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Bhagawan Dhomya's Approach to Learning in Adiparwa Text at Pasraman Wanagiri

Ni Putu Winanti¹

Institut Hindu Dharma Negeri Denpasar, Bali,
Indonesia
putu.winanti@gmail.com

Ni Gusti Ayu Agung Nerawati²

Institut Hindu Dharma Negeri Denpasar, Bali,
Indonesia

¹Corresponding author. Email: putu.winanti@gmail.com

Abstract

This study aims to determine: (1) the structure of the story of Bhagawan Dhomya in the Adiparwa text; (2) The form of Bhagawan Dhomya's learning approach in Adiparwa Text; (3) The learning approach at the Wanagiri Pasraman, Bale Hamlet and Klumpu Village, Nusa Penida District, Klungkung Regency from the perspective of Bhagawan Dhomya in the Adiparwa text. This type of qualitative descriptive research, data collected using observation, interviews and literature study. The technique of determining informants was purposive sampling with qualitative descriptive analysis techniques, the results obtained were as follows: (1) The structure of the story of Bhagawan Dhomya in the Adiparwa text, consisting of a synopsis, theme, plot, character, and incident; (2) The learning approach in Bhagawan Dhomya's story, in terms of orientation, there are two approaches, namely student-oriented and teacher-oriented approaches. Several learning approaches are applied, namely the contextual approach, constructivism, process, project methods and the application of the KBK curriculum; (3) The learning approach at Pasraman Wanagiri, in the perspective of Bhagawan Dhomya's story, broadly speaking there are two approaches, namely student-centered learning approaches, and teacher-centered learning approaches. The types of learning approaches applied are contextual approach, constructivism, concept approach, process approach, science, technology and society (STM) approach, and project method approach.

Keywords

Learning Approach, Pasraman Wanagiri, Bhagawan Dhomya.

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Introduction

The existence of pasramans in Bali, especially in terms of quantity, is increasing. Among the existing and developing hostels in Bali, one of them is the Wanagiri hostel, owned and managed by Ida Pandita Empu Daksa Jaya Dhayana in Baledan Hamlet, Klumpu Village, Nusa Penida, Klungkung Regency. This Pasraman has its own characteristics in learning. The learning materials refer to three basic religious frameworks, namely tattwa, morals and ceremonies and emphasize more on practice and assignment. Based on this phenomenon, this pasraman is thought to have similarities with the learning approach taken by the sages contained in ancient stories contained in Hindu literature, namely non-classical learning and emphasizes giving assignments. The success of students/students is measured by the ability to carry out the tasks given by Nabe/teachers. One of the literary works that is full of concepts and learning approaches is Adiparwa, which is the first book of Astadasaparwa. In the Adiparwa, various learning concepts that are appropriate and worthy of reflection are spread. One of these learning concepts is reflected in the story of Bhagawan Dhomya which is told to have three students named Sang Arunika, Sang Utamanyu and Sang Wedha. The three students, through the examination period in different ways. Sang Arunika was ordered to work as a farmer in the fields, Sang Utamanyu was told to herd cows, while Sang Wedha was assigned to cook. The three students carried out their teacher's orders with joy and sorrow, before being declared graduated and ready to receive gifts. The learning approach used by Bhagawan Dhomya is almost the same as the learning approach used in the Wanagiri Pasraman. The siswa in the pasraman are often invited to practice in performing religious ceremonies. Thus, Wanagiri pasraman is interesting to study for several reasons. The three problems studied are: (1) What is the structure of the story of Bhagawan Dhomya in the Adiparwa text? (2) How is Bhagawan Dhomya's learning approach in Adiparwa's text? (3) How is the learning approach at the Wanagiri Pasraman, Nusa Penida in the perspective of the story of Bhagawan Dhomya in the Adiparwa text?

Literature Review

The theories used in analyzing the data are literary structural theory, literary semiotic theory and behavioristic learning theory (Cunningham, 1984). Literary structural theory is used to dissect the structure of Bhagawan Dhomya's story in the Adiparwa text. The figure of this theory is Roman Jakobson (Teeaw, 1984). This theory is a classic theory that is widely used to dissect the structure contained in a narrative in a manuscript. Then the theory of literary semiotics is used to analyze the learning approach at the Bhagawan Dhomya pasraman in the Adiparwa text. Semiotics means the science of signs that are useful for analyzing the meaning of texts. Semiotics can be used to analyze a large number of sign systems (Stokes, 2006). Behavioristic learning theory is used to analyze the learning approach carried out at the Wanagiri Pasraman, Nusa Penida. In this theory the learning process is more concerned with the stimulus (stimulus) and the response made by students. A person is considered to have learned something if he can show a change in his behavior. Behavioral learning theory refers to the presence of a given stimulus and student response (reaction or response) to the stimulus so that it is expected to change behavior as a result of learning. The three theories will work complementary in dissecting research problems.

Methods

This research was conducted at the Wanagiri Pasraman, Baledan Hamlet, Klumpu Village, Nusa Penida District, Klungkung Regency, from February 2020 to October 2020, which was financed from the IHDN DIPA 2020. The data were obtained by conducting in-depth interviews with Ida Pandita Mpu, a stakeholder/ pinandita, community leaders, and local communities, to obtain data and information regarding the existence of the Wanagiri Pasraman. To obtain data on the structure of the Bhagawan Dhomya story, the learning approach carried out at the Bhagawan Dhomya Pasraman and at the Wanagiri Pasraman, the methods used were observation, in-depth interviews with related parties, literature study (checking books, journals and research results).

Result and Discussion

The structure of the story of Bhagawan Dhomya in the Adiparwa text consists of a synopsis, theme, plot, characters, and incidents. The description is as follows.

Synopsis

In the Big Indonesian Dictionary (KBBI), a synopsis is defined as a summary of an essay which is usually published together with the original essay on which the synopsis is based. In line with that, Eneste (2005) in (Gischa, 2019) gives an understanding, a synopsis is a short summary of the original form of a long essay. Synopsis is a summary of the contents of a story script that describes the contents of a book, film, or performance from beginning to end. Based on that definition, the synopsis of Bhagawan Dhomya's story is as follows. It is said that a brahmin named Bhagawan Dhomya, had a hermitage in Ayodhya. He had three disciples each named the Utamanyu, the Arunika, and the Wedha. The three students were tested for obedience and devotion to the teacher. The first to be tested was the Arunika. He was ordered to cultivate crops before being given dharma teachings by Bhagawan Dhomya. The Arunika did her job with full responsibility. When the flood damaged the embankments of his rice fields, he stretched out his body to shoot water. This he did, because various efforts have been taken, to no avail. Having tested the Arunika, Bhagawan Dhomya tested the Primordial by ordering the herd of the oxen. For days the Utamanyu herded the oxen without food, until finally he was starving. The Primordial then begged, and this was not justified by his teacher. He then drank the foam of cow's milk, also blamed by his teacher. Then he drank waduri sap, so that his eyes were blind. Finally Bhagawan Dhomya gave the Lord Aswino mantra so that both Utamanyu's eyes were healed. Bhagawan Dhomya then tested the Vedha. He was told to work in the kitchen to prepare all the dishes. He is always able to carry out all the tasks given, until he is given the gift of perfect knowledge.

Theme

A theme is a fundamental idea that generally supports a literary work and is contained in the text (Airlangga, 2020; Brinker, 1995). The story of Bhagawan Dhomya consists of three short and separate stories. Each of these stories has its own character, and the characters never interact with each other. The story in the Bhagawan Dhomya story has the same theme, namely the obedience and devotion of a student to the teacher.

Plot

Plot is a story that contains a sequence of events, but each incident is only related to cause and effect, one event is caused or causes another event (Airlangga, 2020). The three stories in Bhagawan Dhomya Stories each have their own plot. The three stories are, the story of Sang Arinuka who got a field test, Sang Utamanyu herding cows, and Sang Wedha providing food. The three characters in the story never interacted, so they have no cause and effect. Each story has its own plot. In Arnika's story, because the dike of his rice field was violated by the flood, he stretched out his body to shoot water. He did this, because his various efforts were in vain. In the Utamanyu story, he was blind due to drinking waduri sap. His teacher then bestowed a spell that cures blindness. In the story of Sang Wedha, he is very obedient to the teacher's orders both joy and sorrow so that he gets a gift.

Character

Referring to the number of characters who have contact or contact with other characters, it can be determined that in a literary work there are primary (main), secondary and complementary characters. The primary character (main) always supports the author's idea, gets the most depiction of the other characters. After all, the eternal cause and effect of the primary (main) character is what creates a plot (Sukada, 1987). In the story of Bhagawan Dhomya, the main characters are Bhagawan Dhomya, Sang Arunika, Sang Utamanyu and Sang Wedha. While the secondary characters are the cows that are kept by Utamanyu. Bhagawan Dhomya and his three disciples are called primary figures because they are the central figures, nothing else. While the

cows are called secondary characters, because they also act as milk givers to the primary characters.

Incident

Incident is the part that describes the events experienced by the character. Usually the character gets a problem or problem (Ahmad et al., 2020). Based on the description of the Adiparwa Chapter III text about the story of Bhagawan Dhomya, there are three stories that tell the three disciples of Bhagawan Dhomya. Each story of the disciple of Bhagawan Dhomya has its own incident. In Sang Arunika's story, the incidents that occur are as follows: the first incident was when Arunika's rice field was hit by a disaster. Even though Arunika has worked hard, her rice fields are still damaged by floods. The second incident, Arunika felt hopeless. Arunika then holds the water with her own body. Incidents that occurred in Umanyu's story, namely the first incident, Utamanyu was caught begging for food to fill his hungry stomach. The main act was blamed by Bhagawan Dhomya as the teacher, because the food made from begging was not served to his teacher. The second incident, after begging again, Bhagawan Dhomya again scolded Arunika, because the act of begging more than once was considered greed. The third incident, the Primordial was hungry again because he was not allowed to beg a second time. To cope with hunger, Arunika also drank the milk of the cow that she kept. This was forbidden by the teacher. The fourth incident, Arunika then drank the milk foam spilled by the calf. Arunika's actions were also forbidden by her teacher, because it would make the calf become thin quickly. The fifth incident, namely when Utamanyu was forbidden to drink milk foam, he drank thistle sap for the plant sap he drank, it turned out to contain a hot poison, resulting in both Utamanyu's eyes blind. Mainly then can not see the nature around him. The sixth incident, Utamanyu was unable to take his bulls to the cage. When it was evening, all the oxen returned to their cages, without Utamanyu being accompanied. Especially when he came home, he fell into a dead well (without water). Bhagawan Dhomya then bestowed a mantra that could heal his eyes. Then in the story of the Wedha, there is no incident. Sang Wedha was given the task of cooking in the kitchen and doing his job well. He always followed in the footsteps of his teacher, even though it was difficult to do. Bhagawan Dhomya as a teacher was very satisfied and bestowed upon the Vedha various knowledges, including perfect mantras.

Conclusion

1. The structure of the story of Bhagawan Dhomya in the Adiparwa text, consists of a synopsis, theme, plot, characters, and incidents. The synopsis of the story of Bhagawan Dhomya, it can be said, that Bhagawan Dhomya, in a hermitage in the territory of the Ayodhya State, had three disciples: Sang Arunika, Sang Utamanyu, and Sang Wedha. Before Bhagawan Dhomya gave the boon, when the disciple was tested on his obedience and devotion to the teacher. Arunika was told to make rice fields and cultivate crops, Utamanyu was told to herd the cows and Sang Wedha was assigned to prepare dishes in the kitchen. After going through a tough test, the three disciples of Bhagawan Dhomya were declared to have passed the exam and each received a prize. The story of Bhagawan Dhomya consists of three short stories. One story has no relationship with the other, so it has no cause and effect. Each story has its own character. Arunika's character never interacts with either Sang Umanyu or Sang Wedha. The three stories have the same theme, namely the obedience and devotion of a student to the teacher. The three stories each have their own plot. In addition, the three stories have primary (main) characters, namely Bhagawan Dhomya, Sang Arunika, Sang Utamanyu and Sang Wedha. While the secondary characters are the cows that are kept by Utamanyu. Based on the description of the text of Bhagawan Dhomya's story, each story has its own incident.

2. The learning approach in Bhagawan Dhomya's story, in terms of orientation, there are two approaches, namely student-oriented and teacher-oriented approaches. The learning approach applied in Bhagawan Dhomya's story is a contextual approach, a constructivist approach, a process approach, a project method approach and the application of the KBK curriculum. The student-oriented approach to learning in Bhagawan Dhomya's story can be seen in the story of Sang Arunika who was given the task of working on rice fields and planting crops. Bhagawan Dhomya completely surrendered the ways of farming to his disciples. Bhagawan Dhomya as a teacher does not interfere in the tasks carried out by his students. A teacher-oriented learning approach is also applied in the Bhagawan Dhomya Pasraman. This can be seen in the story of

Sang Wedha who was assigned to prepare dishes in the kitchen. Sang Wedha as a disciple followed in the footsteps of his teacher, and always followed his guidance. Then the contextual approach, applied in the test conducted by Sang Utamanyu as a cattle herder. Bhagawan Dhomya did not teach about shepherding. Nor is it taught about raising cows properly, so that the pets are healthy, and produce abundant milk. Bhagawan Dhomya's advice so that the calf does not get thin quickly, namely Utamanyu is prohibited from staying near the ox by showing hunger. Next, a constructivist approach is applied to Arunika's story. When heavy rains and floods damaged the embankments of her rice fields, Arunika was active in finding out and trying to solve the problem. He formed new knowledge, namely by laying his body on the broken rice field bunds. Next, the process approach is applied in the case of Arunika's story. Arunika's character appreciates the process of finding or compiling a concept as a process skill. Arunika also tried to fix in various ways the problems encountered.

3. The learning approach at Wanagiri Pasraman, in the perspective of Bhagawan Dhomya's story, broadly speaking there are two approaches, namely student-centered learning approaches, and teacher-centered learning approaches. The types of learning approaches applied are contextual approach, constructivism approach, concept approach, process approach, science, technology and society (STM) approach, and project method approach. The application of a student-centered learning approach at Pasraman Wanagiri can be seen, when Ida Pandita Mpu gives more assignments to her students. The tasks given are mostly in the form of making uparengga, rerajahan and so on related to ceremonies. In carrying out this task, the siswa mostly work in their respective homes. Then the application of a teacher-centered learning approach can be seen in learning, especially those closely related to tattwa (philosophy), mawirama lessons, and quality. Teachers have an important role in this learning process. Furthermore, the application of the contextual approach can be seen when Ida Pandita Mpu encourages the students to be able to link the skills acquired with those practiced in everyday life. The application of the constructivist approach can be seen when Ida Pandita Mpu gives lessons on usada. Ida Pandita Mpu, gave the necessary direction, but was not dogmatic. Furthermore, the concept approach is applied, among others, in the lesson of making uparengga. Ida Pandita Mpu as a teacher offered concepts for making ceremonial facilities by referring to existing libraries, such as plutuk banten, and other sources that describe uparengga. The students are directed to understand and refer to existing concepts. Then the process approach is applied when there is a religious ceremony. Ida Pandita Mpu, hopes for her students to be able to carry out experiments, work accuracy, good work methods, accuracy, skills, and alertness. Furthermore, the application of the science, technology and society (STM) approach is carried out in all the basic frameworks of Hinduism, namely tattwa, morals, and ceremonies. In the field of tattwa, Ida Pandita Mpu explained to his students, among other things, the meaning of uparengga. In the field of morality, Ida Pandita Mpu, among others, describes the gym of leadership. In the field of ceremonies, Ida Pandita Mpu describes the implementation of the Panca Yadnya ceremony. In addition, Ida Pandita Mpu also provides guidance on reading kakawin (mawirama), reading parwa or memutru, usada and discussing the moral messages contained in Itihasa (the epics of the Ramayana and Mahabharata). At the Wanagiri Pasraman, the project method approach was also applied. In the learning process at Pasraman, it has produced products and can provide learning outcomes in the form of knowledge, skills and attitudes.

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