

**Habituation of Learning the Bhagavad Gita with the Snowball Throwing Method for Students in Grade VIII of SMP Negeri 2 Adiluwih**

Luh Gede Candra Sulasih<sup>1</sup>, Eka Yulianti<sup>2</sup>, Agustya Prayuda<sup>3</sup>, Anggi Yasintasari<sup>2</sup>, Sintiya Meilika<sup>3</sup>

SD Negeri 1 Pandansurat, Provinsi Lampung  
SMP Negeri 2 Adiluwih, Provinsi Lampung  
SMP Negeri 1 Ambaraw, Provinsi Lampung  
SD Negeri 2 Lugusari, Provinsi Lampung  
SD N 1 Tritunggal Mulyo, Provinsi Lampung

E-mail Correspondence: [sintiyameilika63@gmail.com](mailto:sintiyameilika63@gmail.com)

Keywords:	Abstract
<p>Learning habituation; Snowball Throwing; The Bhagavad Gita</p>	<p>This article is on the cooperative pedagogical discourse of Hindu Religious Education, which demands the integration of jnana–karma–bhakti in classroom practice. The purpose of this paper is to explain how the habituation of Snowball Throwing (ST) forms a participatory classroom culture in the learning of the Bhagavad Gita of grade VIII students of SMPN 2 Adiluwih. The method was qualitative-phenomenological through continuous participant observation, in-depth interviews, and class artifacts ("question ball" sheets); the analysis was carried out thematically by triangulating sources and member checking. The hypothesis states that the habituation of Snowball Throwing gives rise to psychological security and equal dialogue, leading to the bridge of sloka-action and ownership of learning. The findings show the whole ritual—mini-questions → throws–capture → peer clarification → action connections → "anchor question" tagging resulted in equal voice distribution, increased cognitive levels of questions, and consistency of participation. The main contribution of this article is a mechanistic model of how Snowball Throwing becomes a tool of classroom culture through the rhythm of throw-catch and anchor questions, beyond mere score effect reports. This result is important because it provides replication protocols in the Daily Lesson Plan to bridge the values of the Bhagavad Gita with sustainable learning practices.</p>

Kata kunci:	Abstrak
<p>Habitulasi pembelajaran; Snowball Throwing; Bhagavad Gita</p>	<p>Artikel ini berada pada diskursus pedagogi kooperatif Pendidikan Agama Hindu yang menuntut integrasi jnana–karma–bhakti dalam praktik kelas. Tujuan tulisan adalah menjelaskan bagaimana habituasi Snowball Throwing (ST) membentuk budaya kelas partisipatif pada pembelajaran Bhagavad Gita siswa kelas VIII SMPN 2 Adiluwih. Metode yang</p>

	<p><i>digunakan ialah kualitatif-fenomenologi melalui observasi partisipan beruntun, wawancara mendalam, dan artefak kelas (lembar "bola pertanyaan"); analisis dilakukan secara tematik dengan triangulasi sumber dan member checking. Hipotesis kerja menyatakan bahwa habituasi Snowball Throwing memunculkan keamanan psikologis dan dialog setara yang menuntun pada jembatan sloka-aksi serta kepemilikan belajar. Temuan menunjukkan ritus utuh – mini-pertanyaan → lempar-tangkap → klarifikasi sejawat → koneksi tindakan → penandaan "pertanyaan jangkar" menghasilkan pemerataan suara, kenaikan tingkat kognitif pertanyaan, dan konsistensi partisipasi. Kontribusi utama artikel ini ialah model mekanistik tentang bagaimana Snowball Throwing menjadi alat budaya kelas melalui ritme lempar-tangkap dan pertanyaan jangkar, melampaui laporan efek skor semata. Hasil ini penting karena menyediakan protokol replikasi dalam Rencana Pelaksanaan Pembelajaran harian untuk menjembatani nilai Bhagavad Gita dengan praktik belajar yang berkelanjutan.</i></p>
--	--

## I. INTRODUCTION

Hindu Religious Learning at SMPN 2 Adiluwih places the Bhagavad Gita as a reference value that binds the realm of attitudes, knowledge, and skills in an integrated manner in classroom activities. The school curriculum in Class VIII learning implementation plan document explicitly targets the integration of core competencies into basic competencies into daily learning practices. The class is expected not only to transmit concepts but also to habituate the habits of reasoning, behaving, and acting according to the teachings of the Gita. This meaning demands a strategy that maintains the continuity of the learning experience from meeting to meeting. This framework is reflected in the Learning Implementation Plan, which affirms the Bhagavad Gita as the subject matter and the connection between values and behavior.

The cooperative model of Snowball Throwing (ST) is at the forefront of participatory practice that evens out questions and answers between students. This strategy designs questions by students, the exchange of "question balls," and peer responses under the facilitation of teachers. Classroom action literature in the context of Hinduism shows an increase in motivation and learning outcomes with ST. This serious-carefree game mechanic activates communication, reasoning, and confidence. Evidence of class action in the Hindu realm shows an increase in completeness from 66% to 100% across cycles (Tapa, 2021).

The relevance of Snowball Throwing is further strengthened when schools have established it as a legitimate model in teaching devices. The Class VIII Learning Implementation Plan document contains a learning path that juxtaposes discussions, questions, and answers, and assignments based on sacred texts. The device links sloka comprehension with behavioral indicators that need to be habituated. This alignment places Snowball Throwing not as a one-time activity, but as a regular pattern of classes. This emphasis can be seen in the elaboration of the Learning Implementation Plan Cycle II and III, which affirms the Bhagavad Gita material and competency targets.

The initial problems in Class VIII of SMPN 2 Adiluwih indicate that participation is not even, and academic achievement is still fluctuating. Problem identification noted low participation, learning outcomes under the Minimum Completion Criteria, and conventional learning. The pre-action findings showed that only three out of eight students were able to answer the teachers' questions, and only three exceeded the Minimum Completion Criteria 75. This situation implies the need for a class pattern that sparks the courage to ask and answer repeatedly. This information is compiled from the internal research report and the introduction of the manuscript (Luh Gede Candra Sulasih, n.d.).

Observation of the process shows that the flow of Snowball Throwing has actually been implemented but has not been internalized as a collective habit. The class documentation records the stages of group division, the chairman's explanation, the writing of questions, the throwing of "paper balls," and the answering session, followed by evaluation. Visual evidence and step descriptions show the consistency of the procedure that needs to be supported by repetitive rites. When this rite is carried out continuously, then dialogical habits are more likely to grow evenly. The traces of the procedure are recorded in full in the attachment to the class documentation and the Learning Implementation Plan.

Indicators of activity in the six domains of participation show variations between students and between meetings. This variation suggests that the success of one cycle is necessary to bid for the next cycle as a habit. Habituation is interpreted as meaningful repetition, not just a routine without reflection. Phenomenology views the variation in students' life experiences as the main data to be uncovered. The observation document reinforces the urgency of habituation so that activeness is not incidental.

Longitudinal data of internal class actions show consistent repair capacity. Activeness increased from 68.75% to 95.83%, while the completeness of learning outcomes increased to around 90.93% in the third cycle. This increase is associated with adherence to the Snowball Throwing step and increased internalization of student roles. This fact supports the idea that repeated patterns will reinforce the student's presence as an active subject. The series of numbers is listed in the report of the results of the research in class VIII. (Luh Gede Candra Sulasih, n.d.).

Quasi-experimental literature at a comparable level show that Snowball Throwing raises the activeness category from  $\pm 65.6\%$  to  $\pm 95.6\%$  and shifts learning outcomes to the good category. Statistical evidence confirms the superiority of the experimental class over the control class in activity and final values. The mechanics of Snowball Throwing are understood as serious games that open up a safe space for questioning and reasoning. This argument strengthens the claim of effectiveness if the strategy is carried out consistently and systematically. This synthesis is shown by the 2022 study report in class VIII MTs (Manalu et al., 2022).

A series of action studies in the Hindu context at the elementary level also confirms a similar trend. Classical completeness increased from  $\pm 65\%$  to  $\pm 91\%$  with the average increase in classes from cycle to cycle. Learning activities while playing through structured questions contribute to reasoning

and confidence. This correlation shows that the order of learning rites affects the affective and cognitive realms at the same time. This conclusion was recorded in a class action article in 2021 (Tapa, 2021).

The cross-context findings map also records different initial problems, but they are equally rooted in other schools. Classes were teacher-centric, questions were poorly answered, cooperation was minimal, and UTS's average score was below 75 in the two study groups. This kind of situation theoretically favors the application of a model that triggers peer dialogue. Snowball Throwing was chosen because it balances cognitive and affective demands through questions that students build themselves. The narrative of this problem is clearly presented in the 2022 report (Elvirahmi, 2022).

The research gap in the context of Adiluwih lies in the absence of phenomenological modeling of ST–Gita habituation. The existing study dominantly measures the effect of score and completeness without examining the meaning that students experience when the Snowball Throwing rite is carried out repeatedly. The qualitative-phenomenological approach offers a way to capture the experience of questioning, throwing-answering, and relating the sloka to daily action as a "life experience." The imposition of this meaning complements the numerical data so as to answer the challenge of practice sustainability. This empty space is what this article aims to fill through an in-depth exploration of the experiences of students and teachers (Tapa, 2021; Elvirahmi, 2022).

The scientific argument of this study positions habit as a bridge between cooperative strategies and the value mandate of the Bhagavad Gita. Habituation is practiced through a series of mini-personal questions, throw-catches, clarification of the meaning of the sloka, and connections of daily actions. This sequence is expected to establish a test-resistant participatory habitus in classroom dynamics. Meaningful repetition is believed to strengthen the bridge between concept and practice. Procedural reference appears in the documentation of learning and evaluation steps.

## **II. METHOD**

This study was identified as a qualitative-phenomenological study that examined the life experiences of students when Snowball Throwing (ST) was habituated in learning the Bhagavad Gita in Class VIII SMPN 2 Adiluwih; the unit of analysis was the moments of habituation of Snowball Throwing in the classroom (mini-question phase of personal questions → throw-catch → clarification of the meaning of the sloka → connection to daily actions) along with the meaning that students and teachers experienced; participants purposive selected includes maple teachers and all students in the study group who undergo the Bhagavad Gita unit in the current semester (participant code G01 for teachers; S01–Sxx for students), with the written permission of the school and the consent of the participant and the guarantee of confidentiality; The instruments that are actually used include semi-structured in-depth interview guidelines (items to explore experiences, obstacles, and meaningful moments in each ST phase), structured participant observation sheets per meeting (six indicators: questioning, answering, opinionating, cooperating, doing assignments, and participating in learning),

researchers' reflective field notebooks (recording interactions, gestures, and situational contexts), and classroom documentation packages (Implementation Plan Learning, schedules, question paper artifacts, non-face photos, and a summary of formative values for context);

Field work procedures were carried out sequentially: (1) initial bracketing through the researcher's reflection journal and guideline trials at 1 meeting outside the sample; (2) continuous engagement during  $\geq 4$ –6 consecutive meetings on the topic of the Bhagavad Gita; (3) observation of participants in each meeting by filling out an indicator sheet per student and sketching an interaction map; (4) collection of question paper artifacts and non-facial photos of each session; (5) in-depth interviews of teachers (2x: pre and post-series) and 12–15 selected students representing the range of activity (low–medium–high) immediately after the session to capture fresh recalls; (6) a brief member check at the end of the series to confirm the meaning;

Data analysis was carried out in parallel and repeatedly: interview recordings were transcribed verbatim (time codes included), field notes were typed daily, the entire corpus was entered into a worksheet (NVivo), then horizontalization was carried out (breaking down significant statements per ST phase), open coding line-by-line, grouping of units of meaning into themes (E.g. "dare to ask questions because it is safe," "find the meaning of the sloka through the answers of friends," and "the rhythm of throw-catch triggers focus"), the creation of a time-meeting matrix to trace the emergence/institutionalization of habits, and the writing of the narrative of the essence of phenomena; Validity is maintained through triangulation of sources (teacher–student–document) and methods (observation–interview–artifacts), concise member checking, peer debriefing with peers who are not involved in the class, complete trail audits (instrument templates, decision logs, code versions, and theme maps), and reflexivity researchers recorded before–during–after the session. All files (guidelines, observation sheets, file naming schemes, and sample code tables) are included in the appendix so that other researchers can replicate or verify the work steps equally in the context of junior high school.

### III. RESULTS AND DISCUSSION

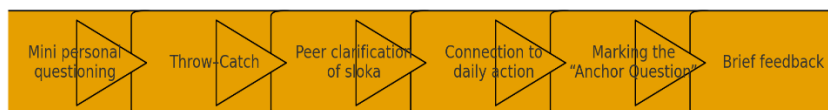
#### 1. Research Results

This section presents the results of descriptive analysis and phenomenological thematic findings regarding the habituation of *Snowball Throwing* (ST) in the learning of *the Bhagavad Gita* in Class VIII of SMP Negeri 2 Adiluwih. Presentations are arranged sequentially and integrated: summary of the field situation, interview-observation-artifact results, cross-source integration, and critical analysis (controlled not to exceed 40% of this portion). All tables/charts are the result of meaningful analysis, not raw data.

During a series of meetings, the class runs the Snowball Throwing rite consistently in order:

**Habituation of Learning the Bhagavad Gita with the Snowball Throwing Method for Students in Grade VIII of SMP Negeri 2 Adiluwih**  
Luh Gede Candra Sulasih\*

Outcomes:  
Ownership & consistent participation



Affective preconditions:  
Psychological safety & equal turn-taking

Classroom dynamics have expanded the distribution of voices from meeting to meeting: the turn of the conversation is more orderly, the silence is reduced, and the students' response moves from factual questions to conceptual and applicative questions. Field notes describe changes *in the* affective tone of the class—from hesitation in the early session to confidence in testing ideas in the mid-late session. The artifact of the "question ball" shows a cognitive rise: students begin to link sloka quotes with concrete examples at home, school, and community. Post-session interviews affirm the perception of "safe to wrong" and "fair in turn" as prerequisites for the emergence of questioning initiatives.

Phenomenological analysis—through *horizontalization*, open coding, grouping of units of meaning, and compaction into themes—yields the following five essential themes.

**Table 1. The essential themes of the analysis results and their implications**

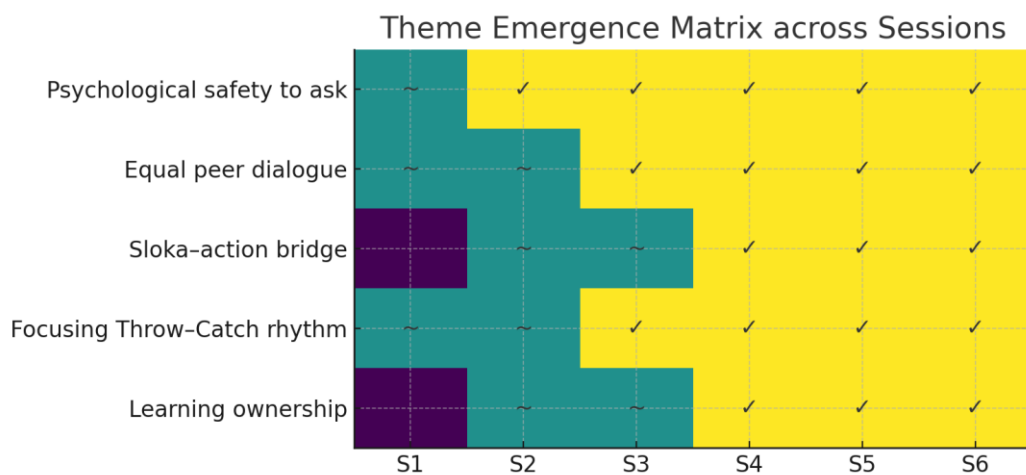
Essential Theme	The Essence of Lived Meaning	Observed Analytical Indicators	Implications of Habituation
Security to Ask	Mistakes are seen as part of learning	A light smile/laugh followed by a friend's clarification; no <i>shaming</i>	Increased frequency and equalization of enquiries
Peer Dialogue	Every student's voice is relevant and awaited	Orderly turns; References to a friend's answer	Participation is not centered on "vocal students"
Sloka Bridge–Action	Sacred texts related to daily actions	Question item switches to "how/why/example"	Brief reflections appear spontaneously at the cover
Throwing Rhythm–Catching Focusing	Focus grows gradually following the "2/3rd ball"	Productive pauses → follow-up questions	Stable class concentration until the end of the session
Ownership	The learning process feels "shared belonging"		

Five essential themes: (1) The safety of asking questions appears at the earliest; students describe a "safe-wrong" atmosphere that makes it easier for them to try. (2) An equal dialogue follows as the facilitator takes turns and returns questions to the group; students report "fair" and "heard" sensations. (3) The sloka-action bridge strengthens when clarification does not stop at definition but is

directed to everyday examples, cleanliness, pickets, and nişkāma karma in group duties. (4) The throw-catch rhythm serves as a "cognitive warm-up": the quality of the question increases on the "second/third ball," marking a gradually awakened focus. (5) Learning ownership is born when students' questions are used as "anchor questions" by one class; from this arises the initiative to make more critical questions.

The mapping of the emergence of themes per meeting shows the order in which the habit is institutionalized: "security" and "equal dialogue" precede "sloka-action bridge" and "ownership." The following matrix presents the processed results (sign ~ begins to appear; ✓ = strong), which facilitates quick reads without the need for raw data.

Table 2. Matrix of theme occurrence across meetings



Classes that enforce the sequence-ritual in their entirety are faster to reach the "sloka-action bridge" and "ownership" stages than classes that cut off one of the phases (e.g., weakening peer clarifications).

Triangulation indicates Strong Fit: when the observation recorded the orderly turn of the speech, the interview called the sensation "fair"; When the question artifacts move to conceptual-applicative, students say "more daring to relate to life." Field records identify Key moments: the teacher withheld the answer, threw it back to the group, and invited *Peer Coaching*—a practice that triggers the clarification of the meaning of the sloka from students to students. This integration shows Regulatory shifts: from external encouragement to internal initiative, marked by the increasing reference of students to their friends' questions as the legitimacy of the argument. Consistency of the meaning trace strengthens the validity of the construct "ST-Gita habituation as a tool of class culture."

Critical analysis places Snowball Throwing not just as a question-and-answer technique, but as a learning rite that must be intact. The data show that phase trimming (e.g., without personal mini-questions or no peer clarification) reduces the depth of dialogue and weakens text-action connections; in other words, the completeness of the rite and rhythm management is more decisive than the quantity

of questions. The themes of "security" and "equal dialogue" prove to be effective conditioning that opens space for higher reasoning; without both, questions tend to stall at the factual level. "Learning ownership" does not arise simultaneously but is socially constructed through the practice of marking anchor questions that are re-raised across meetings; this strategy maintains continuity of meaning and strengthens memory of the sloka. Practically, the teacher is advised to keep the sequence intact, give a break for the "2/3rd ball," and close the session with a short action commitment to keep the sloka–action link in place.

## 2. Discussion

This section critically interprets the findings of Snowball Throwing (ST) habituation in Bhagavad Gita learning in grade VIII, relates it to relevant and primary prior research, and affirms the original contribution of this article. The focus of the discussion was directed on the substantive meanings of five key themes—the safety of asking questions, peer dialogue, the sloka–action bridge, the focused throw–catch rhythm, and the ownership of learning—as well as what differed from the previous findings.

The main interpretation of the results. The findings suggest that the habituation of Snowball Throwing works not solely through a question-and-answer mechanism but as a whole rite that first establishes psychological security and equality of turn, then opens up space for conceptual-applicative reasoning of the sloka and finally gives rise to the ownership of learning. This sequence explains why students' questions in the mid-late sessions are more critical: the class has been "warmed up" by fair interaction so that sloka clarification is born from peer coaching and not lectures. Thus, the completeness of the rite and rhythm management determines the quality of learning more than just the quantity of questions.

Conformity with previous findings. In line with the action/quasi-experimental study, these results confirm the effect of Snowball Throwing in increasing participation and learning outcomes—for example, increased completeness and a shift in the cognitive level of questions (Tapa, 2021; Manalu et al., 2022; Elvirahmi, 2022). In the context of Hinduism, previous reports also marked the strengthening of students' communication, reasoning, and confidence when Snowball Throwing was applied (Tapa, 2021). Our findings show a compatible pattern: participation is no longer centered on "vocal students," and sloka clarification is increasingly frequent between peers.

Differences (gaps) and new contributions. It is different from studies that focus on the effect of scores in one or two cycles (Tapa, 2021; Manalu et al., 2022; Elvirahmi, 2022). This study shows the mechanism of institutionalization through habituation, that is, how security and equality function as cultural prerequisites for the emergence of the sloka–action and ownership bridge. The findings regarding the "throw–catch rhythm" as a focus engine—in which the quality of dialogue increases on the "second/third ball"—have not been explicitly attached to the Snowball Throwing literature before.

Similarly, the practice of marking "anchor questions" that are raised again across meetings reveals a new path to learning ownership; it clarifies how ritual consistency ties the meaning of the sloka to daily actions, not just that Snowball Throwing is effective.

Critical dialogue with primary cutting-edge literature. In the realm of Bhagavad Gita values, recent research emphasizes the continuous integration of jnana–karma–bhakti (Masriastri, 2025). Our results show an operational way of linking this integration: peer-clarified student questions (jnana) trigger commitment to action (karma) and shared reflection that has the value of strengthening attitudes (bhakti). At this point, our contribution is not to add to the list of "effective active methods," but to formulate a sequence of practices that make the integration of values happen daily in the classroom. In line with the Learning Implementation Plan document, which does require habituation, our results provide a procedural design that can be evaluated across meetings.

Alternative explanations and inference controls. The increase in participation may be influenced by the novelty effect or the teacher's facilitation style. However, the cross-meeting matrix shows consistent sequencing: "security–equal dialogue" comes first, followed by "sloka–action bridge" and "ownership." This pattern is more suited to the model of rite than the effect of novelty alone. In addition, member checking indicates that students interpret "fair/safe" as a fixed condition, not just an initial euphoria. However, we recognize that the teacher effect is not eliminated, so replication by different teachers will enrich the generalization.

Theoretical implications. First, the findings reinforce the idea that affective-dispositional (safety, equality) is an important mediator before the cognitive realm is accelerated—a bridge between constructivist-social theory and cooperative pedagogy. Second, the concept of "rhythm" expands Snowball Throwing's discourse from "what the steps are" to "how tempo and sequence of rites change the depth of dialogue." Third, anchor questions offer a simple artifact to trace learning ownership as a social phenomenon, rather than an individual attribute.

Practical implications. Teachers are advised to maintain the integrity of the ritual sequence (mini-questions → throw-catch → peer clarification → action connections → anchor questions) and manage the tempo so that the "second/third ball" actually happens. Marking anchor questions on the board and re-referencing them at subsequent meetings proved to strengthen ownership. The closing of the session should include a short, explicit action commitment so that the sloka–action bond does not fade.

Validity, limitations, and replication opportunities. The credibility of the findings was supported by triangulation (interviews, observations, artifacts) and member checking. A single context (one school, one teacher) and the possibility of unobserved interventions (e.g., parental support) pose limitations. Cross-school replication—with variations in facilitation styles, student composition, and sloka topics—will test the robustness of the proposed sequences of the rites. Advanced studies can add simple learning analytics (e.g., turn-maps) to link rhythm to more measurable discursive dynamics.

The Originality of the Article. This article offers a mechanistic model of how Snowball Throwing becomes a class culture through habituation, introducing the construction of the rhythm of the throw–catch and the anchor question as the key binder of safety–equality with the bridge of sloka–action and ownership. Instead of adding evidence that "ST improves outcomes," this article describes work paths that can be replicated in daily learning implementation plans and verified through classroom artifacts. Thus, his scientific contributions are theoretical (mediator-mechanism) and practical (ready-to-use ritual protocols) at the same time, expanding the discourse on integrating Bhagavad Gita values and cooperative pedagogy in the Indonesian junior high school ecosystem.

## **CONCLUSION**

The conclusion of this study confirms that the habituation of Snowball Throwing (ST) in the learning of the Bhagavad Gita in Class VIII is effective in forming a participatory class culture through a complete and sequential rite—starting from the creation of psychological security and equal dialogue, which then paves the way for conceptual-applicative reasoning of the sloka, and leads to the ownership of learning by the student. Key mechanisms that distinguish these findings are the throw–catch rhythm (a spike in quality on the "second/third ball") and the practice of tagging "anchor questions" across meetings that tie the sloka to daily action. The synthesis of the results of the analysis and discussion shows that the completeness of the sequence-rite and tempo management determines the quality of learning more than just the number of questions, as well as making a new contribution in the form of a procedural model that can be replicated in the daily learning implementation plan to bridge jnana-karma-bhakti operationally. These findings enrich the development of religious learning science, from the claim that "ST improves outcomes" to mechanistic explanations of how Snowball Throwing became a classroom cultural tool that fosters equitable participation, contextual interpretations of slokas, and the sustainability of learning practices.

## **BIBLIOGRAPHY**

- Baral, R. K., & Giri, P. R. (2025). From external success to inner peace: integrating Bhagavad Gita teachings into higher education. *Cogent Education*, 12(1), 2516385.
- Chandel, P., Thakur, A., Verma, A., & Sharma, C. (2025, April). Value-Based Education Through the Bhagavad Gita: A Pathway to Holistic Student Development. In *National Conference on Indian Knowledge Systems for Viksit Bharat 2047* (pp. 69-86). Singapore: Springer Nature Singapore.
- Eskha, A. (2018). Peran perpustakaan sebagai sumber belajar. *Jurnal Imam Bonjol: kajian ilmu informasi dan perpustakaan*, 2(1), 12-18.

- Ginting, M. (2017). Snowball throwing learning model implementation in order to increase student civic education learning outcomes. *Researchers World*, 8(3), 120.
- Irawahyuni, S., Pujiastuti, P., & Nugraheni, A. S. (2021). The Effect of Snowball Throwing Cooperative Learning Model on Student Learning Outcomes. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), 1995-2002.
- Kusumawati, N. (2017). Pengaruh model pembelajaran kooperatif dengan snowball throwing terhadap hasil belajar ipa pada siswa kelas iv sdn bondrang kecamatan sawoo kabupaten ponorogo. *Ibriez: Jurnal Kependidikan Dasar Islam Berbasis Sains*, 2(1), 1-12.
- Manalu, K., Tambunan, E. P. S., & Sari, O. P. (2022). Snowball throwing learning model: increase student activity and learning outcomes. *Journal Of Education And Teaching Learning (JETL)*, 4(1), 1-13.
- Manalu, K., Tambunan, E. P. S., & Sari, O. P. (2022). Snowball throwing learning model: increase student activity and learning outcomes. *Journal Of Education And Teaching Learning (JETL)*, 4(1), 1-13.
- Meetei, N. R. (2025). The Teachings of the Bhagavad Gita as a Roadmap for Mind Management and the Promotion of Values and Ethics among Secondary School Students. *Anusandhanvallari*, 838-855.
- Purnomo, I. M. B. A. (2018). Internalisasi Pendidikan Karakter Hindu Melalui Pembelajaran Bhagavad Gita Digital di Pasraman Gopisvara Buleleng. *Satya Widya: Jurnal Studi Agama*, 1(2), 183-190.
- Rosidah, A. (2017). Penerapan model pembelajaran Kooperatif Snowball Throwing untuk meningkatkan hasil belajar siswa pada pembelajaran IPS. *Jurnal cakrawala pendas*, 3(2), 280151.
- Santyasa, I. W., Tegeh, I. M., Sudarma, I. K., Wijaya, K., & Widiani, N. N. (2024, December). Cultivation Superior Character Values In The Bhagawad Gita To Teachers And Students Of Sman 1 Selat Karangasem. In *Seminar Nasional Pengabdian kepada Masyarakat* (Vol. 9, No. 1, pp. 2283-2296).
- Sefira, R., Setiawan, A., Hidayatullah, R., & Darmayanti, R. (2024). The influence of the snowball throwing learning model on Pythagorean theorem material on learning outcomes. *Edutechnium Journal of Educational Technology*, 2(1), 1-7.
- Simarmata, N. N. (2018). Upaya Meningkatkan Hasil Belajar Siswa Dengan Menggunakan Model Pembelajaran Snowball Throwing. *Jurnal Ilmiah Pendidikan dan Pembelajaran*, 2(1), 79-86.

- Sudarma, I. N. (2022). Penerapan Model Pembelajaran Snowball Throwing Untuk Meningkatkan Aktivitas Dan Hasil Belajar Siswa Kelas XI IPS 3 SMA Negeri 1 Gianyar. *Metta: Jurnal Ilmu Multidisiplin*, 2(3), 175-180.
- Tapa, D. G. B. (2021). Penerapan Metode Snowball Throwing untuk Meningkatkan Motivasi dan Hasil Belajar Siswa pada Pembelajaran Agama Hindu. *Journal of Education Action Research*, 5(1), 133-138.
- Usholicchah, N., Agustina, M., Utami, M. D., Tusaqdia, A., Barokah, L., & Febriyanti, F. (2024). Perpustakaan sebagai pusat sumber belajar. *Journal of Law, Administration, and Social Science*, 4(4), 614-623.
- Yampap, U., & Kaligis, D. A. (2022). Penerapan metode snowball throwing untuk meningkatkan keterampilan berpikir kritis siswa sekolah dasar. *DIKSI: Jurnal Kajian Pendidikan Dan Sosial*, 3(2), 125-134.
- Yusman, M., Widhiyana, M., & Hare, I. M. S. (2022). Aplikasi Pembelajaran Sloka Dalam Kitab Suci Bhagavad Gita Berbasis Android. *Jurnal Pepadun*, 3(2), 259-267.