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230 Vol. 5 No.2 October 2021 Vol. 5 No. 2 October 2021 STUDY OF SANSKRIT LEARNING SK TAM FOUNDATION IN DENPASAR CITY By: Gede Agus Siswadi1, I Made Surada2, I Made Wiguna Yasa3 1,2,3Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar Email: 1gedeagussiswadi@gmail.com, 2madesurada67@gmail.com, 3wigunayasa1@yahoo.com Received: August 5, 2021 Accepted: August 9, 2021 Published: October 31, 2021 Abstract Sanskrit is the language used in the holy Vedic texts. To understand the contents of the Veda, it is very important to learn Sanskrit to know every meaning of the verse or mantra contained in the Veda scriptures.

However, the existence of Sanskrit at this time has not been touched at all by Hindus and is very familiar with the use of Sanskrit. Sanskrit is only studied in institutions or colleges with Hindu nuances, so Hindus today have very little to know, let alone learn it. Besides that, Sanskrit is quite complex, there are many rules in learning it, so that Sanskrit is said to be a complex language and difficult to learn. The results of this study indicate the following points.

First, the Sanskrit lea rnipateatt paa ? sk ? tam Foundation, starting in terms of tiered Sanskrit learning strategies, student center strategies, onlneSatlang ragie(paraadva ? sk ? tam), learning methods using dialogue methods, storytelling methods as well as playing methods, learning media using image media and power point media, and using direct learning models Second, the problems faen lrninskri a t Dvintra Sa ? sk ? tam Foundation in Denpasar City are caused by two factors, namely problems from internal factors which include perceptions, attitudes and motivation as well as from external factors such as educators, learning climate and istt hit mciof erniSa tt paa ? sk ? tam Foundation in Denpasar City include four aspects, namely: (1) cognitive domain, (2) affective domain, (3) psychomotor domain (4) literature and culture. Keywords: Sanskrit

Learning, Learning Patterns, Models and Strategies. 231 I.

INTRODUCTION Sanskrit is the language used to explain the sacred words (revelation) of Brahman or Ida Sang Hyang Widhi Wasa which are written in the Vedic scriptures. Veda is the holy book of Hindu Religion, all its teachings flow from the Vedas. Sanskrit wih tDenariscptit only means that can be used to explore and appreciate the teachings of the Vedic scriptures and other literature. Thus Sanskrit is a language that must be studied before studying the Vedas, because it is impossible to understand the contents of the Vedas without understanding the language (Surada, 2011: 1).

Sanskrit is the ancestor of Greek, Roman, German, Slavic, Polish, Latin, English and other languages belonging to the Indo-European language family (Booij, 2007: 99-129). Sanskrit was first spoken by the Aryans and grew up around the Danao river in the north of the Caucasus mountains. I do not know what caused the speakers of this language to leave their place for the Balkan peninsula. Then they spread to the West and to the East. Those who went to the West gave down Greek, Roman, German, Slavic, and so on, while those to the East on their way arrived in India (Soetardi, 2001: 1).

The development of Sanskrit in the archipelago was originally brought by Hindu priests from India and its surroundings. These immigrants from India initially came to trade, but in its development there was cultural assimilation, especially in terms of civilization. Hindu civilization itself entered the archipelago around the 4th century AD and developed rapidly or reached the peak of its glory around the 7th century AD.

It seems that the Hindu- Buddhist civilization in the past has influenced civilization and culture a lot. It is certain that most of the Old Javanese languages are heavily influenced by Sanskrit (Sudrajat, 2012: 1). The Dharmawangsa Teguh era was one of the early milestones for Hindu literature in the archipelago. In the 10th century it was known that there was a major project, namely Mangjawaken Byasamata or discussing the Javanese teachings of Vyasa. Bhagavan Vyasa is the author of the MabhataBedet, ctvits re also carried out to discuss the jokes of Valmiki's teachings, namely Uttarakanda as t veh ndawho ltRamya ? a.

King Dharmawangsa Teguh seems to pay great attention to literature containing Hindu religious teachings (Agastia, 1994: 2). In its development, Sanskrit is the identity language of Hinduism, as in Islam it is Arabic. Language denotes nation. MantPa, av which are always spoken by Hindu clergy such as Pandita or Sulinggih when leading the Yajña program using Pa which contains Sanskrit. The names of people and buildings still use Sanskrit names. Today Sanskrit is still widely used as a ceremonial language in Hindu ceremonies in the form of stotras and mantras (Surada, 2012: 3).

Understanding the teachings of Hinduism will be good if the language used from the source of the teachings can be understood and understood properly. The source of the teachings of Hinduism is the Vedas. Studying Hinduism is not possible without studying the Vedas and other literary texts, such as the Dharmasast Ithasa, ura ? a and the Vda ? ga. The language used in these books is Sanskrit. Thus knowledge of Sanskrit for Hindus is very important (Pudja, 1982: 13).

T xinc t paa Sa ? sk ? tam Foundation which is engaged in social, humanitarian and educational fields as well as in the field of learning Sanskrit and with its mission to make Sanskrit a conversational language and develop the ability to read, write, recite and understand Sanskrit literature in the Vedic scriptures its own uniqueness to study it more deeply in the midst of the phenomena that occur in the existence of the Sanskrit language which is still less attractive to Hindus or students. They lack motivation to learn Sanskrit. 232 Vol. 5 No.2 October 2021 Whereas Sanskrit is the basis for them in understanding the teachings of Hinduism.

Building motivation to learn Sanskrit is very important in learning because learning motivation is the main factor that determines the success of learning. sk ? tam Foundation which has been formed sporadically through Sanskrit learning activities started at the end of 2015. However, it is legally registered with the Directorate General of Hindu Community Guidance, Ministry of Religion of the Republic of Indonesia as a Hindu Religious and Religious Foundation or Institution with Number: 1029/DJ VI/BA.00/8/2018 and declared as a Hindu Religious Institution and under the guidance of the Directorate General of Hindu Community Guidance at the Ministry of Religion of the Republic of Indonesia signed by Director General I Ketut Widnya.

In addition, the Dvintra ? sk ? tam Foundation has also received a decree from the Minister of Law and Human Rights of the Republic of Indonesia Number: AHU-00014532.AH.01.04 of 2017 (Siswadi, 2019: 54). T man progras of t Dvintra Sa ? sk ? tam Foundation are: 1) Sa ? sk ? ta Sambha ? a ? a bi which is a two-hour basic Sanskrit conversational learning activity for free for eleven days, 2) Sa ? sk ? tSaptkMeanam which is a weekly meeting to learn Sanskrit, 3) Sa ? sk ? tale which is an activity study (Sanskrit, Yoga, Veda, culture and others) once a week for children aged 5-12 years, 4) Viale ? sk ? tam which is the delivery of Sanskrit teachers to schools who want to develop Sanskrit as an extracurricular or additional subject, 5) PraladvSa ? sk ? tam which is distance learning through online media with four as, hefi geiPrasa ? , the second stage is Paricaya ? , the third stage is Si ? aat h a s Kovida ? , and 6) Sa ? ska rabodhana arga ? and Si ? akPk ? a ? a Varga ? which are permanent camps for 12 day for fluent Sanskrit training and training especially for the coach of the Sa ? sk ? ta Samb

ha ? a ? a Siram class.

T ffortof heDvintra Sa ? sk ? tam Foundation in implementing its program in learning Sanskrit make it interesting to carry out a further study to find success or failure in applying patterns or models and strategies for learning Sanskrit. The criteria for a success in the learning process is the emergence of the ability to learn continuously independently. A good learning process must involve at least three aspects, namely: psychomotor aspects, affective aspects, and cognitive aspects. The psychomotor aspect can be facilitated through practicums with the aim of forming experimental skills. The affective aspect is carried out through the introduction and sensitivity of the environment with the aim of forming emotional maturity.

While the cognitive aspect is facilitated through various reasoning activities with the aim of forming intellectual mastery. If these three aspects can be implemented properly, they will form critical thinking skills and the emergence of creativity. With this in mind, it is very important in this research to examine in more depth and detail related to "Study of Sanskrit Learning at the sk ? tam Foundation in Denpasar City". II. METHOD The research method is an important tool in achieving the goals that have been set. The word method comes from the Greek method, which means the right way or way to do something.

While research is an activity to find, record, formulate and analyze until the preparation of the report. So the research method is a way to analyze a report or desire to know it is done in a systematic, analytical, empirical and crold e(Gul2002:viT approach used in this study is a qualitative descriptive approach. Data was collected through participatory observation, unstructured interviews, through 233 Vol. 5 No.2 October 2021 documentation and literature study.

The data analysis used is Miles and Huberman data analysis with data collection patterns, data reduction, data display and conclusions. III. RESULT AND DISCUSSION 3.1 Patterns of Sanskrit Learning at theDvia ? sk ? tam Foundation in Denpasar City The pattern of learning Sanskrit at the DvintraSa ? sk ? tam Foundation in this case is a set of systematic procedures as a designer for teachers to achieve learning goals. The pattern of learning Sanskrit will be seen in terms of learning strategies, learning methods, learning media and learning models as follows. A.

Learning Strategy Learning Sanskrit which was carried out at the Dvintra ? sk ? tam Foundation there were several strategies as patterns of learning. The Sanskrit learning strategies implemented in the foundation programs refer to the following strategies, such as: (1) tiered Sanskrit learning strategies (2) student center strategies (3) online

Sanskrit learning strategies. The Sanskrit learning program at the DvintraSa ? sk ? tam Foundation is carried out in stages, meaning that educators categorize the materials that will be delivered to be understood by students, so that in the context of learning students are expected to recognize and understand simple Sanskrit concepts as a stage to understand Sanskrit grammar which is even more complex. The categories of material provided by students are continuous and continuous material, interrelated with one another.

Thus, it will be easier for students to understand it. The categories of material presented in the learning process can be seen in the table below. Table 1 Graded Subject on the Sa ? sk ? ta Sam ? a ? a Siram Basic Program Sa ? sk ? tbha ? a ? a Siram Day- Subject First Day Name introduction using bhavata ? nama ki (male) while for female Second Day Vastuparicaya subject or subject on the vocabulary of objects in Sanskrit. Third Day The subject is sa ? /esa ? (showing that/this for masculine words), sa/sa (showing that/this for feminine words) and the use of tat/etat (showing that/this for neutral words).

Fourth Day Kriapadani subject (verb) Fifth Day Subject prart (orders) Sixth Day Subject kra prasna ? (where) and kati prasna ? (question of how much) Seventh Day Subject about time/hour (samaya ?) Eighth Day Subject about days in Sanskrit, division of time in Sanskrit, Si ?? ac ? (colloquial speech). Ninth Day Subject on the Sanskrit pronunciation of words above (upari), 234 Vol. 5 No.2 October 2021 below (adha), in front (purata), behind (p ??? ata ?), on the right (dak i ata) and on the left). subject which is the seven forms of questions in Sanskrit. (past time) subject. Tenth Day Subject about Bhavi (time to come).

Subject (to make compound sentences) Source: Adapted from Teaching Materials sk ? tam Foundation Sanskrit Learning in the sa ? sk ? ta sambha ? a ? a bi program is the first step to participating in learning programs at a more complex level, such as the pravsa ? stage. The pravsa ? stage also has tiered stages in the learning process, so that the pravea ? program is carried out for ten meetings with the material for each meeting in stages. The categories of material stages in the pravsa ? program can be seen in the table below.

Table 2 Graded Subject on the Pe ? Program Pave ? Program Day Subject First Day The subject is about words (padam), nouns (sabda ?), noun roots (pratipadikam), verbs and verb roots), number (vacanam) in nouns, singular form (ekavacanam), double form (dvivacanam) and the plural (bahuvacanam). The use of vacanam (amount) in masculine (pu li ga), feminine ga), neutral (napu sakali ga), subject in nouns Second Day Subject about personal pronouns (puru a). Third Day The subject on the root of the verb u) which consists of three forms namely and Fourth Day The past tense of verbs) is in the

and Fifth Day The subject about Prera (command/ request) <mark>in the form of</mark> and The Materi matter is the subject in the word while is the object. Sixth Day The subject bhavi (future tenses) in and forms. Material (instrumental, by, through, passing by). Seventh Day The subject about ktavatu (rules on suffixes). Material (dative sentence: to), upasarga (prefix). 235 Vol.

5 No.2 October 2021 Eighth The subject obout suffix -lyap (after), pañc (fifth vibhakti) or ablative forms (of/ rather than/ therefore). Ninth Day The Subject about suffix tumun in Sanskrit, the use of the verb karoti in Sanskrit. And material (sixth vibhakti) or form of possession. Tenth Day The subject about time), ga a (tasrifan group), the process of making words in Sanskrit and the material (seventh vibhakti) on location or place indication, vibhakti (variation of the first vibhakti) about (greeting/calling).

Source: Adapted from Teaching Materials sk ? tam Foundation Based on the table above, it can be concluded that the most dominating Sanskrit language learning at the DvintraSa ? sk ? tam Foundation is the tiered learning strategy. This becomes important <mark>in the learning process,</mark> because students are formed understanding from basic to complex knowledge. In this case, learning Sanskrit is carried out by recognizing and understanding basic concepts first through the sa ? sk ? ta sambha ? a ? a bi program, after being said to be able to understand the material in the program, it is continued with the pravsa ? program with the condition that it has followed the sa ? sk ? tsambha ? a ? a siram program.

The Sanskrit learning strategy at the DvintraSa ? sk ? tam Foundation emphasizes more on student-centred learning (student center strategies), namely the teacher only acts as a facilitator and the learning context optimizes the activity of students/students to know each learning material. The Sanskrit learning strategy at t Dvinta Sa ? sk ? tam Foundation also uses an online learning strategy using the zoom meeting application, with material delivered through power points presented by educators. Thus the desire to learn from these students is not hindered because the learning systems have adapted to current conditions and circumstances. Thus the implementation of the Sanskrit language learning program can still be carried out. B.

Learning Methods The method of learning Sanskrit at t paa ? sk ? tam Foundation while explaining the learning material used methods such as: (1) dialogue method, (2) storytelling method and (3) playing method, as follows. <mark>The dialogue method is</mark> often used to initiate conversations from educators to students or between students, which is most often done such as asking for names, places of residence, work or other things that are individual. By using the dialogue method, students will be better trained to speak or learn to dialogue/communicate using Sanskrit. Before practicing the dialogue,

the teacher provides material and examples first and then it will be practiced by students.

The storytelling method is one of the learning methods by conveying or presenting learning material orally in the form of stories from educators to students. The storytelling method used by educators as an alternative for evaluating the ability of students to understand the material that has been delivered. Because the stories conveyed by educators are stories which in their delivery contain many patterns and rules from Sanskrit which have been studied previously with dialogue methods 236 Vol. 5 No.2

October 2021 such as verb material, penda words, suffixes of people, past tense, numbers in Sanskrit, and other rules. Thus, this method is very good and interesting to use in learning Sanskrit, this is because students in addition to getting new Sanskrit vocabulary from educators are also able to develop their language skills as well as their understanding of the use of rules or patterns in Sanskrit as a language. requirements for forming words and sentences.

The playing method is carried out when students feel bored, sleepy or bored in the learning process, so this method is very effectively implemented to revive understandings related to the Sanskrit language that has been studied. The playing method in learning Sanskrit is very important and interesting to implement, this is because in the learning process if there is boredom or boredom, the playing method is to revive a sense of enthusiasm in learning. In addition, the method of playing that is carried out in the process of learning sk ? tam Foundation is a method of playing by using words that will be spoken alternately by repeating new words in the sense that they are not allowed to mention words that have already been mentioned.

Thus, students are challenged to hone their memory, because in this playing method there is a disqualification in the circle that has been formed if they are unable to remember words that have been mentioned by other students. C. Learning Media In the context of learning Sanskrit at t paa ? sk ? tam Foundation, educators use: (1) picture media, (2) power point media in learning Sanskrit, as follows. Educators use image media when explaining vastuparicaya ? material or material about vocabulary of objects in Sanskrit, material about words (padam), nouns (sabda ?) masculine (pu li ? ga ?), feminine ga), neutral (napu sakali ga).

In addition, in introducing or showing sa ka ? (who is he), in this case we use images such as images of devas and devis, as well as images of heroes. Power point media used in online learning becomes more interesting and tends to be easier to explain Sanskrit

materials. Power point media becomes interesting because there are games of color, letters and animation in it, both text animation and image animation so that the combination of these animations is better able to stimulate students to find out more about the information presented and the teaching materials presented. D. Model (Direct Instruction) in Sanskrit Learning Learning with the direct learning model has a goal to improve the basic skills and academic skills of students.

The values that are integrated in the direct learning process are intelligence, sense of responsibility, curiosity, love of knowledge, self-confidence, and independence. This can be seen from the conversation material and introductions given by the teacher. Through this, students are able to communicate and interact with other students using Sanskrit conversation. 3.2 Problems in Sanskrit Learning at theDvia ? sk ? tam Foundation in Denpasar City A. Internal Problems (Internal Factors) The internal problems in learning SatatDvintra ? sk ? tam Foundation are perceptions, attitudes, and motivations in learning Sanskrit. Associated with perceptions, attitudes, and motivation as follows.

Sanskrit is said to be a difficult language so it is less interested and interested in learning it, moreover it is not used in association and is only a language in literature. Sanskrit is a language that is unique and foreign and different from other foreign languages where the words undergo many changes with many formulas, if arranged into a sentence each word is 237 Vol. 5 No.2 October 2021 processed both nouns, adjectives, pronouns, and verbs as predicates. Sanskrit learning material is very broad in a short time.

The learning methods and models carried out in lectures are less able to foster interest and motivation of participants in learning. Students respond to Sanskrit is difficult to learn and many formulas that must be memorized. To foster a positive attitude of students towards Sanskrit, there are several things that educators must know, namely the talents that exist in the target students, the desires of the target students, the values and knowledge that should be obtained by the target students, relate it to past experiences, and other environments. conducive to the growth of their attitude.

Educators not only master the materials contained in the field of study, but are also able to convince students of the benefits of Sanskrit for deepening the teachings of Hinduism. In addition, the most important thing is the use of learning methods and models that are in accordance with interests and can foster students' learning motivation towards Sanskrit lessons. Educators must try to innovate learning models in learning Sanskrit. Diligence is an obstacle in learning Sanskrit. Perseverance and tenacity are indispensable in studying and learning.

Diligent behavior and not easily discouraged in pursuing each lesson, to achieve what is

aspired, every student should instill self-awareness to always be diligent and tenacious in learning also requires attention. Attention has an important role in learning activities. Attention to learning will arise in students if the learning materials are in accordance with their needs. If the lesson material is felt as something that is needed, needed for further study or needed in everyday life, it will arouse attention and also motivation to learn it.

In the learning process, attention is a factor that has a big influence on learning achievement. B. External Problems (External Factors) SatLerniat paa Sa ? sk ? tam Foundation which has become a unit between educators, students, learning climate and learning facilities and infrastructure. The condition of educators at t paaraSa ? sk ? tam Foundation is still very lacking, so education and training are needed for prospective Sanskrit educators, so that in the future the Dvintra ? sk ? tam Foundation is able to balance between educators and students. Because educators are the most important part in the teaching and learning process.

The learning climate is very decisive for the success of the learning process, so to create a conducive learning climate, it is necessary to have learning components that are interrelated and planned and innovated. The creation of a conducive learning climate is not only the role of educators, but also requires good cooperation between educators and students, so as to be able to provide a comfortable learning atmosphere. Lang nskritatt paa Sa ? sk ? tam Foundation still uses very simple facilities and infrastructure, this is certainly a problem in the learning process, because using adequate facilities and infrastructure in the learning process will make students' understanding of the material more likely to be faster and easier. increased. 3.3

Implications of Learning Sanskrit at pantarSa ? sk ? tam Foundation in Denpasar City The implications of learning Sanskrit a t Dvinta Sa ? sk ? tam Foundation in Denpasar City include three aspects of increasing moral behavior and self- efficacy, namely: (1) cognitive domain, (2) affective domain, (3) psychomotor domain. Lang nskriat paa Sa ? sk ? tam Foundation in the cognitive domain has reached the level of C6, this is evidenced by the fact that there are students who, in addition to understanding and practicing Sanskrit in their daily lives, are 238 Vol. 5 No.2

October 2021 also able to design some teaching materials and reading materials from Sanskrit language that will be used by Hindus in understanding Sanskrit. Students in Sa ? sk ? tam Foundation in the affective domain have gotten used to praying both before carrying out activities and after carrying out activities, this has been accustomed in everyday life, apart from being a service to God Almighty, it is also a manifestation of gratitude to Ida Sang Hyang Widhi Wasa.

In the psychomotor domn, stnt skills in mastering the material are already in the P2 realm, namely applying what they have learned related to Sanskrit, so that students are able to apply the Sanskrit material they have acquired through communicating using Sanskrit in their daily lives. The implication of learning Sanskrit a t Dvinta Sa ? sk ? tam Foundation in the cultural context is to participate in the regularization of Balinese language and script whose source is Sanskrit. By understanding Balinese script, the d enar ri ltnd o aeto understand, because basically the concepts and writing patterns are the same as the denariri. IV.

CONCLUSION Based on the results of the study, several conclusions can be drawn, namely the pattern of learning Sanskrit at the Dvintra Sa ? sk ? tam Foundation in terms of learning strategies using Sanskrit learning strategies in stages, student center strategies, online learning strategies for Sanskrit (student center strategies). (patayara ? sk ? tam). The learning method is the dialogue method, the storytelling method and the play method. Learning media used in learning are picture media and power point media. The Sanskrit lang odela heDvintra Sa ? sk ? tam Foundation uses a direct learning model.

The problems faced in lang nskritatt paa Sa ? skrtam Foundation in Denpasar City are caused by two factors, namely problems from internal factors, namely internal factors (perception, attitudes and motivation) and problems from external factors, namely external factors such as educators, learning climate as well as facilities and infrastructure. The implications for the cognitive domain of students have been able to reach the C6 stage (evaluate). In the affective domain, students are able to internalize ethical values in everyday life, at this stage students are able to reach the A5 stage (get used to).

In the psychomotor domain, students are able to communicate using Sanskrit in everyday life, so that at this stage they have reached the P2 (applying) stage. Implications for literature and culture, namely translating sacred Hindu literature as well as loka and mantram in the Vedas, as well as contributing to the re- existence of Balinese language and script REFERENCES Agastia, IBG. 1994. Ida Pedanda Made Sidemen Pengarang Besar Bali Abad ke-20. Denpasar: Yayasan Dharma Sastra Denpasar. Booij, Greet. 2007. The Grammar of Word, An Introduction to Linguistic Morphology. Second Edition. Okford University Press. Gulo, W. 2002. Metodelogi Penelitian.

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