IMPLEMENTATION OF TRI PURUSA ARTHA TEACHINGS IN COACHING HINDU YOUNG GENERATION

By:
Setyaningsih¹, I Ketut Sudarsana²*
¹Sekolah Tinggi Hindu Dharma Klaten Jawa Tengah
²Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
Email: ¹setyaningsih.subawa@gmail.com , ²iketutsudarsana@uhnsugriwa.ac.id

Abstract
This study aims to describe the implications of teachings tri purusa artha in coaching Hindu Young generation. The results showed that: (1) the understanding of the Hindu young generation in Desa Adat Ulakan about Tri Purusa Artha is already good because all informants can explain the meaning of Tri Purusa Artha and also explain the elements of Tri Purusa Artha theoretically. However, in implementing the three elements of Tri Purusa Artha, the Hindu young generation in the Desa Adat Ulakan could not implement it optimally. (2) The benefits of Tri Purusa Artha for young Hindu generation in the Ulakan Traditional Village were a means of self-control and a way to achieve life goals in the form of jagadhita. (3) The obstacles faced in fostering Hindu young generation in Desa Adat Ulakan were the lack of facilities. Many young generations of Hindu was being indifferent. The appointed coaches or instructors still did not understand the interest of the young generation, they lived outside the village. Efforts in fostering the young generation of Hindus in Desa Adat Ulakan was done by providing counseling to the sekeha teruna to each banjar, forming skills, cooperating with village officers and village administrators, implementing Pasraman Hindu youths, forming sekeha gong and dance groups, pesantian teenagers groups, and providing sports fields.

Keywords: Tri Purusa Artha, Hindu Young Generation
INTRODUCTION
The young generation is the successor of the nation. As a young successor especially as Hindu people, they will be a substitute for the older generation. For them, it is necessary to be given education and problems regarding religion, in this case Hinduism. Religion is one tool of moral education that will educate young people to be noble and spiritual human beings. Knowing about moral discipline will lead them to be a religious person and full of dedication and competence in religion.

Considering this era, many young generations still do not have a clear and steady knowledge about religion so that they deviate from religious norms. Moral decline and the mental crisis of the next generation become a new problem. It requires the attention of all parties because this problem is certainly our shared responsibility. Unfortunately, what we can observe and feel so far, theoretically the younger generation of Hindus can memorized and understand the teachings of religion but the reflection in daily behavior still needs to be proved by religious practices. We can do religious practices through non-formal education. Providing religious education through non-formal needs to be implemented and developed. Finally, the Hindu young generation is not only academically intelligent but also perform spiritually in line to religious teachings.

The phenomenon that occurs among the young generation (teenagers) of Hinduism is in relation to Tri Purusa Artha. They have diverged from religion teachings. A phenomenon that occurs is about teenagers in brahmacari level committing into negative deeds such as drinking, promiscuity and racing on the street. In fact, they already get knowledge about Tri Purusa Artha but only understand it theoretically without well-applied in life. This tendency has been seen in the Ulakan Traditional Village. This condition needs to be addressed wisely because Tri Purusa Artha is a basic foundation or principal for personal and social life. In particular, the young Hindu generation needs to be equipped spiritually so that it leads them to have a religious awareness. To produce moral endurance and spiritual readiness, they need to have a fight spirit and not being influenced by negative things. Regarding to the problem, it is an urgent to give religious knowledge for them so later it can be understood, practiced and form them to be a constructive spiritual generation.

METHOD
The approach used in this study was a qualitative approach. This was conducted in the Ulakan Karangasem cultural village. The instrument used in this study was the researcher (human instrument) who directly conducted research by collecting data needed. This research techniques using tools such as cameras for documentation, interview guidelines and stationery in the form of notebooks and pens used in interviewing. Data collection techniques used include: observation, interview, and literature study.

The techniques used to draw a conclusion were induction and argumentation techniques. Induction technique was a technique for getting conclusions in advance to state the facts that apply specifically. Meanwhile, the argumentation technique was a technique for obtaining conclusions by giving arguments or comments. It was a technique in the descriptive method.

RESULTS AND DISCUSSION
1. The Understanding of Hindu Young Generation towards Tri Purusa Artha
According to the observations, the young generation of Hindu in the Desa Adat Ulakan already understood the Tri Warga theoretically. The implementation of Tri Purusa Artha on Hindu young generation in Desa Adat Ulakan can be categorized good, but we have not maximized it. As an example of its implementation, the existence of the Sekaha Teruna has carried out obligations in the village, such as conducting prayers in the Village Temple every day and work together to clean the village environment on a predetermined day. Sekaha Teruna used a cooperation system in every activity. Coaching activities in the form of Pasraman had
been carried out by traditional parties to the young generation in the Desa Adat Ulakan since 2010. In addition, Sekeha Gong teenagers and its dance group.

Although there were many positive activities that had been carried out by the young generation in Ulakan Traditona Village, there were still several of them were affected by negative things such as drinking and racing on the road. All of that was caused by the influence of globalization, which has a bad impact on Hindu young people in particular. One aspect of Hindu spirituality is *Tri Purusa Artha* (three life goals) namely dharma, artha and kama suggesting that each human can live by referring to dharma and using dharma as a controller for artha and kama as a controller and achieve the highest goal of life, called moksa (Punyatmadja, 1976: 15).

Based on the results of researcher’s observations, it drew the conclusion that the application of *Tri Purusa Artha* had not been implemented optimally by the young generation of Hindus in Ulakan Traditional Village. Therefore, they were easily influenced by the negative deeds such as drinking alcohol, enjoy wandering and racing on the road.

*Tri Purusa Artha* are the three foundations, guidelines, purpose in life. *Tri Purusa Artha* comprises dharma (truth, virtue), artha (property to meet the needs of life), kama (lust or desire) (Punyatmajja, 1976). It must carry these three elements of Tri Purusa Artha in a balanced manner. It gets artha and kama based on dharma. If artha is not controlled by dharma, then it can cause arrogance. Likewise kama which is not controlled by dharma will cause evil lust that is not under religious norms. Therefore, dharma plays an important role in human life to achieve an expected goal. In the Sacred Library of Sarasamuscaya Sloka 12, described:

*Kamarthau lipsamanastu dharmamevaditascaret. nahi
Dharmaniadeptyarthah kamo vapi kadacana (Sarasamuscaya, Sloka 12)*

Translation:
If artha and kama are prosecuted, then dharma should be done first, no doubt again, surely artha and kama will be obtained later, there will be no meaning if artha and kama are obtained in defiance of dharma (Kadjeng, 2005: 15).

Based of observations and experiences of daily life, it can be concluded that all people want to find happiness, moreover seen from the philosophy of Hindu religion, namely *Moksartam Jagadhita*. We cannot separate artha from human life in guaranteeing the happy life. In the form of physical needs. Likewise artha in the sense of law has a very important role in fostering the young generation of Hindu in ensuring stability and spirituality in life. In seeking artha they should base it on dharma which later artha can be useful for life. To get artha can only be achieved by practicing dharma in advance for not to being useless.

Dharma, artha and kama which is a unity that cannot be separated from the *Tri Purusa Artha*. It must carry the three parts out in a complementary sequence, meaning that it cannot be carried out in one. Even if one is implemented is still not perfect and it is impossible to get everlasting happiness. Actually *Tri Purusa Artha* is part of Catur Purusa Artha namely dharma, artha, kama, and moksa. Considering moksa is the highest and very abstract goal, it is difficult to achieve for ordinary people, the discussion in this study only covers three things namely dharma, artha and kama called *Tri Purusa Artha*. Based on myths and folklore, only a few adherents and wise men can reach the level of moksa. Based on the description above, moksa is the final or highest goal that will be achieved after implementing *Tri Purusa Artha* properly. Therefore, moksa is separated or not included in *Tri Purusa Artha*. Here, moksa was not ignored, but to be the first implemented is *Tri Purusa Artha* which aims to reach Moksa (Punyatmadja. 1976: 15).

*Tri Purusa Artha* teaches that all forms of human deeds must always under dharma. It means that the work carried out for God and welfare which is always based on truth will lead man to freedom (moksa). Good deeds will bring someone closer to his spiritual goals, and evil deeds will bring him further and further from his spiritual goals. Good deeds are all actions...
done for the prosperity of others. Evil deeds are all acts done selfishly, without looking at or paying attention to others.  

*Tri Purusa Artha* gives confidence to the society, especially for young generation that the happiness of life will be achieved if it is based on harmony, balance in human life as individuals and as God's creatures. To achieve harmony and balance in this life, man must always behave under *dharma*.

The human need for legal certainty and obedience rules of religion is the most essential part. Without *dharma*, human life will always get conflict with each other and *dharma* can protect all human. *Dharm* means rules for good and noble conduct which must be a guideline for human life. *Dharma* is a religious ethic dogmatic, because *dharma* describes the object of *Sraddha* in Hinduism. The purpose of Hindu ethics is to foster harmonious relations between a person (soul) with the surrounding living things (Pendit, 2005: 135). It has become a reality that harmonious relationships or harmony between creatures will all lead to peaceful living. The way to achieve what it intends as the norms taken is to practice *dharma* as a human being. Bhagawad Gita sloka 8 Adiaya III, explained that:

\begin{quote}
*Niyatam kuru karma Iwam  
Karmajayo hy rootmanah  
Sarirayatra pi cale Na  
prasadhyed akarmanah*  
Translation:  
Work as determined because it wells  
Than not doing, and not even the body will succeed. maintained without work (Pudja, 2004: 122).
\end{quote}

The above sloka emphasizes that humans are directed to work according to the teachings of *dharma*. Working is better than do nothing to achieve the perfection of life. Life as a human being strives to act under the teachings of *dharma* to get prosperity, both personal, family, and society so that it will form prosperity to achieve physical and spiritual happiness.

In the *Silakrama* Book, it is explained that: *dharma* (obligation, charity, etc.), *artha* (property as a tool to meet the needs of life and desire satisfaction), *kama* (lust or instinctual desire for enjoyment and satisfaction of life or desire) are three parts called *Tri Purusa Artha* (*tiga warga* life goals) which have a profound effect on the soul and life of humans (Punyatmadja, 1976: 15).

So the goal of humankind, especially the young generation of Hindus is expected to achieve *Tri Purusa Artha*, which is always based on *dharma* in doing, both to look for *artha* or *kama* so that peace of life both mentally and physically will soon be realized.

2. Implementation of *Tri Purusa Artha* Teachings in Coaching Hindu Young Generation

Understanding *Tri Purusa Artha* is expected not only to be known, memorized and understood theoretically, but more important is how it is applied in daily life. That is important for the young generation of Hindus who are easily affected by negative things such as promiscuity, drinking and others that have a negative impact on himself. This phenomenon is happening a lot among our young generation, especially the young generation of Hindus. In obtaining *artha*, it carries *dharma* first, and also to fulfill satisfaction for *kama*. Moreover, *dharma* is the driver of life to achieve happiness. That way, it will reflect all the positive characteristics towards the progress of the young Hindu generation in particular and the Hindu society. We get *artha* and *kama* based on *dharma*. *Dharma* really brings happiness with no disappointment.

The application of the three elements of *Tri Purusa Artha* (*dharma*, *artha*, *kama*) could not be carried out maximally by looking at the facts. Statements from all the informants said that the dharma has been implemented by routinely conducting prayers at the Village Temple
by Sekeha Teruna and work together to clean the village environment. All forms of activities that involve Sekeha Teruna are carried out and completed together because the awareness of those who cannot live alone without others help. Sekeha Teruna in the Desa Adat Ulakan is trying to establish harmonious relations between fellow members so that cooperation between one another can be true.

The application of artha is carried out in the form of entertainment or bizarre activities and the profits are used for religious and social activities. But in the application of kama, Hindu young generation still do deviant behavior such as being indifferent or unwilling to know, easily influenced by negative things and have a negative impact on themselves, such as the tendency to be influenced by alcoholism and promiscuity.

Considering the above description, it shows that the Hindu teenagers still need to be given guidance. The main roles to provide guidance are parents, teachers at the school, kelian pakraman village and village heads. Their awareness must also accompany the success of coaching to support the coaching activities by the village. They need the provision of mental and spiritual formation to lead religious awareness and moral endurance from negative deeds. With good moral, the young generation of Hindus has motivation, and useful for Indonesian people and Hindus in particular.

In this life, humans experience the stages of life in achieving its goals. The level of life in Hindu religious teaching is called Catur Asrama Dharma. Catur Asrama Dharma is a very closely related to Tri Purusa Artha, which means four stages of life based on spiritual guidance comprising Brahmacari, the life stage of diligently seeking knowledge, Grhastha, is the life stage consisting of householder, Wanaprasatha is the life stage of retiring form a busy life of society and Bhiksuka is life stage of detachment from material life.

In Brahmacari asrama, position of dharma means the science of truth to become very important. Dharma is a main life level of Brahmacari. In this case, artha and kama have not yet received such an important place. As only dharma becomes the basis for achievement of artha and kama. Brahmacari is another asrama, namely Grhasta, Wanaprasata, and Bhiksuka. Life level of Brahmacari asrama is often also called as the life of aguron-guron or asewaka guru. It is a stage of life that requires perseverance and sincerity. Because in this period a Brahmacari will receive a teaching from the teacher, and means facing knowledge that requires serious thought. In Brahmacari, a student will form his character so that he has a main personality based on Dharma. By applying dharma, then what will be included in the Hindu religious goals will be realized. Besides, youth is a moment to learn more knowledges let alone learning dharma. Whatever the things happened should not turn your mind towards the bad ones and do not despair in carrying out the dharma, despite the many obstacles encountered (Punyatmadja, 1976: 17).

The division of the four stages of life is only informal, which later has a close relationship with Tri Purusa Artha. The close relationship is the relation of Tri Purusa Artha with Brahmacari asrama. Tri Purusa Artha is a living philosophy of Catur Asrama Dharma Boarding. Hinduism teaches that humans seek dharma, artha and kama in a balanced and gradual manner under the life span or catur asrama, which can later achieve peace of life or moksa.

Considering the issue above, it defines the necessity of young people to learn all knowledge as much as possible and behave under dharma because the reward for doing dharma is heaven. Thus the role of dharma in the formation of Hindu young generation is a basic guidance towards eternal peace.

Under the theory used in this study, namely the theory of attitudes and behavior, we expect all forms of young generation activities to be based on dharma which can be seen through daily attitudes and behavior in the society. Dharma itself should be able to controlled artha and kama.
3. The Function of Tri Purusa Artha for Hindu Young Generation

The young generation of Hindus has a very important role in development, because the young generation will foster cultural heritage derived from Hindu religious teachings. With a rich cultural diversity, Indonesia can compete and even become a center of culture and tradition in the international world (Saddhono, Sulaksono, & Rahim, 2019). It can enhance the good image of the entire archipelago through the role of young Hindu generation. Therefore, the young generation of Hindus is expected to have a foundation of life called Tri Purusa Artha (dharma, artha and kama). Thus the mental strength in the form of character can realize happiness and eternal prosperity.

Dharma must be used as a guideline or basis for behaving to respond the effects of globalization so that the young generation directs themselves to positive things. If in this life humans always reflect morality in achieving life goals, they will be able to foster good relations, and live in harmony with family or others. Then, avoiding the law of jungle, where the strong oppress the weak, always well-behave including doing good deeds to anyone and be a noble person. Teaching Tri Purusa Artha is not only important to understand, but it is more important to practice and carry out in everyday relationships. It is conducted according to religious instructions, so that a virtuous and noble young generation can be formed and achieve human life goals.

As what it describes in the Book Saracamuscaya sloka 44:

*Cruyatam dharma sawaswam
crutwa coiwo padharyatam
Atmanah prati kulani na
 paresam the same cara*

Translation:
Therefore, listen to all efforts, the meaning that is considered dharma, after you hear it carefully in the heart, as I have said before everything that is not pleasing to your heart, that you should not do to others (Pudja, 1977: 31).

Many people are chasing artha and kama, but what are the benefits for this life. Without knowing the basis and purpose, it will bring misery. If it seeks the three goals with full awareness, then it will give meaning to this life. Many people have gone astray in their lives, looking for artha as much as possible but do not know the meaning. In the end, the artha they got make them miserable. Likewise, those who seek dharma underestimate those who seek artha and kama then the dharma they are looking for will not be found without artha and kama. Even such a life is meaningless.

According to Hindu teachings, Tri guna has a relationship with Tri Purusa Artha. These three characteristics have different meanings, but three of them are dependent so that cannot be separated from one another. Tri Guna plays an important role in the community life, it will implement the character of Tri Guna in the form of Tri Kaya Parisudha. The essence of the deeds is the truth from God. This truth with an easy way to attain realization is submission in the form of Bhakti namely the realization of Yadnya and spiritual practice. Everyone wants and strives to find the happiness of living in this world. Try as hard as possible so as not to experience sorrow and disappointment, but should know how to regulate the physical body which is often the center of disappointment. Therefore Tri Purusa Artha is very important to be applied in fostering Hindu young generation, so that the young generation can control Tri Guna through religious teachings (Astawa, 2003: 58).

4. Efforts in Fostering Hindu Young Generation in the Desa Adat Ulakan

The Hindu young generation in the Desa Adat Ulakan needs a guidance to become an useful young generation, especially moral guidance, and we can expect the noble young generation to emerge the development with a good moral character. Here, the development of
a healthy soul is also very important so that a person can maintain the balance of his soul and have mental resilience to the instinctive impulses and environmental stimuli that negatively affect the implementation of a harmonious and prosperous lifestyle.

Coaching is basically an educational effort in both formal and informal which is carried out consciously, planned, directed, organized and responsibly to introduce, grow, weigh and develop a personality foundation that is balanced with talents, tendencies, desires and abilities as provision to further improve and develop himself, his fellow human beings and their relationships towards the achievement of dignity, quality and optimal human abilities and one's own self (Hidayat, 1978: 26).

a. Providing Counseling to Sekuna Teruna-Teruni

This is the role of village official and the related institutions such as the Religion Department which runs religion affair. They are expected to provide counseling in the form of lectures to the young generation in each region or banjar. The young generation really needs encouragement in the form of material, motivation and other debriefing to make them aware and responsible for religious teachings, especially Tri Purusa Artha. Hindu young generation is expected to become a next generation that have a strong mental and spiritual to support their lives in the world. The activity of teruna teruni is shown attached. This activity was carried out on certain days such as on the celebration of the birthday of the sekeha teruna and on holidays such as Galungan, Kuningan, Saraswati and Siwaratri.

b. Gives Activities to Create Skills or Courses to Hindu Young Generations

The young generation of Hindus who have prominent skills in mejejahitan (sewing the coconut leaf), making statues and so on are given special training to develop their skills. And those who are more talented need to teach their friends. It aims to make them more skillful. It will impact on the growing number of a noble and spiritual young person. Besides directing the young generation of Hindus on positive things, it can also develop their talents. The activity of mejejahitan (sewing the coconut leaf) skills is shown in Figure 3 attached. This coaching activity was carried out on holidays such as on Sundays to fill the teenagaers’ free time in Ulakan Traditional Village. This activity is usually conducted at Banjar hall, or at the local Bale Gong temple. If there is piodalan in one of the local temples, the participant of the coaching join ngaturang ayah to make ceremonial facilities and infrastructure.

c. Coordinating with Village Officer, Perbeke and Cultural Bendesa

In conducting a coaching to a young generation, it needs donations from both the government and the village itself. Good coordination between the parties concerned is very important. It also affects the implementation of coaching. Help from the government is expected to be directed sufficiently to foster Hindu young generation in particular. With the coordination, all related parties will fully support the development activities that have been previously arranged and have been mutually agreed upon by community leaders.

In essence, all human behavior and actions, especially psychological youth, need to be directed and monitored. The provision of a proper education or coaching needs to be increased with well-planned coordination of Hindu community figures and intellectuals.

d. Conducting Hindu Youth Pasraman during Long Holidays

Pasraman for teenage level in Desa Adat Ulakan is held every time during a long holiday. In this activity, it provides the young generation of Hindu with material and practice. The theory is applied by giving materials related to religious teachings, such as explaining the teachings of Tri Purusa Artha, Tri Hita Karana and other religious teachings. It teaches the practice in matembang or makidung and reading sloka. Not only that, the young generation in the activities of pasraman were also taught to make all the facilities and infrastructure during the ceremony. It is for women and men, teenagers. It will carry knowledge that has been obtained when there are religious ceremonial activities such as piodalan and others. At least, this will be an exercise for young Hindus to engage directly in the society and practice what it has acquired from the training.
e. Formed Youth Sekeha Gong and Dance Group

It gives the young generation who have hobbies or talents in percussion and dance a guidance by forming sekeha gong and youth dance groups in special training under the schedule determined by the coach. Guidance of percussion coaches and dances are competent people who live around the Desa Adat Ulakan. Every time a religious ceremony was held such as in the piodalan, the percussion and the dance would perform as an entertainer for the local people. This activity will indirectly preserve Balinese culture. Usually this activity has a lot of participants. The enthusiasm of the young generation to take part in this coaching activity was very high. Likewise, parents’ support is important.

f. Forming Hindu Youth Pesantian Groups

Pesantian was attended by young Hindus who had talents in metembang or mekidung. The material given in this formation is about the kekidungan which is often sung in religious activities, especially for the ceremony the god of Yadnya such as kidung Warga Sari and others. Sekaha Santi is held in Banjar hall once a week, this sekeha santi does not specifically bring a trainer because anyone can become a trainer as long as they are considered as experts in pesantian or master in song or gending related to pesantian.

g. Provides Sports Fields, and Other Sports Facilities

The young generation of Hindus especially in Desa Adat Ulakan has not only talents and hobbies in the arts, dancing, percussion, and so on, but also talents and hobbies in sports or both. This can be seen from their enthusiasm to take part in sports activities such as soccer and futsal. Moving on from that fact, the guidance of the young generation is done by providing sports and other sports facilities so that the young generation who enjoy sports can develop their talents by doing exercises on certain days.

As Hindus, it is better to understand and live based on the life purpose that has been declared in religious teachings. Therefore, we can feel that religion gives direction and meaning to this life. What we must aim for and what we must do is determined by religion. We have to look for artha and kama, and they are all based on dharma. The aim of Hinduism is to bring people to achieve prosperity or jagadhitva and achieve eternal spiritual freedom or moksa. To realize these religious goals, it requires every Hindu to apply the teachings of Dharma, Artha, Kama. If the three goals of life (Tri Purusa Artha) can be achieved and carried out by everyone in a balanced and harmonious manner, the jagadhita and moksa will be realized.

The theory used to elaborate the statements above is the theory of education because to guide the young generation of Hindu must face obstacles. In addressing these obstacles, it needs positive activities such as training skills in the form of nenari, menabuh, mejjahitan, and others. Talent development is not only carried out in the arts and religious, but also in sport that many teenagers interested in. Organizing these activities will invite young Hindu generations to open up their full personality and share the talents of each individual. Striving for all forms of coaching has a goal so that the young generation of Hindus has the skills and provisions to directly involved in the community when they get married (Gṛhasta).

CONCLUSION

The results showed that: (1) the understanding of the Hindu young generation in Desa Adat Ulakan about Tri Purusa Artha is already good because all informants can explain the meaning of Tri Purusa Artha and explain the elements of Tri Purusa Artha theoretically. All informants’ explanations stated that Tri Purusa Artha are the three foundations or guidelines for achieving life goals. However, with application of three elements in Tri Purusa Artha, the Hindu young generation in the Desa Adat Ulakan could not implement it optimally. For example, the implementation of Dharma by young Hindus in the Desa Adat Ulakan was done by conducting regular prayers at the Village Temple, attending pasraman routinely held in Pakraman village, and take an active role in religious activity. (2) The benefits of Tri Purusa Artha for young Hindu generation in Desa Adat Ulakan was done as a means of self-control
and to achieve life goals in the form of Jagadhita. Besides that, with the guidance of Dharma, young generation of Hindus in Desa Adat Ulakan can strengthen the kinship and foster a sense of togetherness.

Coaching efforts were done in the form of briefing to the Teruna-Teruni Sekheha in each region or Banjar, providing activities to form skills, cooperate with a village officer for financial issues, conducting Hindu Pasraman Youth on long holidays, form a Youth Sekheha Gong in long holiday and its dance group, formed a Youth Pesantian group and provided sports fields and other sports facilities.

REFERENCES
Astawa, I W. M. (2003). Panca Sradha (Sebuah Pengantar). Jakarta: Departemen Agama, Ditjen Bimas Hindu dan Buddha.
Hidayat. (1978). Peranan Sektor Informal dalam Perekonomian Indonesia. Ekonomi Keuangan Indonesia. Vol. XXVI, No.4. Desember 1978. Hal. 415 - 443.
Kajeng, N. (2005). Sarasmuccaya. Surabaya: Paramitha
Ngurah, I. M. (1999). Pendidikan Agama Hindu Untuk Perguruan Tinggi. Surabaya: Paramitha
Pendidikan, N. S. (2005). Filsafat Dharma Dari India. Denpasar: Pustaka Bali Post
Pudja, G. (2004). Bhagwad Gita. Surabaya: Paramita.
Pudja, G. (1977). Theologi Hindu (Brahma Widy). Jakarta: Mayasari.
Puniatmaja. (1976). Silakrama. Jakarta : Bimas Hindu Buddha Kemeneg Agama RI
Punyatmadja, I. B. O. (1976). Panca Sradha. Denpasar: Parisada Hindu Dharma Pusat.
Saddhono, K., Sulaksono, D., & Rahim, R. (2019). PENDEKATAN E-BOOK INTERAKTIF BIPA BERMUATAN KEARIFANLOKAL DENGAN PENDEKATAN SCIENTIFIC-THEMATIC. Konferensi Internasional Pengajaran Bahasa Indonesia Bagi Penutur Asing (KIPBIPA) XI 2019 (pp. 389-401).