

TEO-FEMINISM EDUCATION ELEMENTS IN THE EPOS MAHĀBHĀRATA (HINDU RELIGIOUS EDUCATIONAL PERSPECTIVE)

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ABSTRACT : Women are increasingly becoming equal to their male spouses in terms of human development. Nonetheless, this research reveals a number of gender inequality-related phenomena in women's everyday lives. In addition to seeking their essence, women must also be able to manage household conditions, meet the needs of their children, and participate in community activities. Men and women can complement each other by reflecting on religious teachings, one solution to narrow the gap. The Mahābhārata epic, replete with instructional elements, is one such source. The Mahābhārata epic contains the following aspects of theo-feminism education: (1) Students include the elders of Hastinapura, Karna, and Duryodhana; (2) Teachers include Draupadī, Kuntī, and Gandarī; (3) Educative interactions occur between Draupadī and Hastinapura elders; (4) The purpose of education is to increase piety, legal awareness, and awareness about women; (5) The content includes morality, self-control, and leadership; (6) Instruments and methods are not constructed but automatically generated using lecture and question-and-answer methods; and (7) The place where the guidance event took place occurred spontaneously.

KEYWORDS: *Education, Mahābhārata Epic, Education Elements*

I. INTRODUCTION

In Indonesia, education has always been a topic of discussion. This demonstrates the relevance of education's position in human civilization. In actuality, the quality of education has both grown and declined. Education-related stakeholders have an impact on this. When educational figures are critical of a problem, the current education will offer a satisfactory educational contribution to their profession. In contrast, if teachers are insensitive to educational difficulties, the education world will be devastated.

The purpose of education is to help students realize their full human potential. Human potential is the seed for becoming a complete human being. Everyone has the right to education, regardless of their circumstances, location, or time. Humans as instructional objects are people in their expression as socially-integrated individuals. These two aspects of embodiment are deemed crucial to the educational process in order for individuals to discover their identity as humans in the future (Suradi, 2012: 5).

Education is the process of providing individuals with varied scenarios designed to empower them. Education, in a broad sense, is life. It encompasses all learning events that occur in all settings and throughout life. In the most limited sense, education is school. It is the formal instruction provided in schools as educational institutions. In an alternate or more restricted sense, education is a concerted effort by families, communities, and the government through supervision, teaching, and training activities that take place in and out of school throughout life to prepare kids for roles in a variety of future situations.

Similarly, ancient epics contained several types of education, including informal, formal, and non-formal schooling, even if ancient education was still heterogeneous and not structured like it is today. However, the aspects of education are abundant. The education of theo-feminism in the Mahābhārata is directly mentioned in an unidentified story, regardless of location, time, or circumstances. This education differs from formal education in that it is implemented at a certain place and time and in a favorable environment. The pedagogical aspects of theo-feminism in this epic are there in every action performed by the protagonists, particularly the battle of women to awaken and guide males to respect women.

The elements of education consist of all the necessary components of the educational process. These components are all integrated units that complement one another (Bakar, 2012, p. 46). The aspects of education consist of a number of interconnected components. These components include educational objectives, curriculum, students, teachers, educational relationships, educational content, and the educational setting.

II. METHOD

The primary subject of this research is Subramaniam's translation of the Mahābhārata narrative. This study falls under qualitative research. The sorts of data used are quantitative data and qualitative data. The primary data source for this study is Subramaniam's Mahābhārata epic, while the secondary data source is related literature. Researchers are the primary source of instruments. Documentation studies and interviews are methods for collecting data. By reading the Mahābhārata epic, a qualitative descriptive method was utilized to analyze the data. This dilemma is dissected with the aid of constructivist theory.

The cognitive constructivist learning theory was developed by Jean Piaget, considered one of the pioneers of constructivism, which asserts that information is constructed in the child's mind. Jean Piaget (1896-1980), a Swiss-born psychologist, thought that learning would be more successful if it were tailored to the cognitive development stage of students. Students are given the opportunity to conduct experiments with physical objects, with peer interaction and instructor insight questions providing support. Teachers should offer students a great deal of stimulus to motivate them to interact with their surroundings by actively exploring and discovering various objects. According to constructivist philosophy, learning is not simply memorization but the process of building knowledge via experience. Knowledge is not the result of "gifting" from others, such as teachers, but rather the outcome of an individual's construction process, which will result in a deeper meaning or be more mastered and stored/remembered longer.

Assimilation is the incorporation of new data into preexisting cognitive structures or cognitive processes, in which a person incorporates new perceptions, concepts, or experiences into preexisting mental schemas or patterns. Assimilation is viewed as a cognitive process that organizes and categorizes incoming occurrences or stimuli within preexisting schemes. This process of absorption continues. Assimilation is one of the individual processes involved in adjusting to a new environment and structuring themselves within it.

III. DISCUSSION

Education is essential for humans. Education and human life are inseparable. Every instructional process requires additional components. This instructional process is comprised of numerous educational elements. To ensure that the educational process runs smoothly, well-directed, and achieves the desired outcomes, it is vital to understand the aspects of education. According to Triwijayanto (2014: 24), education consists of seven components. Education's components are interconnected. The seven elements of education include educational objectives, a curriculum, students, teachers, educational interactions, instructional content, and an educational environment.

The educational process must incorporate the seven elements of education. If one of the factors is missing, education will not occur; for instance, if the objective element is missing, it will not be evident where the students will be educated. If there is no teacher component, no one will provide instruction. If there are no students, there will be no individuals to educate. If educational tools do not exist, how can education be carried out? Other components likewise had a similar occurrence. Concerning this study, the elements of theo-feminism education recorded in the Mahābhārata epic include educational elements in various ways, but they are fundamentally the same, namely:

3.1 Supervised Subjects (Students)

Students are not little grown-ups. It has a universe of its own. Students follow particular phases of development and have patterns of development as well as their tempo and rhythm, which must be altered in the educational process. Students have wanted, including biological necessities, a sense of security, a sense of affection, a sense of self-worth, and self-realization. Students have differences between persons induced by endogenous and exogenous elements, which include physical, intellectual, social, talents, interests, and environmental aspects that influence them. Students are considered a unified human system even though it comprises numerous components and is a body and soul unit (creativity, taste, and intention). Students are things in education that are active, creative, and productive. Students are not passive objects that can only receive and listen.

The world of education in the Mahābhārata epic is different from education in the present period. Therefore, the study of theo-feminism education in the Mahābhārata can be regarded broadly and is far from the notion of formal education. Subjects directed (students) in the Mahābhārata epic are not usually viewed as students formally, such as the interaction between students and teachers at school or in an educational institution. Students in the Mahābhārata might be someone who takes counsel, direction, or criticism from someone. This can be seen in various scenes from the Mahābhārata epic below.

"When individuals like Bhishma and Drona permit this to occur, there is no *dharma* in this hall. I shall inquire one more. My question is really basic. Do you believe that I am a slave to this man or that I am free?" (Subramaniam, 2007:181).

In this account of the Mahābhārata epic, the elders and the entire *sabha* assume the role of students. Similarly to Bhishma in the gambling hall, he was the eldest Kuru family elder. However, he did not quit gambling, despite having already put the kingdom's wealth, his younger siblings, himself, and his wife in jeopardy. The grandson's insult to his son-in-law was not, in reality, stopped. The Kuru elders were subjected to such a negative influence that they momentarily lost the *dharma* that stood before them. Everyone should always undertake the learning process, regardless of age, both young and elderly, because, at every phase of human life, it is necessary to acquire new knowledge. In other words, humans require knowledge, guidance, and direction.

Some of the quotations above suggest that students are not necessarily youngsters but sometimes adults and elderly individuals. Ideally, humans require education or lessons to follow the correct route. Hence the support of a teacher is required. In other words, anyone can be considered a student in this study because the adult learning process can occur anywhere and at any moment in every aspect of human existence.

3.2 Guiding Person (Teacher)

The obligation of teachers is to educate their students. Teachers endeavor to lead and cultivate their students so that they may become helpful members of society, the archipelago, and the nation in the future. Teachers should not be aggressive and curse disrespectful students. Thus, the instructor must provide sincere, patient, and sage guidance on proper conduct (Donder, 2008, p. 30). As it pertains to theo-feminism education in the Mahābhārata epic, a teacher is someone who guides students. In the Māhabhārata epic, Draupadī, Kuntī, and Gandarī play the roles of teachers. These ladies serve as primary teachers. In Hinduism, this concept is referred to as *guru rupaka*.

When Draupadī was humiliated in the dice game arena of the Hastina kingdom, she said numerous statements that sounded like a complaint as well as instructions or advice in front of the royal elders. Draupad acts as a guide (teacher) in this scene, while the listener is the guided subject (students). The figures present were the elders of the kingdom of Hastina, who were severed from their positions and authority. This scenario depicts the relationship between teachers and students. The narrative can be stated in the following order:

"The truth has departed this hall where this atrocity has gone unpunished. The truth that made the Kuru court famous has now transcended its limitations and has now vanished from this area. In the midst of all of you, my elders, I asked my spouse about this game in detail. I wonder if he had placed himself first or me. I got no answer, and this man had every right to lead me down this hall. When people like Bhishma and Drona allow this to happen, there is no such thing as *dharma* in this hall. I shall inquire one more. My question is really basic. Do you believe that I am a slave to this man or that I am free?" (Subramaniam, 2007:181).

When Draupadī made that speech, she was in the role of teacher. In the field of education, it is often considered that those who guide (teachers) are adults responsible for assisting students in their physical and spiritual growth. The goal is for students to acquire adulthood and be able to stand alone, fulfilling their tasks as creations of God, social beings, and as individuals.

Anyone who serves as an instructor must have advantages in terms of personality. In his tasks, he has to accomplish a lot; sometimes, he has to demonstrate authority, and he needs to communicate his knowledge by letting the youngster pay attention to his personality. This is vital since a teacher does not only give instructional materials solely but also at the same time shows his personality to students. The students themselves will absorb their actions, such as their attitudes and beliefs, opinions on good and bad things, reactions to what students do, decisions, and others (Bakar, 2012: 89).

From the explanation above, the position of teacher in this study is someone who is able to steer individuals to the aims of the education being carried out, as a youngster obtains education from his parents. Similarly, Duryodhana had been schooled by his parents. However, his affection for his son made Duryodhana grow to the point of greed, which was far from what he thought. On the other side, Draupadī, who became a teacher in the adult learning process with ethical material preached in the hall, helped people realize that women's experiences in addressing gender issues must be a lesson for everyone to build a harmonious life.

3.3 Students' Educational Interaction with Teachers

Educational contact is primarily reciprocal communication between students and teachers that is aimed toward educational goals. The optimal achievement of educational goals is achieved through intensive communication with manipulation, content, techniques, and educational instruments. Teaching activities are a sequence of encounters between people who assume the role of teachers and students. In the Mahābhārata epic, this interaction appears to be one-way, there is no interaction between the listener and the speaker, but finally, after someone has the guts to express an opinion, it begins to cause interaction between the listener and the speaker. Subramaniam (2007:183--184) writes the tale as follows.

Draupadi was enraged. She said, "You seem to give the sense that my husband is playing with pleasure. Your grandson and his uncle have challenged him to a game. Yudhishthira truly did not want to play. He had mentioned such to Vidura's uncle in Indraprastha. He was compelled to play, forced to join in this terrible game. Knowing that he was not competent, Sakuni forced him to play with her. Sakuni is exceptionally proficient in the technique of throwing dice. My husband does not even have a chance to win, and you all know that, and you are simply watching. You are a player of the king. No one but you can do anything to stop him, or else you blame the sinful Duryodhana for what he did. Now you tell me my spouse is glad to play dice, which utilizes me as his bet! When he has lost himself, and he is using me as a bet, why don't you step in and tell me this is not right? I ask you to pay attention to my remarks. I questioned the individuals gathered in this *sabha*. These are not *sabha* that elders do not attend; they are not elders who do not stay tight to the truth; when there is no truth, or it is not true if it is coupled with stubbornness."

Draupadi's disappointment with the people in this chamber gave birth to a protracted dispute. The narrative above indicates that there is an instructional connection between the giver of the lecture and those who are given the lesson. In terms of being a lecturer here, Draupadi is teaching the truth. On the other hand, the elders of the Kuru court governed by Duryodhana's might were lectured by Draupadi. The engagement in the hall was accidental, with Draupadi asking numerous questions that stunned some individuals.

3.4 Educational Goals

Very generic educational objectives can be distinguished from specialized objectives. Even goals that appear to be quite clear, such as "able to read letters," can be further specified, for instance, "able to read printed and written letters, read lowercase and uppercase letters." The degree of skill and knowledge of the child who will receive the instruction determines the necessity of a set objective. General objectives typically seem highly appealing but are challenging to achieve since they are open to multiple interpretations. For instance, the objective "so that children can adapt to society" must be clear. Observable and quantifiable objectives are characterized by their specificity (Nasution, 1994:15—21). The educational objectives of theo-feminism described in the Mahābhārata Epic are to (1) increase piety to God Almighty, (2) increase awareness of the law, and (3) increase awareness of women's rights. Each of these is detailed below.

1. Increasing Piety to God Almighty

In Hinduism, it is believed that God is present everywhere and that His will must be followed. According to the Mahābhārata epic, when Draupadi was offered a wager in a gambling game, she delivered a lecture to the spectators. Draupadi, among other things, said the following.

"...if you truly believe in God and *dharma*, do not disgrace me in this manner. This humiliation is significantly crueler than death" (Subramaniam, 2007, p. 184).

The narrative suggests that if humans trust in God and His guidance, they should not commit dishonorable acts. It is understood that, according to Hinduism, God constantly provides direction in accordance with *dharma* or the truth. On numerous occasions, God's Guidance is communicated through His manifestations (including *avatars*). Much of God's guidance in Hinduism is found in the *Bhagavadgita*, namely in the dialogue between Krishna as an *avatar* and Arjuna. *Avatars* are divine forces on earth that serve to remind us of our humanity. Through His teachings, He attempted to restore the deteriorating *dharmic* rules. Furthermore, it serves to safeguard dedicated followers against spiritual degeneration. God always supports the truth because He is the truth itself. Eventually, compassion will triumph over hatred and brutality. *Dharma* shall conquer *adharma*.

2. Increasing Legal Awareness

In the case of the dice gambling game between the Pandavas and the Kauravas, legal considerations might be studied, specifically regarding the validity and invalidity of a bet. In the narrative, it is said that Yudhishthira bet Draupadi in the gambling game. In the game, Yudhishthira loses, so Draupadi belongs to the Korawas as an enslaved person. However, then a discussion ensued. Draupadi thinks the game is illegitimate because Yudhishthira staked himself illegally. The reasons for the invalidity are as follows. Firstly, Draupadi is the wife of five Pandavas. In the game, only Yudhishthira placed his wife on the line, while the other four husbands were not asked for prior agreement. Second, Draupadi is gambled by Yudhishthira when the king is no longer accessible; that is, it has become a bet. Thus, Yudhishthira no longer has the right to bet on Draupadi because "the bond has been severed".

From a legal point of view, gambling cases are illegal. That is, the practice of gambling breaches the law so that whatever ethical and sportsmanlike the gambling practice may be, the result is not legal. The Hindu scriptures clearly state that gambling are prohibited since they can bring numerous bad effects to the

perpetrators, their families, and the country. That is, *tajen* is one of the things that Hinduism prohibits since it takes the form of gambling. In the *Mānava Dharmasāstra*, IX. 221--227 (Pudja, 2004:493).

The case of gambling games in the Mahābhārata epic emphasizes the pros and cons of truth and lying. On the Pandawa side or those associated with the Pandavas consider gambling to be against the norms. However, according to the views of some Kauravas, they have different opinions. Vikarna's conversation with Karna in the epic reveals that ideals and the measure of truth are only measured by their sentiments. Although Wikarna sees his opinion as correct and endorsed by many parties, according to Karna, this opinion is erroneous. Karna likewise believes that, according to his judgment, he is correct. Thus, the case might be regarded to be in agreement with the relativist school. Christopher Glesson, S.J., in his book *Menciptakan Keseimbangan: Mengajarkan Nilai dan Kebebasan* (Creating Balance: Teaching Values and Freedom), explains that those who judge morality simply by using their feelings about themselves, without criteria distinct from their own, are called relativists.

3. Promoting an Attitude of Gender-Recognition

Since the dawn of Hindu culture, during the *Vedic* period and the present day, women have played a vital role in society. From the perspective of Hinduism's beliefs, it is argued that the combination of *suklanita* and *swanita* is the source of human life. Without women, there can be no international peace. Women get their origin from Sanskrit, specifically *svanittha*. The word *sva* signifies "oneself," whereas *nittha* means "pure." Thus, *svanittha* means "to purify oneself" and grows into the concept of humans who play a significant part in *dharma* or "dharma-doers."

In the book *Manawa Dharmasastra*, III, pages 55 to 57, it is said that the position of women is greatly exalted, implying that women play a significant and noble role in many spheres of life. Therefore, if you desire success and serenity, you must respect and adore women. The narratives created by the Mahbhārata's authors emphasize the significance of women in life.

a. The Role of Women as Mothers

When a woman is married, her job is to accompany and perform tasks in the realms of religion and the state's role with her husband. The *dharmaagama* is devotion to religion for the benefit of the people. In contrast, the *dharma negara* is service to the state for the advancement and prosperity of the nation. A woman becomes a mother when her children are born. Thus, the label of the mother increases a woman's responsibilities. A mother's primary responsibility is to raise and adequately educate her children in accordance with the prevalent religious traditions.

The following quote from the Parwa Sabha part of the Māhabhārata demonstrates Goddess Kuntī's preeminence as the mother of the Pandavas and the mother-in-law of Draupadī. Draupadī was distraught at the time because she was treated dishonorably in the Asthinapura Sabha hall. Dewi Kuntī tries to soothe her daughter-in-law, as evidenced by the following comment.

Dewi Kuntī remarked, "I implore you to be merciful to my sons, who are accountable for all that has transpired to you. You are really a good woman. If it had not been so, both my sons and the Kauravas would have been consumed by your blazing eyes. Because you adore your spouses, you continue to exist. I bless you. Wait for better days to emerge. Serve as their mother" (Subramaniam, 2007, p. 194).

Dewi Kuntī, a woman who exemplifies the role and function of a mother, is a woman who is full of love and sacrifice and who relentlessly cares for, raises, and educates the children they are born with in the best way possible. Thus, they mature into adults (leaders) who are trustworthy, healthy, clever, and ethical (personified as the five Pandavas).

b. The Role of Women as Wives

According to Wanaparva, a housewife is also known as the Goddess and Empress. Dewi signifies the wife as a light that determines the household's condition. The wife is the empress, regulating the relationship system, household management, catering management, and money management. In Hindu families, the wife plays a significant role.

In terms of etymology, the word wife is derived from *stri*. In Sanskrit, *stri* signifies a "connection of affection." The wife is the primary source of affection for her husband and their children. A child must develop both mentally and physically through the mother's love. In *Vedic* writings, the obligations or responsibilities of a woman are described as follows.

Always adore Sarasvati and revere your elders, wives" (*Atharvaveda* XIV.2.20)

As a woman, you must be able to love and care for your husband's parents as much as you do their child (husband). A wife plays a crucial part in maintaining domestic harmony. Be the family's unifier and source of happiness, as described in the second point: "May your presence at your husband's home bring happiness and

good fortune to your husband, your father-in-law, and your daughter-in-law, and serve as a guardian for the entire family."

Through the *Māhabhārata*, Maharsi Vyasa describes the role of women as exemplified by Dewi Draupad, the wife of the Pandavas, in a time of adversity, humiliation, expulsion from the palace, and being forced to live in the forest for dozens of years. Dewi Draupadī is described as being exceptionally devoted to her husband, caring for him, and accompanying him. In both happiness and adversity, Dewi Draupadi is a devoted and respectful wife to her husband.

c. Woman as Goddess

When women are still living with their families or unmarried, they are called Dewi. Dewi is the feminine form of Dewa, which signifies brightness, brilliance, and splendor. Everything is geared toward His manifestation (Titib, 2011, p. 313). A woman as a goddess is a manifestation of God, the Most Merciful and Gracious, similar to the characteristics of women in Subramaniam's *Mahabharata* epic.

Please proclaim that my spouse Yudhistira is not a sinful enslaved person and release him from this attachment. Dhstarra accomplished precisely that. He requested that she request another boon. In this instance, Draupad freed Bhima, Arjuna, Nakula, and Sahadeva from servitude. "Ask for an additional favor, my daughter," Dhstarra stated to reassure him of this boon. Draupadī stated, "I do not wish to violate *dharma*. I will not be avaricious. I can only obtain two boons. My spouse is now free, and I am ecstatic! (Subramaniam, 2007:190).

Draupad possesses the qualities of a goddess, as she is willing to forgive the Kauravas after having been humiliated and mistreated at the behest of King Drestarata. As a deity, she is not avaricious even though the monarch offers additional gifts. Draupadi nevertheless possessed the self-control to request additional items for her happiness. Even if he desired more, he could obtain it since the monarch feared Draupadi's vows and the curse that would inevitably befall his sons. If a person cannot control his or her lust, he will experience anguish. Draupadi understood this; thus, she adhered to *dharma*.

In ancient times, women were revered as the source of outstanding character, ethics, and morality, as well as their children's personalities. Women are revered and worshipped as the goddess of prosperity (*grhalaksmi*). *Grha* refers to a dwelling or location cleaned by women. Based on this reasoning, it can be asserted that women should be revered as goddesses due to their kind, patient, gentle, and affectionate natures. Women's preeminence can be attributed to their *Buddhist* virtues.

d. Woman as Shakti

Draupadi's destruction resulted from the Kauravas' failure to heed the translation of the sloka *Manawa Dharmasastra*, III. 58, which states, "A house where ladies are not properly honored, screaming curse words, would be obliterated as though by a supernatural power" (Pudja, 2004, pp. 105-106).

According to the *Mahabharata* epic, no one is capable of facing Rsi, the grandfather of the Kauravas and Pandavas, because of the power of women (*shakti*). All the Pandavas were unable to fight, much less subdue their opponents. During a respite in the fighting, the Pandavas were advised by Sri Krsna to meet their grandfather, Rsi Bhishma. Rsi Bhishma revealed that just one individual was capable of defeating Bhishma. That person is simply Śikhaṇḍi. When the conflict began the following morning, ikhai was indeed prepared to fight with arrows. Rsi Bhishma was unwilling to battle Śikhaṇḍi, a female opponent. Bhishma lost consciousness on the battlefield. Rsi Bhishma was defeated by the woman, Śikhaṇḍi. With hundreds of arrows embedded in Bhishma's body, this sage dropped to the ground without touching it. His entire body was supported by arrows protruding from all over it.

Draupadī demonstrated that the power of women as movers, drivers, and burners of the husband's fire exemplifies their *shakti*. As her husband's wife, Draupadī constantly stoked the flames of the battle against the evil Kauravas in the hearts of the Pandavas. She constantly reminds her husband of the humiliation she experienced in gambling. Draupadi constantly reminded Bhima of his promise to seek justice through vengeance. She also tied her hair when Bhima's oath was administered as a record to recall the incident that occurred in the Astina Pura palace hall. In the end, everything was achieved, and Pandawa emerged victorious. Draupadī, as the *shakti* of Pandawa, was essential to the success of the Pandavas, as were Dewi Saraswati, the *shakti* of Lord Brahma, as the creator; Sri Laksmi, the *shakti* of Dewa Vishnu, as the preserver; and Dewi Parwati, the *shakti* of Dewa Siwa, as the fuser.

d. Woman as Ardhenareswari

Even in the patriarchal Balinese tradition, there is a clear distinction in the treatment of men and women. Due to a misunderstanding of the principles of *purusa* and *pradana*, Balinese customs placed women in a submissive position. In reality, *purusa* and *pradana* are present in all men, including women. *Purusa* is the soul, while *pradana* is the physical body. *Purusa* is still viewed as a soul in the realization; only *pradana* is

interpreted as an object. According to the *Padma Purana*, Lord Brahma divided himself in half to create Dewi Saraswati. Not only half flesh but the half soul as well. In Hinduism, this is what is signified by the term *ardanariswari*. God created women in their capacity as *pradana*. The *yonī*, the source of reproduction and intelligence, also represents it. The phallus represents God's conception of man as *purusa*. Women are executors of various *yadnya* and offerings to achieve serenity and tranquillity.

According to this *purusa-pradana* idea, the union of *purusa* and *pradana* produces fertility. In this situation, the purpose of worshipping God as *purusa* is to seek power to lead a spiritually fulfilling life. On the other side, the purpose of worshipping God as *pradana* is to obtain spiritual strength to establish a physically healthy and prosperous existence.

3.5 Given Influence in Guidance (Materials)

In the preschool education system, material that will be delivered to achieve goals has been incorporated into the curriculum. This information consists of both core and local content. The central information is national and includes the goal of control and national unification. Instead, the purpose of local content is to cultivate cultural diversity in accordance with environmental conditions. Regarding the research on the elements of theo-feminism education described in the Mahabhrata epic, the cited influences are consistent with the following guiding materials:

1. Ethics

In the Mahābhārata epic, the Vana Parwa section contains an ethical theme since Jayadratha desires the woman he sees at the Asrama's entry. He sent his acquaintance to determine the woman's identity. It was Draupadī, but Jayadratha did not care what his friend said. Instead, he went to the hostel to meet Draupadī. Draupadī received Jayadratha with courtesy and instructed him to take a seat as she awaited the arrival of her husband, as described in the following narrative.

"Jayadratha disregarded the advice of his friend. He presented himself as Jayadratha at the hostel and inquired about the Pandavas' well-being. Draupadī exclaims, "I am delighted to meet you!" You can meet them if you are patient enough to sit and wait. They have gone hunting. Wait." Jayadratha expressed his thoughts. He explained how he fell in love with her and begged her to leave her useless spouse, who could not provide her with peace and security, and join him. Draupadī was highly astonished by his words. His brother-in-law, Dursala's spouse, spoke to him in a manner he could never have anticipated (Subramaniam, 2007, p. 261).

A conclusion that may be drawn from the narrative is that unethical speech causes emotional distress. People can find death, get into trouble, and be joyful because of language. According to Kakawin Niti Sastra, Version 3. The conclusion that can be derived from the description above is that each character in the epic poem Mahābhārata maintained high moral standards. This morality permeates daily existence. Positive thinking can be learned through the ethical material in the Mahābhārata epic because one's thoughts determine the quality of his or her behavior and speech. In other words, the mind determines one's movements and speech. The sentiments of Jayadrata and Kicaka toward Draupadī in the Mahābhārata epic are far from favorable.

2. Self-Control

The epic of the Mahābhārata also teaches self-control. This is evident in Subramaniam's written account. In this situation. Sage Wyasa comforted all of humanity with words of advice. The *panca yama brata* teachings describe five types of self-control. The following are sections from the Mahabhrata epic narrative in which the protagonists exhibit self-control.

Bhima whispered to Yudhistira, "Brother, take our queen to the inn along with Dhaumya, Nakula, and Sahadewa. As for me, I will not leave this spot until I kill the fool who dares to touch Draupad. I will not permit him to live after committing this crime. Yudhistira said, "Listen to me, Bhima. I will not let you murder him. I forbid you. He is the family's son-in-law. For the sake of our mother Gandhari and our tiny brother Durssala, he must be spared" (Subramaniam, 2007, p. 262).

In this position, Yudhistira made a difficult decision for his mother's happiness, his aunt Gandhari, and his younger sister, Durssala. He did not forget, however, the anguish endured by his wife, Draupadī. In this situation, self-restraint is required for mutual comfort. Yudhistira attempted to prevent his younger siblings from murdering his sister's husband. This was done because Jayadratha had committed a heinous act—murder—and a deterrent punishment would be preferable. Various scenes in the Mahabharata epic demonstrate self-control, such as when King Sentanu flung his newborn children into the Ganges River and resisted the urge to petition Goddess Ganga for her blessing. The Pandavas attempted self-control against the unfair treatment of the Kauravas; Dewi Kunti maintained self-control when revealing the truth about Radeya being her child.

Based on this reasoning, it is clear that self-control is essential for a person's safety so that he can avoid conflict and animosity and live a peaceful existence. This circumstance will lead to destruction.

3. Leadership Teachings

The lessons of leadership or *Nitisastra* are spread through stories and utterances so that the characters in it can have an identity-building character worth. In this situation, Mahbhrata's leadership lessons still apply to guiding one's life along a Vednta-compliant route. The essence of Bhishma's leadership lessons describes incidents such as Bharatayuda's conclusion and Bhishma's talk on Yudhistira. Bhishma explains in detail the teachings of *dharma*, *artha*, charity rules, noble rules, and obstacles. Moreover, it describes the numerous rites and obligations associated with time. Eventually, Bhishma passed away peacefully after the war. In the Mahbhrata epic, Vidura teaches Dhrtarastra about leadership. This episode can be found in the Udyoga Parva part of the Vidura Niti. Here is a portion of the narrative.

"A king should be able to discern between two things using only one. He must manage three things with the assistance of four items. He must overcome the five, understand the six, avoid the seven, and be content (Subramaniam, 2007:390—391).

Vidura taught his older brother, Drestarata, who was king of the kingdom of Astinapura before the Bharata Yudha conflict, the principles of leadership. However, due to his affection for his kid, he neglected his duties as a monarch who should have been able to provide for and protect his people. Vidura further says that poison and weapons can only murder a single individual. However, the malevolent royal adviser can destroy the entire kingdom, including the monarch and his subjects. This was when the king, who exclusively listened to Sakuni incited wickedness.

Bhishma and Vidura's talk on the *dharma* of a leader imparts meaning to leaders, and the community will be protected by dharma in proportion to the level of *dharma* consciousness. Positive social energy will propel society's potential to attain the ultimate level of satisfaction if each individual contributes their absolute best to society. Truth, justice, steadfastness, alertness, and sagacity must be upheld in the life of society and the state. Everyone should uphold a single, consistent moral standard in both private and public life. Moreover, leaders must have the fortitude to maintain justice and truth regardless of the repercussions. "*Satyam eva jayate*," or "only the truth will prevail in the end," is a statement from sacred literature that can be used to enhance a leader's dedication to upholding the *satya* principle.

6.6 Methods Used in Guidance (Instruments and Methods)

Instruments and methods for education are two sides of the same coin. While instruments focus on the kind, the method considers efficiency and efficacy. The term "instruments and methods" refers to everything done or held on purpose to attain educational objectives.

Concerning this study, the majority of Mahbhrata instruction techniques are lecture-based. Furthermore, each scene of the story has discussion and question-and-answer methods. The approaches utilized in this learning process are also consistent with *sad dharma*, a Hindu religious learning system.

Six learning techniques constitute *sad dharma* in Hindu religious education. *Sad dharma* includes (1) *dharma wacana*, which refers to spiritual guidance or the content of the Vedic writings; (2) *dharma tula*, which refers to religious conversations (3); *dharma githa* means chanting spiritual songs, including *sekar rare*, *sekar alit*, *sekar madya*, and *sekar agung*; (4) *dharma sadhana* means practicing or realizing religious teachings in daily life; (5) *dharma yatra* means religious holy journey; and (6) *dharma santi* means constructing *pesimakraman*, mutually *amulatsarira* in creating a peaceful life (Widana, 2007, p. 2).

Based on the preceding description, it is possible to conclude that the learning method is related to the Hindu religious education learning method, specifically the *dharma wacana* and *dharma tula* methods. This learning method does not utilize stationery or other modern learning resources. Therefore, the aspects of theofeminism described in the Mahābhārata epic can be construed in the broadest way imaginable. In other words, when one character imparts advice to another, it is an educational process. The adviser might be viewed as a teacher, while the recipient of counsel can be viewed as a student.

6.7 The Place where the Guidance Event Occured (Educational Environment)

Informal schooling occurs within the home. The family or parents play a significant role in shaping children's character. Home is where children spend more time than school. Besides, school is a controlled setting. Children may be terrified of the established rules. In the meantime, the children's actual environment is the home. Home is the first location where children socialize and communicate with their surroundings. For this reason, parents can evaluate their children, particularly regarding moral development (Lestari, 2014: 29).

The educational environment, also known as the tri-education center, consists of the family, school, and community. However, in the epic of the Mahbhrata, women educate within the context of the family and

community. In the family setting, education is provided by the parents. Parents are often referred to as *guru rupaka* or *guru reka* in Hindu religious instruction.

According to this explanation, the Mahābhārata epic contains three educational environments: (1) formal environment, such as the Pandavas' and Korawas' education in Drona's teacher's boarding house; (2) informal education, when Bhishma teaches his grandchildren how to eat at the dinner table; and (3) non-formal education, when the Pandavas and Korawas demonstrate their abilities in the field after completing their education. However, women were only educated in informal and non-formal settings by their parents or *guru rupaka*.

Piaget's constructivist theory asserts that every child is born with a schema. Assimilation and accommodation contribute to the schema-perfecting process. Based on constructivist theory, this study concluded that the character of Hindu women is consistent with how they construct knowledge inside themselves, specifically by reading and interpreting knowledge. Draupadi, for example, does not wish to be humiliated and instead dares to defend herself in that sophisticated gambling hall. This can serve as a reminder to women that they must fight for their honor. Draupad is the only woman in Hastinapura who has successfully questioned patriarchal norms, openly challenged men and asserted her equality with them.

IV. CONCLUSION

The Mahābhārata epic (from the standpoint of Hindu religious education) describes seven educational components of theofeminism. However, education does not occur in a way that is beneficial to education in general. This is adult education (andragogy), specifically adult literacy instruction. (1) Among the subjects (students) being instructed are the elders of Hastinapura, Karna, and Duryodhana; (2) guiding individuals (teachers), especially Draupadī, Kuntī, and Gandarī; Elders of Draupadi and Hastinapura engage in three educational interactions with students and teachers; (4) Educational objectives include (a) increasing devotion to God Almighty, (b) improving legal understanding, and (c) increasing respect for women; (5) The guidance (material) imparts multiple influences, namely: (a) ethics, (b) self-control, and (c) leadership instruction; (6) instruments and methods used in guidance, including the lecture method, discussion method, and question-and-answer method, which are related with Hindu religious education as the *dharma wacana* method and the *dharma tula* method; and (7) where the guidance events occur (educational environment); in this situation, education occurs in the family, the school, and the community.

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