A Learning Philosophy That Enjoys Students Regarding Religious Ceremonies and Ecotheology In The Bhagavad-Gita

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ABSTRACT

Hindu devotees are obligated to perform the Tumpek Pengatag ceremony on Saturday Kliwon Wariga, for the fertility and prosperity of vegetation. Ecotheologically, Hindus cherish the environment by worshiping the Almighty God in his image as Sang Hyang Pasupati. Through His power, He created all plants useful for offerings or offerings during the holy day of Galungan every Buddha Kliwon Dunggulan, such as coconuts, bananas, mangoes, mangosteens, flowers, and other plants. This is a manifestation of Hindu devotion to God Almighty and to environmental sustainability, for the sake of beauty and a pristine environment, for the well-being and prosperity of Hindus in a fertile and prosperous universe on our beloved land, Indonesia.

Keywords : Religious Ceremonies, Ecotheology, Bhagavad-Gita

I. Introduction

One of the priority programs of the Minister of Religious Affairs of the Republic of Indonesia during the Red and White Cabinet era was the ecotheology program. As religious communities, we have a noble obligation to ensure the success of this ecotheology program, which has been launched nationally throughout Indonesia. Hindus have played a role in providing support for this priority program regarding ecotheology with full awareness and concrete efforts to contribute to environmental preservation.

To ensure a conducive learning environment and ensure student success, a variety of effective, targeted, and enjoyable learning strategies are essential. Learning strategies need to be varied with the latest materials that have a tangible impact and are practically adapted to the natural environment. Learning fosters spiritual values while also fostering balanced physical growth. Remember the spirit,

but also remember harmonious physical growth. Both the mind and body are equally affected.

Enjoyable learning that is taught theoretically in line with practical learning. Students not only love to enjoy the contents of nature, but on the contrary, students also love to love caring for the environment, love the natural environment, love the universe, love each other, love mother earth, love water resources, love heat resources, love the space environment, love fresh air by not polluting the surrounding air, and others that must be taught to students ecotheologically according to sacred library reference sources.

II. Discussion

There are four substances that are described in the context of presenting enjoyable learning for students regarding religious ceremonies of ecotheology relevance in the Bhagavad Gita library, including: 1) The meaning of enjoyable learning for students, 2) Implementation of the Tumpek Pengatag ceremony, 3) Implementation of the Galungan Holy Day, and 4) The Philosophy of Ecotheology in the Bhagavad Gita Holy Library.

2.1 The Meaning of Enjoyable Learning for Students

Learning that engages students in the digital age is a noble hope for their success. A joyful learning atmosphere when studying Hindu religious ceremonies in an ecotheological context is something that students enthusiastically appreciate. Learning Hindu ceremonies fosters a spirit of joy in learning.

Furthermore, enjoyable learning for students is learning that doesn't bore them. Learning Hindu ceremonies in an ecotheological context can alleviate boredom and fatigue. By implementing Hindu ceremonies, the material can foster a love for the environment, respect for, and devotion to the One God, Ida Sang Hyang Widhi Wasa, who created the universe and all its contents.

Enjoyable learning for students at school or on campus by studying Hindu religious ceremony material that is relevant to ecotheology material, can be free from the pressure of studying, because it can glorify the majesty of God Almighty accompanied by learning about environmental science that grows and grows green in a fresh, sustainable and beautiful natural environment.

2.2 Implementation of the Tumpek Pengatag Ceremony

The Tumpek Pengatag ceremony is held by Hindus in Indonesia every Saturday Kliwon, Wariga, every two hundred and ten days according to the Hindu calendar. The Tumpek Pengatag ceremony is a noble obligation for Hindus to praise and worship God Almighty in a holy place or temple.

Hindus are required to perform the Tumpek Pengatag ceremony by presenting offerings of sesayut, ajuman, and penyeneng, with the main ingredient being porridge. Tumpek Pengatag is often also called the holy day of Tumpek Bubuh, and is presented at a holy place, followed by offerings containing porridge, symbolizing fertility and crop prosperity. God Almighty bestows fertility on all productive plants.

During the Tumpek Pengatag Ceremony, Hindus present or ngatag give offerings to each coconut tree, mango tree, mangosteen tree, banana plant, flower plant which are the main yajna facilities during the celebration of the holy day of Galungan. When offering these offerings, they are accompanied by local sips...dadong-dadong mebuah apang ngeed-ngeed...which means that God Almighty blesses the plants to bear abundant fruit, because in twenty-five days there will be the holy day of Galungan.

2.3 Implementation of Galungan Holy Day

Regarding the celebration of Galungan, a sacred day observed by Indonesian Hindus, various offerings are essential for Galungan, which falls on Wednesday Kliwon, Dunggulan, Wuku. Galungan holds a noble meaning, as the day of the victory of dharma, or truth, over untruth or adharma. Galungan also signifies the glory of the universe, which has bestowed abundant prosperity upon the earth for the benefit of Hindus during Galungan.

There are several main series in the implementation of the holy day of Galungan, including: 1) Javanese Sugihan Day means an effort to clean the surrounding environment on Thursday Wage wuku Sungsang; 2) Balinese Sugihan Day means an effort to purify the people spiritually to be ready to welcome the holy day of Galungan with sincerity or spiritual purity; 3) Panyekeban Day means self-control from negative temptations, especially the influence of the Amangkurat period on Sunday Paing Dunggulan; 4) Pengejuk Day means to restrain oneself from

negative temptations from the third period of Galungan on Monday Pon Dunggulan; 5) Penampahan Day means eliminating all negative behavior from the Dunggulan period on Tuesday Wage Dunggulan which is marked by sticking the Galungan penjor on the lebuh or in front of the gate of the house as a symbol of victory; 6) The holy day of Galungan means the victory of dharma or truth over untruth or adharma, also as an expression of gratitude for the prosperity of the universe by praying together at the family temple or at the Sanggah to praise God Almighty, Ida Sang Hyang Widhi Wasa, Pitara-Pitari or ancestors for the gift of happiness, prosperity among fellow human beings; 7) The Umanis Day of Galungan means simakrama or mutual forgiveness among human beings in order to live in peace, harmony, and tolerance of each other on Thursday Umanis Dunggulan; 8) Kuningan Holy Day means gratitude or thanks to God Almighty, Ida Sang Hyang Widhi Wasa, the ancestors which is carried out on Saturday Kliwon Kuningan, which is marked by installing taming, endongan, and offerings with yellow rice as a symbol of silent or holy gratitude; 9) Pegatwakan Day means the end of the series of Galungan holy days which is marked by removing the Galungan penjor on Wednesday Kliwon wuku Pahang along with the Galungan penjor kapralina or burned as a symbol of eradicating all impurities or mala pataka in the universe, which will then always live in peace both physically and mentally.

2.4 The Philosophy of Ecology in the Bhagavad Gita

In Hindu teachings, the primary reference is the sacred text of the Bhagavad Gita. One source related to Hindu ecotheological values is the eight natural qualities called asta prakrti, meaning the eight natural qualities of the components of the universe. Regarding ecotheological values, they are taught in the sacred text of the Bhagavad Gītā VII-4, which is quoted below.

> यतता मपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३॥
> भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
> bhūmir āpo ‘nalo vāyuḥ khaṁ mano buddhir eva ca,
> ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā.
> Meaning:
> Earth, water, fire, air, ether, mind, intellect, and ego are the eight separate elements of My nature.

According to the source of the sacred library of Bhagavad Gita, there is a fun learning material for students to learn ecotheology material which in its implementation is related to the holy day of Tumpek Pengatag in welcoming the celebration of the holy day of Galungan, because the means of offering are obtained from natural resources which are the surrounding environment created by God Almighty, students are obliged to maintain the plants planted, must be cared for properly, and the results of the plants are utilized by the students. There are several components of natural elements that become learning materials about ecotheology, which can be presented as follows.

1. Bhūmih means land. It means preserving the land, preventing it from becoming barren. It must not become barren, fallow, or unused by humans, including students, and must be cultivated properly. Every inch of land must be productive and provide benefits for students who love the environment.

2. Āpah means water. It means maintaining water sustainability. It must not be blocked, which could lead to major flooding or flash floods. These floods can endanger humanity, public facilities, infrastructure, and the natural environment, causing damage, pollution, and slums, resulting in numerous casualties and material losses. Water potential as a vital need for mankind including for students, so water must be maintained for cleanliness, health, and its benefits are very useful daily for the life and life of mankind and all animals, beasts, and plants in the universe. Lake water, well water, river water, sea water should not be polluted. The causes of water pollution come from various waste, from industrial waste, from human waste, from waste from undisciplined living, should be prevented with full awareness from all parties, including students who participate in togetherness.

3. Analo means fire. It implies that fire must be controlled harmoniously. Fire can burn nature, houses, land, and dwellings, and scorch the surrounding natural environment. Don't play with fire. Don't play with fire. Don't use firecrackers during celebrations, as this can result in fatal fires and endanger yourself.

4. Khaṁ means sky or ether. It implies that the sky must be kept in good condition, avoiding thick smog, for the sake of clear skies that are beneficial for smooth and fresh aircraft flights.

5. Vāyu means wind. This means that wind is a source of fresh breath. Wind should not be polluted or contaminated. There is air pollution, so that dirty air is inhaled by humans and also inhaled by students. Air pollution causes negative impacts, such as: some people are sick, dirty air conditions, air conditions are not bright or dirty air, it can also cause the air in the vast nature to become dark. Cultural pollution should not endanger human life, life in nature in the form of: animals, beasts, and plants. Cleanliness and health of the air are the basis of a healthy, peaceful, and safe, comfortable life. Let's maintain the cleanliness of the surrounding natural air. Ideally, the air on this earth is fresh, cool, helps healthy breathing, and fresh air is beneficial for life that is free from disease disorders, such as: coughs, colds, sore throats, nasal inflammation or inflammation of the respiratory tract, and other types of illnesses that affect the lives of mankind including students in the universe. Fresh air and clear air avoid smog in the sky during the long dry season. Let's protect the forest environment so that it is free from forest and land fires or karhutla.

6. Manah means mind. This means that the mind is the source of human inspiration, the key to intelligent thinking. Developing students' reasoning is crucial for environmental sustainability.

7. Buddhi means intellect, mind, reason. This means that reason is a tactic for achieving shared progress. Students' thoughts must be positive and clear. A beautiful and beautiful environment is influenced by the spirit of an intelligent, wise, and sporting mind, fostering a harmonious love for the environment. Let's realize a human life condition that possesses a noble intellect, an intellect that cares for the green and fertile universe, inspired by the intellectual thoughts of the inhabitants of the vast universe throughout the world, rich in natural resources.

8. Ahamkāra means ego, self. It means that the ego must be well controlled. The ego should not be let loose, so that life is safe and comfortable. There are lovers of the universe who are protected from excessive personal ego behavior. Let's synergize our own ego with the ego of fellow students who are integrated with each other, to jointly care for, maintain, and protect the green, fertile, and prosperous natural environment for the sake of the continuity of God Almighty's creation to be used as natural science learning materials, biology learning materials that are based

on a sense of ego full of synergy between students who aim for nobility to jointly preserve a natural environment that is fresh, healthy, clean, beautiful, beautiful, and full of benefits for all who live in the vast universe.

In essence, these eight natural qualities must be carefully preserved and carefully maintained ecotheologically so that humans and their students may be granted the blessing of God Almighty, Ida Sang Hyng Widhi Wasa, and lead them to a world of inner and outer peace. May all be happy and prosperous.

III. Conclusion

The material is interpreted regarding the Philosophy of Learning that Enjoys Students Regarding Religious Ceremonies and Ecotheology in the Bhagavad Gita Sacred Library is a fun learning material for every student. A beautiful, lush, fertile, prosperous and harmonious natural environment is the need of every student who loves nature, loves others, loves the contents of nature. Through understanding the material of the Tumpek Pengatag ceremony and the Galungan Ceremony, hopefully the contents of nature will be increasingly loved by all humans including students. Natural resources according to the reference to the Bhagavad Gita become a spirit and inspiration to care for and love the beautiful and sustainable natural environment throughout time and continuously towards a golden Indonesia in 2045.

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