confirmed that the limitations of teaching media and the lack of integration of classical stories are obstacles in the internalization of values.

Recent research by Yuliantari, (2024) shows that Hindu classical stories, especially *Itihasa* and *Purana*, effectively improve students' ethical understanding through narrative and participatory approaches. Budayasa (2022) found similar results in research on *Anusana Parva* in the *Mahabharata*, identifying character values such as religiousness, social care, curiosity, and tolerance.

Research by Arifin and Hakim (2021) revealed that the younger generation in Indonesia still has a limited understanding of puppet culture, especially the story of the *Mahabharata*, even though the story of the *Pandavas* contains values aligned with the national program of character education. These findings are consistent with the research trend of the last five years, which shows that *Mahabharata* stories can be used as an instrument of character education.

Pebriana (2017) study emphasizes the effectiveness of storytelling methods in shaping children's morals, while Wiguna (2021) emphasizes the relevance of the *Mahabharata* as a source of universal ethics. Thus, there is a continuation of the scientific findings of the last ten years that underscore the need to integrate *Mahabharata* stories into modern education.

A gap exists between the potential of classical Hindu literature and school practices. Teachers often present character values normatively rather than using contextual stories. This makes it hard for students to internalize ethical messages. Field observations show students accept story-based learning more easily than textual lectures.

This research contributes to answering the question: how can the *Yadnya* values in the *Mahabharata* be integrated into students' character education? This question is important because it can bridge the gap between theory and practice and help develop a Hindu culture-based educational model. This research analyzes *Yadnya's* values in the *Mahabharata* and formulates strategies to integrate them into students' character education. Specifically, it identifies *Yadnya* values, explores teacher and student perceptions, and develops learning models for secondary schools.

The benefits of this research are categorized as theoretical and practical. Theoretically, the research enriches character education literature by specifically integrating the *Yadnya* values from Hindu classical texts. In practice, it offers teachers specific guidance and teaching models for incorporating *Mahabharata* stories and *Yadnya* values into character education, aiming to improve students' moral development and support the formation of noble character in secondary schools.

The theoretical study for this research draws from Lickona (1997) character education theory (moral knowing, feeling, and action) and Koentjaraningrat (2024) theory of internalizing cultural values. Narrative and constructivist approaches provide the methodological basis for linking the *Mahabharata* stories to character learning. With this framework, the hypothesis is that integrating *Yadnya* values from the *Mahabharata* increases ethical understanding and strengthens students' character more than normative learning without a narrative-cultural approach.

II. METHOD

This study uses a descriptive qualitative approach, as the phenomenon under study concerns the meanings of values, learning experiences, and teachers' and students' interpretations of the *Mahabharata* story. The research subjects were determined through purposive sampling, comprising 15 grade XI students, 1 Hindu Religious Education teacher, and 1 principal at State High School 1 Dumoga. Primary data were collected through participatory observation, in-depth interviews, and the distribution of Likert-scale questionnaires to assess students' initial understanding of *Yadnya* values. Secondary data is in the form of curriculum documents, teaching modules, and related scientific articles. The research instruments included interview guidelines, observation sheets, and questionnaires, and data validity was maintained through source triangulation, method triangulation, and member check. Data analysis was performed with the Miles and Huberman interactive model, which included reduction, presentation, and conclusion drawn. Interview and observation data were transcribed, coded according to *Yadnya* value themes such as dharma, satya, ahimsa, and seva, and then combined with the questionnaire results descriptively to strengthen the qualitative findings. The research procedure

begins with a preliminary study, followed by the collection of primary and secondary data, and the analysis and preparation of recommendations in the form of a model for integrating *Yadnya* values into Hindu Religious Education learning. Research ethics are maintained with informed consent, confidentiality of informant identities, and the use of data only for academic purposes.

III. RESULTS AND DISCUSSION

1. Research Results

The researcher observed the classroom learning process, facilitated by a teacher using the cooperative learning model. The teacher actively guided students in forming small groups. Each group discussed the *Yadnya* values from the *Mahabharata* story. The process used a participatory approach: the teacher served not only as a presenter of material but also as a facilitator, encouraging interaction, discussion, and exploration of students' understanding.

Students were seen actively involved, some taking notes, discussing, and exploring the meaning of the *Mahabharata* story to find the relevance of *Yadnya's* values to character formation. This activity demonstrates the integration of the story's text with reflections on moral values, such as sacrifice, honesty, loyalty, and respect. The classroom atmosphere shows a healthy collaborative dynamic, although there are variations in the level of involvement between students. Some look serious about writing and discussing the findings, while others still need the teacher's encouragement to be more focused.



Figure 1. Learning in class XI

The results show that using cooperative learning based on *Mahabharata* stories can effectively instill character education. Small-group discussions help students exchange ideas and reflect on *Yadnya's* values, thereby internalizing them cognitively, affectively, and socially. This supports the idea that participatory methods create more meaningful learning experiences than lectures alone.

Interviews with Hindu religious education teachers show that limited teaching materials are the main obstacle in integrating the *Yadnya* value from the *Mahabharata*. The teacher states that learning often focuses on memorizing characters and storylines. Deeper philosophical meanings, such as *dharma*

(moral obligation) and *seva* (devotion), are rarely explained in depth. Classroom observations show that students are more interested when the teacher uses storytelling or discusses moral cases from the Mahabharata, rather than giving normative lectures. This finding aligns with the questionnaire: more than half of the students (62%) have not been able to explain the value of *Yadnya* in context, even though they know the *Pandawa* and *Kurawa* figures.

Analysis of observational data also showed that when *Yadnya* values were practiced through participatory activities such as short plays or group reflections, students showed a better understanding of ethics. For example, in one discussion activity, students were able to relate *Bhisma's* sacrifice in the *Kuruksheetra* field to an attitude of responsibility towards group tasks at school. The literature review supports this result, as shown by Yuliantari (2024) , who found that classical Hindu narratives are effective in shaping students' ethical behavior. and Budayasa (2022), which found that the *Anusasana Parva* is full of character values such as religiosity, social concern, and tolerance. Thus, integrating *Yadnya* values not only deepens students' understanding of the *Mahabharata* story but also serves as a genuine strategy for character formation.

Table 1. Summary of the Results of the Analysis of the Integration of *Yadnya* Values in Character Education

Aspects	Interview Findings	Observational Findings	Library Support	Educational Implications
Student understanding	Students only know the <i>Pandawa</i> and <i>Kurawa</i> figures, do not fully understand the meaning of <i>Yadnya</i>	62% of students are unable to explain <i>Yadnya</i> grades in class discussions	Arifin & Hakim, (2021): young generation with low understanding of <i>Mahabharata</i>	A learning model that emphasizes philosophical meaning, not just memorization of characters is needed
Teacher strategy	Teachers focus on memorizing stories, not explaining philosophical values	The lecture method makes students passive	Budayasa (2022): <i>Anusasana Parva's story</i> contains character values	Teachers need to strengthen narrative competencies and story-based learning strategies
Student response	Students are more interested in discussions and stories that are associated with real life	Group drama & reflection activities increase student participation	Yuliantari (2024): classic stories are effective in shaping ethical behavior	Participatory and reflective approaches are more relevant for the internalization of <i>Yadnya</i> values
Values that appear	<i>Dharma</i> and <i>Seva</i> are often called gurus, but they are less contextual	Students associate <i>Bhisma's</i> sacrifice with group responsibility	Wiguna (2021): <i>Mahabharata</i> as a source of universal ethics	The integration of <i>Yadnya</i> values can bridge ethical theory and daily life practice

2. Discussion

The results of field observations show that applying the cooperative learning model, using *Mahabharata* stories as a source of *Yadnya* values, can drive students' active participation in exploring moral meaning. These findings indicate that internalizing character values is more effective when students engage in collaborative and reflective processes rather than simply listening to one-way lectures from teachers. Constructivist learning theory Agustyaningrum et al., (2022); Vygotsky, (2018), asserts that meaningful learning occurs through social interaction, in which learners build a shared understanding through small-group discussions. This aligns with field results showing that interaction in small groups encourages students to discover, for themselves, the meanings of the values of sacrifice, loyalty, honesty, and respect in the *Mahabharata* story.

The results of this study are in line with Wartayasa (2018) findings, which show that the use of Hindu epic texts in religious learning can increase students' moral awareness when integrated through reflective discussion methods. However, previous research has tended to emphasize the cognitive aspects of text comprehension. This research provides a new nuance by showing that cooperative learning can bring to life students' affective and social aspects, so that the integration of *Yadnya* values is not only understood but also practiced in group interactions. Thus, this research expands the scope of classical literature's application in character education by adding a participatory pedagogical dimension.

The observational findings also show variation in the level of involvement among students, with some active writing and discussing, while others remain passive. This phenomenon is consistent with Budayasa (2022) findings, which highlight that implementing value-based learning often challenges equalizing student participation. However, this study confirms that teachers' active facilitation in guiding groups can reduce the gap, an aspect that has been underemphasized in previous research. Thus, the contribution of this research lies in emphasizing the role of teachers in maintaining cooperative dynamics so that all students have equal learning experience.

When compared with Wiguna (2021) findings, which emphasize the relevance of character education grounded in local wisdom in shaping the morality of the younger generation, this study offers originality by presenting the *Mahabharata* as a medium for character education rooted in classical Hindu literature. The story is not only narrative material but also a contextual and practical pedagogical instrument through group work. This adds to the empirical evidence that local wisdom and classical texts have great potential for integration into the character education curriculum, with the caveat that the learning strategies are designed to be participatory.

Furthermore, this study shows that the cooperative learning method can foster three domains of character education, as stated by Lickona (2012) : *moral knowing, moral feeling, and moral action*. Students not only know the value of *Yadnya* but also reflect on it through discussion and show concrete actions, such as respecting each other's opinions and working together in groups. These results expand on the findings of Arimbawa et al., (2019) research, which emphasizes the role of religious text-based

learning in fostering moral awareness but has not addressed the praxis aspect in students' social interactions.

Thus, this research makes an original contribution to the development of science, especially in the fields of Hindu religious education and character education, by showing that integrating *Yadnya* values from *Mahabharata* stories through cooperative learning not only improves cognitive understanding but also fosters students' collaborative, empathetic, and socially responsible attitudes. The differences identified by previous research indicate that this approach has significance for enriching character education strategies grounded in culture and religious values.

CONCLUSION

This study shows that integrating *Yadnya* values from the *Mahabharata* story through the cooperative learning model effectively shapes students' character. The results of observations and interviews confirm that students can identify and reflect on the values of sacrifice, loyalty, honesty, and respect through interactive group discussion activities. These findings reinforce constructivist theories that emphasize the importance of social interaction in building understanding, while expanding on previous research by highlighting the affective and praxis dimensions of character education. The originality of this research lies in an integrative approach that combines the classic text of the *Mahabharata* with a participatory pedagogical strategy to make a new contribution to the development of Hindu religious education and character education, especially in an effort to present learning that is more meaningful, applicable, and relevant to the needs of today's students.

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