

***Catur Guru* Values in Strengthening Character Education at the Non-Formal Pasraman Kertajaya Tangerang**

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Abstract

Catur Guru as a strategic foundation in strengthening student character education at the Kertajaya Non-Formal Pasraman, Tangerang. *Catur Guru*, as the core of Hindu teachings that includes respect for *Guru Swadyaya* (God), *Guru Wisesa* (government), *Guru Rupaka* (parents), and *Guru Pengajian* (teachers at school), was chosen to strengthen character education based on moral and spiritual values. This study uses a qualitative approach with a case study method, which includes participatory observation, interviews with related parties, and document analysis regarding the implementation of *Catur Guru* at the *pasraman*. The results of the study indicate that the teachings of *Catur Guru* (*guru swadyaya*, *guru rupaka*, *guru pengajian*, and *guru wisesa*) at the Kertajaya Pasraman Tangerang have made a positive contribution to the character of the Hindu generation. Through *guru swadyaya* (religious habits, prayer), *guru pengajian* (exemplary behavior, discipline, responsibility), *guru rupaka* (respect for parents), and *guru wisesa* (discipline, responsibility, and social concern). This concept has succeeded in internalizing the values of all *Catur Guru* adaptively. As a result, students are able to develop noble personalities that balance tradition, preserving local wisdom, and adapting to modern developments. Despite the challenges of globalization and parents' limited time, opportunities for technology-based innovation remain wide open. This research is expected to serve as a reference for other non-formal educational institutions in integrating Hindu teachings to develop the character of a young generation with morals and integrity.

Keywords: *Catur Guru; Character Education; Non-Formal Pasraman; Hindu Education; Local Wisdom*

Introduction

Character issues among the younger generation are increasingly prevalent in today's society, along with the rapid flow of globalization and modernization. Symptoms of declining character values are easily detected, reflected in various forms of violation of social norms, such as the use of impolite language and a decline in respect for parents. Research conducted by (Yudari et al., 2022) revealed that the decline in adolescent ethics is influenced by a weakening attitude of obedience to parental advice, even a tendency to disobey. In the past, respect for parents was generally demonstrated through the tradition of *sungkem* (prayer) and polite behavior, but in the millennial era, many children display indifference, lack of attention, use harsh language, and ignore parental instructions.

This view aligns with the opinion of Gayatri Sindhi Mahesti and Setyaningsih, who stated that various advances in the modern era have contributed to the fading of norms of politeness and a decline in devotion to God, especially among the younger generation, who are increasingly influenced by foreign cultures. Therefore, efforts are needed to strengthen noble character values by providing a comprehensive and sustainable understanding and practice of Hindu teachings (Setyaningsih, 2022)

According to Priyatiningasih, character education is an educational process closely related to the formation of human personality (Priyatiningasih 2022). Character is not formed instantly, but through a long process influenced by various factors, including the individual themselves, the family environment, and the surrounding social conditions that support them. Character education plays a very important role in shaping the younger generation with a strong moral and ethical foundation. Amid the dynamics of social and cultural development, the need to strengthen character education is increasingly urgent, especially in the context of formal education which often faces various challenges in the modern era. Modernization supported by advances in information and communication technology on the one hand provides convenience in human activities, but on the other hand demands the strengthening of character values so that this development remains in line with ethics and morals.

In the context of the era of globalization, the application of *Catur Guru* has profound relevance in facing social change and modern challenges. *Catur Guru* emphasizes the importance of four forms of respect: devotion to *Guru Swadyaya* (God), *Guru Rupaka* (parents), *Guru Pengajian* (school teachers), and *Guru Wisesa* (government). The application of these teachings aims not only to build harmonious relationships, but also to develop individual character based on the values of love, respect, and responsibility. In daily life, the application of *Catur Guru* means honoring God through worship and devotion, honoring parents with obedience and affection, respecting teachers as sources of knowledge, and supporting the government in carrying out its duties for the welfare of society. Every action and work must be seen as a form of devotion to God Almighty, so that all activities are carried out sincerely, with integrity, and aimed at the common good. *Catur Guru* is highly relevant in the era of globalization, where traditional values are often eroded by the influence of foreign cultures. By understanding and applying these concepts, individuals can maintain their cultural and spiritual identity while adapting to the dynamics of the ever-changing times. Furthermore, this teaching is a guide to creating a society that respects each other, works together, and maintains harmony in diversity.

The Tangerang City Non-Formal Pasraman is a relevant and interesting educational initiative worthy of further research. This institution is seen as an educational unit that consistently integrates Hindu religious values into its curriculum. The implementation of *the Catur Guru teachings* is believed to play a strategic role in strengthening students' character values, such as discipline, responsibility, and solidarity. In line with this, this study aims to comprehensively examine the implementation of *Catur Guru* at the Kertajaya Non-Formal Pasraman and its impact on student character development.

Research on optimizing character education through the implementation of *Catur Guru* has been widely conducted, demonstrating its relevance and effectiveness in shaping students' character. *Catur Guru*, which consists of four main elements, namely *Guru Rupaka* (parents), *Guru Pengajian* (teachers at school), *Guru Wisesa* (government), and *Guru Swadyaya* (God Almighty) which is the foundation of character education. Some relevant studies are the study conducted by I Nyoman Wiryasa at SD Number 3 Kutuh, South Kuta. This study highlighted the implementation of *Catur Guru* in shaping the character of fifth-grade students (Wiryasa, 2023) . In addition, research by I Made Suardana identified several deviant attitudes and behaviors among students, such as disobeying school norms and disrespectful behavior towards teachers. Through learning based on religious values and character based on *Catur Guru*, significant improvements were found in student attitudes and behavior (Suardana, 2020) . In the context of non-formal education, *Pasraman* also plays an important role in strengthening culturally and

spiritually based character education. Research conducted at Jala Siddhi Amertha Pasraman shows that through activities such as pre-school worship, religious literacy, cultural skills training, and yoga, students experience increased religious attitudes, creativity, discipline, and responsibility. (Bhattacharya, 2022) .

According to Doni Koesoema A. (2007), education not only functions as an integrative process that strengthens students' morals and intellect to become resilient individuals, but also has a curative dimension in overcoming social problems and character crises in society (Doni Koesoema.A, 2007) . In the dimension of character education, character education will be more effective if instilled from an early age, because at that time children are more easily able to accept and habituate positive values in everyday life. Instilling attitudes such as mutual respect, caring for others, discipline, and responsibility will form a strong personality until adulthood. Therefore, character education has an important role in shaping individuals who are not only intellectually intelligent, but also have good morals and social attitudes in community life (Masnur Muslich, 2022) . In the context of Hindu education, this concept is in line with the teachings of *Catur Guru* which places teachers as the center of character formation, ethics, and spirituality of students. The teachings of *Catur Guru*, which include *Guru Swadyaya* , *Guru Rupaka* , *Guru Pengajian* , and *Guru Wisesa* , contain values of respect, responsibility, discipline, and social concern that are relevant in facing the dynamics of modern life. Therefore, the teachings of *Catur Guru* are not only oriented towards conveying religious knowledge, but also function as a means of character development that is able to shape the young generation of Hindus into individuals who are moral, have integrity, and have social awareness in community life.

Hinduism views education as a continuous process through formal, non-formal, and informal channels. Formal education is realized through the school system, non-formal education is carried out in the form of short-term learning programs, while informal education takes place within the family and community. This view aligns with the teachings of *the Four Gurus* in Hinduism, which emphasize that the educational process is not solely the responsibility of educational institutions but also involves the integrated roles of the family, school, and community (Suardana, 2020).

Based on these various studies, the implementation of *Catur Guru*, both in formal and non-formal education, such as in Pasraman, has proven effective in optimizing character education. This is relevant as a reference for the case study at the Kertajaya Non-Formal Pasraman in Tangerang, to shape students with integrity and noble character. With this background, the main problem can be formulated regarding the form of implementation of *Catur Guru* and the challenges of implementing *Catur Guru* in the Kertajaya Non-Formal Pasraman Tangerang.

Method

Catur Guru values as a strategic foundation in strengthening student character education at the Kertajaya Non-Formal Pasraman, Tangerang. The selection of Kertajaya Non-Formal Pasraman as the research location is based on theoretical considerations that this pasraman is a non-formal Hindu educational institution in an urban area that faces the challenges of the social dynamics of the younger generation, changes in interaction patterns due to the development of digital technology, and the need to strengthen character education based on Hindu values. This research was conducted for four months, from January to April 2025. The research informants numbered 10 (ten) people selected using a purposive sampling technique, consisting of two Hindu religious teachers, one pasraman manager, one Hindu religious instructor, two Hindu religious figures, two parents of students, and two students. The selection of informants was based on their

direct involvement in the character education process and the application of *Catur Guru teachings* in the pasraman environment. Data collection techniques were carried out through participatory observation, semi-structured interviews, and documentation studies. Observations were used to understand students' learning activities and social interactions, while interviews were conducted to explore informants' perspectives on the application of *the Catur Guru* values in daily life. Data analysis used thematic analysis through the stages of data reduction, coding, categorization, theme determination, and data interpretation. In the coding stage, researchers identified keywords, behavioral patterns, forms of social interaction, and character values that emerged from interviews and observations. These codes were then grouped into main themes such as respect, discipline, responsibility, social solidarity, and the challenges of implementing character education in the digital era. Data validity was maintained through source triangulation, technical triangulation, and member checking with several informants to ensure the accuracy of research interpretations. This study also addressed the ethical aspects of research by seeking informants' consent before conducting interviews, maintaining the confidentiality of informants' identities, and ensuring that all data obtained was used only for academic and research purposes.

Results and Discussion

1. The Concept and Relevance of *Catur Guru* in Character Education

Catur Guru is one of the ethical and spiritual foundations of Hindu religious education, emphasizing respect for four gurus: *Guru Swadyaya* (God Almighty), *Guru Rupaka* (parents), *Guru Pengajian* (educators or teachers of knowledge), and *Guru Wisesa* (government/leader). These four gurus are understood not only as authoritative figures but also as sources of values that shape students' integrity, discipline, and emotional intelligence (Sukrawati, 2020). In the context of character education, *Catur Guru* emphasizes the awareness that moral formation cannot be separated from spiritual, social, and cultural relationships integrated into everyday life.

In the digital era, the younger generation of Hindus faces significant challenges in the form of rapid information flow, social media penetration, and shifting values due to globalization. This phenomenon often results in an identity crisis, a decline in communication ethics, and a weakening of local cultural values (Raharjo et al., 2023). In Hinduism, family life is the second stage of life after the Brahmachari period. Family life is also called the Grehasta dormitory in the *Catur Asrama* concept. During this Grehasta period, parents, as those who give birth and educate their children, are called *Guru Rupaka* in *the Catur Guru concept*. During the Grehasta period, *Guru Rupaka* is the spearhead of success in raising a family. *Guru Rupaka* is the first teacher in a child's learning life. In Hindu teachings, *Guru Rupaka* is seen as the first and most important teacher in a child's life, because the family is the initial environment where children learn about values, ethics, and social life. The presence of children in the family is not only a source of happiness for parents but also a trust that must be guided with love and responsibility. Every Hindu family fundamentally desires the birth of a child who is *a sputra* (noble person), possesses noble character, and possesses strong abilities and skills. Therefore, the role of *Guru Rupaka* is crucial in instilling character education from an early age through role models, instilling discipline, respect, and instilling dharmic values in daily life (Utami et al., 2023). With good parental guidance, children not only develop intellectually but also develop moral and spiritual qualities that form the basis for forming a generation of Hindus with character and integrity.

During this process, a child's initial cognitive structure is formed. The development of a child's initial cognitive structure is an important indicator of their

readiness to receive new learning and knowledge at a later stage. The developing cognitive structure is not only related to intellectual aspects but also encompasses character formation. Character instilled from an early age in the family environment serves as a foundation for children to participate in and develop more complex learning processes in formal education (Yaniasti, 2019).

The social interactions taught in *Catur Guru* are currently undergoing a shift, from a society based on social feelings to one that tends toward individualism. This shift occurs because the noble values of *Catur Guru* that should be implemented are often ignored or marginalized. If this condition continues unchecked, it will have a serious impact on the morality and character of the younger generation, especially students. This phenomenon of character decline requires the instillation of a stronger sense of discipline, especially through the internalization of *Catur Guru teachings*. It is important to understand that discipline is not simply a formal demand without clear reasons, but rather a response to the development of deviant social behavior that is now present in urban and rural areas, especially among children and adolescents (Yuliandari et al., 2023).

In the context of Hindu education, the teachings of *Catur Guru* can be used as an instrument to build discipline, ethics, and social responsibility in the younger generation. Discipline born of respect for *Guru Rupaka*, *Guru Pengajian*, *Guru Wisesa*, and *Guru Swadyaya* not only prevents deviant behavior but also forms a harmonious and characterful personality. Thus, the integration of the teachings of *Catur Guru* into technology-based learning patterns, including through in-depth learning, can be directed to strengthen character education, so that the younger generation is not only intellectually intelligent but also has moral and spiritual resilience. These teachings remain relevant as the basis of the Hindu religious education curriculum, both in formal schools and in non-formal pasraman, because they are able to provide a balance between technological sophistication and noble values (Ni Nyoman Sudiani, Untung Suhardi, 2022). The teachings of *Catur Guru* can be seen in daily religious practices and rituals, such as group prayers, value dialogues with teachers, and community-based social activities. This confirms that even though students live in a digital culture, character formation based on *Catur Guru* can function as a moral and spiritual fortress that maintains a balance between modernity and tradition (AndarYulii et al., 2023).

According to Ketut Sukadani, “the teaching of *Catur Guru* plays a crucial role in developing students’ character. He explained that students need to understand the meaning of *Catur Guru* so they can apply it in their daily lives, whether at home, school, in the community, or in their devotion to Sang Hyang Widhi” (interview, January 8, 2025). Teachers also have a responsibility to continuously provide understanding and guidance regarding the values of *Catur Guru* through exemplary behavior and the instilling of good habits. He believes that implementing these teachings can bring about positive changes in students’ behavior, such as respect, discipline, responsibility, and social ethics in their daily lives. Therefore, the teaching of *Catur Guru* is highly relevant and needs to be continuously developed because it is an important foundation in shaping the character of a young generation of Hindus who are moral and have integrity.

Observations and interviews indicate that *Catur Guru* remains the primary foundation of character education at the Kertajaya Non-Formal Pasraman. Teachers routinely convey the values of respect for parents (*Guru Rupaka*), spiritual teachers (*Guru Pengajian*), leaders (*Guru Wisesa*), and God (*Guru Swadyaya*) as integral parts of Hindu life. However, most students have not fully internalized these values in their daily behavior. This indicates the need for reform of the pedagogical approach so that these values are not only known but also practiced in students' real lives. *The Catur Guru teachings* emphasize the importance of respect and obedience to four primary sources of

authority: *Guru Rupaka* as parents in the family, *Guru Pelajaran* as educators in schools, *Guru Wisesa* as the government, and *Guru Swadyaya* as Almighty God. Respect and obedience are the fundamental core of all elements of *Catur Guru* because they are the basis for the birth of individual speech and actions. If this attitude is built correctly, cleanly, and sacredly, it will be reflected in good behavior and speech. On the other hand, a weak attitude of respect and obedience will result in the emergence of words and actions that deviate from moral values (Wiryasa, 2023).

This is in line with interviews with teachers and administrators of the Kertajaya Non-Formal Pasraman, which showed that the values of *Catur Guru* remain highly relevant in shaping the character of the younger generation in the digital era. *Guru Swadyaya*, *Guru Rupaka*, *Guru Pengajian*, and *Guru Wisesa* are implemented in daily activities such as praying together, respecting parents and teachers, and obeying regulations. These values are consistently instilled through habits, examples, and direct practices such as reading holy books, making ceremonial facilities, and performing worship (Yasmini, 2025; Sari Yani, 2025). Students showed changes in attitude to become more disciplined, religious, and responsible after participating in this learning. This shows that the teachings of *Catur Guru* are able to overcome the character challenges of the younger generation who are threatened by identity crises and moral degradation in the digital era.

2. Implementation of *Catur Guru* at the Kertajaya Non-Formal Pasraman, Tangerang

The *Catur Guru* teachings at the Kertajaya Non-Formal Pasraman, Tangerang, spiritual growth is seen as an important part of the process of character formation and self-transformation of students. Hindu religious education emphasizes not only the aspect of knowledge, but also the strengthening of spiritual awareness through the habituation of the values of *Guru Swadyaya*, *Guru Rupaka*, *Guru Pengajian*, and *Guru Wisesa* in daily life. This strengthening of spirituality is highly relevant amid the social dynamics of the digital era that tend to influence the mindset and behavior of the younger generation. In fact, various modern views are also beginning to recognize the importance of the spiritual dimension in building leadership, self-control, and commitment to moral values. Therefore, the Kertajaya Non-Formal Pasraman integrates religious activities, meditation, ethical development, and teacher role models as part of the application of the *Catur Guru* teachings to shape students who are not only intellectually intelligent but also have spiritual, emotional, and social balance in community life (Jaya & Sudarsana, 2024).

The practice of religious life, which is essential to human life, cannot be separated from the social context in which the individual lives. Character education is inherently embedded in students, but its strengthening requires a continuous process of habituation through the educational environment (Amelia & Ramadan, 2021). Character values are forms of individual attitudes and behavior based on existing and developing norms and values in society. These values encompass spiritual dimensions, personality development, social relationships, and concern for the environment, all of which are essential components of human life (Husain & Walangadi, 2020).

In the context of the Implementation of *the Catur Guru Teachings* in the Non-Formal Pasraman Kertajaya, Tangerang, character formation is carried out through the pasraman culture which instills the values of respect for *Guru Swadyaya*, *Guru Rupaka*, *Guru Pengajian*, and *Guru Wisesa* in daily life. The habituation of discipline, politeness, responsibility, and social concern applied in learning activities and religious activities is an important means in building the character of the young generation of Hindus. Thus, the pasraman culture not only functions as a religious learning environment, but also as a

space for moral and spiritual formation that makes a real contribution to the development of student character amidst the social dynamics of the digital era.

Religion exists as an element integrated with the culture of society and plays a vital role in shaping and maintaining values that can be applied in various dimensions of human life (Astawa, 2018). In the context of religious life practices, these practices cannot be separated from an attitude of devotion as a form of spiritual appreciation. One concrete form of devotion practice is realized through the application of the teachings of *Catur Guru*, namely the actualization of Hindu values in everyday life. The teachings of *Catur Guru* become increasingly relevant when linked to the dynamics of life and social change, especially in facing the challenges of the current era of globalization. The concept of *Catur Guru* in Hinduism is used as a guide to shape and strengthen the character of children. This term comes from Sanskrit, where *catur* means four, and *guru* refers to a figure worthy of trust and used as an example. Thus, *Catur Guru* refers to four teachers who must be respected in the effort to achieve holiness and virtue in life. The four elements of *Catur Guru* are *Guru Rupaka* (parents), *Guru Pengajian* (teachers at school), *Guru Wisesa* (leaders or government), and *Guru Swadhyaya* (God Almighty).

In addition to fostering respect and love, religious life also emphasizes the importance of practicing the teachings of *Catur Guru*, namely sincere devotion and service to God Almighty and all of His creation. This practice includes efforts to improve the quality of the implementation of duties and responsibilities with the awareness that every creature is a manifestation of God Almighty who must be respected and served optimally. Thus, every work and activity is seen as a form of devotion to God, a principle that is in harmony with and highly relevant to Hindu teachings (Mahesti and Setyaningsih, 2022). This view is in line with the opinion of (Yudari et al., 2022) who explain that the teachings of *Catur Guru* in this context are interpreted as the implementation of devotion or worship to God manifested through the attitude of bowing or prostrating before Him. Understanding of the concept of *Catur Guru* then developed more broadly, not only limited to the ritual aspect, but also manifested through the practice of *bhakti* or *nyumbah* as a form of respect for the four elements of *Catur Guru*.

Based on in-depth interviews with several informants, it was found that the implementation of *Catur Guru* at the Kertajaya Non-Formal Pasraman, Tangerang, plays a significant role in optimizing student character development. Made Darni Suarna explained that: "The head of the pasraman emphasized that *Catur Guru* is an important form of learning because it fosters a strong sense of religiosity and respect in students" (interview, January 3, 2025). This is reflected in students' daily behavior, such as carrying out religious services independently without coercion, helping parents at home, completing tasks assigned by teachers responsibly, and demonstrating order and discipline in social life, including on the road.

Referring to the interview results above, it can be seen that *the Catur Guru* implemented in the Kertajaya Non-Formal Pasraman, Tangerang has been fully understood and implemented as a form of devotion to *Guru Swadhyaya*, visual teachers, poetry reading teachers, and wise teachers. According to I Gede Juliartha as a teacher, he stated that: "in the context of daily life, students have shown behavior that reflects the practice of *Catur Guru*, when students participate in learning in the pasraman, no one chats or plays when the teacher gives an explanation, and when carrying out worship, students remain orderly in carrying it out" (interview, January 8, 2025).

The understanding and practice of *the Catur Guru teachings* implemented at the Kertajaya Non-Formal Pasraman in Tangerang demonstrates a strong learning dynamic, with *Catur Guru* as a key component emphasizing the significant influence of learning on student character development. Its positive impacts include increased obedience and

the development of a harmonious, respectful, balanced, and moral life. This finding aligns with that of (Sutarti et al., 2023) who stated that a deep sense of devotion forms the basis of respect, prudence, and prostration, and can bring inner peace and tranquility to those who practice it. Devotion is closely related to a person's personality and inner depth because it is rooted in the realm of taste, heart, and soul. Although devotion cannot be observed with the naked eye or measured materially, it is reflected in daily behavior patterns and incidental actions. These behaviors, such as prostrating to parents to apologize or asking for blessings when making important life decisions, are tangible representations of one's devotion (Ni Made, 2021) .

Good behavior (*kayika parisuddha*) is one of the ideal qualities a student should possess. This attitude is closely related to a person's ability to apply their knowledge and skills in real life through actions, decisions, and policies. Furthermore, good behavior is also reflected in the harmony between what is thought, said, and done, including keeping promises, implementing agreements, and demonstrating moral responsibility in social life (Sukasani, 2024). Thus, the scope and operational limitations of the concept of ethics can be understood through the perspective of religious and cultural teachings, as it encompasses various fundamental values such as piety, sincerity, gratitude, noble behavior, discipline, self-control, honesty, compassion, mutual respect, positive thinking, and an understanding of standards of right and wrong. In line with this, ethical education within the family environment has a very important relevance to be instilled from an early age in the context of religious and cultural life. This practice is also implemented at the Kertajaya Non-Formal Pasraman, Tangerang through scheduling activities that involve children in the *sungkeman tradition*. Ni Putu Paryawati, a parent, explained that: "The practice of *Catur Guru* is generally carried out before children start school or enter a new level of education as a form of asking permission and praying for blessings from parents so that the educational process runs smoothly and is blessed" (interview, January 5, 2025). Introducing the *sungkem* tradition from the family environment is seen as a strategic first step in shaping the character of the younger generation so that they are ready to face the social dynamics of the millennial era. *Catur Guru* essentially represents an attitude of devotion and respect, especially to God, which is manifested through respect for parents as a child's responsibility. The methods and stages of implementing bhakti can vary according to individual and group agreements, as long as it does not cause discomfort or negatively impact the social life of the community (Yudari et al., 2022).

The *Catur Guru* program at the Kertajaya Non-Formal Pasraman, Tangerang, is not only normative, but has become a living pedagogical framework in educational practice. The implementation of *Catur Guru*, which includes *Guru Swadyaya* , *Guru Rupaka* , *Guru Pelajaran Guru*, and *Guru Wisesa* , demonstrates a deep understanding of the relational and ethical meaning in the process of character formation of students. These values serve as a moral and spiritual foundation that is systematically directed to foster respect, discipline, responsibility, and awareness of the relationship between individuals, society, and God. Thus, the implementation of *Catur Guru* at the Kertajaya Non-Formal Pasraman can be analyzed as an effective character education strategy, because it not only instills religious knowledge, but also internalizes the values of virtue (morality) that shape students' personalities into virtuous individuals.

At the Kertayaya Non-Formal Pasraman in Tangerang, character education based on *the Catur Guru* is implemented holistically in the students' daily lives. *Guru Swadyaya* is not only taught as a theoretical concept, but also practiced through the practice of praying together before and after activities, chanting sacred hymns with great appreciation, and fostering an awareness that every action, no matter how small, is a form of devotion to God Almighty. *Guru Rupaka* is instilled through the habit of respecting

parents, such as *sungkeman* when asking for blessings, obedience in carrying out parental advice, and independence by helping with household chores. *Guru Pengajian* is manifested through sincere respect for the pasraman teacher, active involvement in the learning process, and studying morals as a guide for daily behavior. *Guru Wisesa* is developed through adherence to pasraman rules, social discipline in interacting with friends and the surrounding community, and awareness as a good citizen. With this approach, Pasraman Kertayaya becomes a character laboratory that produces a generation of faith, noble character, and responsibility.

3. Impact and Optimization of the Implementation of *Catur Guru* in Character Education

According to Sutarti et al. (2023), the application of the teachings of true devotion, manifested in an individual's behavior towards oneself, fellow human beings, and all creatures in the universe, will have a positive impact on patterns of social and environmental interaction. The practice of true devotion can bring peace and foster a sense of universal happiness for humans and nature. Therefore, this teaching is very important to be taught and implemented, especially to the younger generation who are still in the process of education, as an effort to strengthen character and personality so that a generation that reflects complete humanity is formed. Character formation is closely related to the internalization of moral values, politeness, and ethics in building dignified human character. In this context, character education serves as the main foundation in personality formation and improving the behavior and noble morals of the younger generation. Individuals with character are characterized by the ability to behave and act in accordance with the norms and rules that apply in social life (Sanjaya & Juliana, 2023). Based on the results of the interview with Nuryani, "the implementation of *the Catur Guru teachings* " has a significant impact in shaping and optimizing the holistic character education of students "(interview, January 8, 2025). The value of devotion to *Guru Swadyaya* is manifested through the habit of diligent worship, which not only fosters spiritual awareness, but also trains inner discipline and sincerity of students. The values of *Catur Guru* have been passed down from generation to generation as an important part of Hindu society and remain relevant in character formation to this day. The continuity of these values is inseparable from the process of instilling the teachings of *Catur Guru* in daily life, both through family education, social activities, and the implementation of religious ceremonies and rituals. In the context of optimizing the application of *Catur Guru* in character education, these teachings have a strategic role in building an attitude of respect, discipline, responsibility, and spiritual awareness in students. The application of the values of *Guru Swadyaya*, *Guru Rupaka*, *Guru Pengajian*, and *Guru Wisesa* is also closely related to the concept of *Tri Rna*, namely the three sacred debts of humans to God, ancestors, and Gurus that must be realized through dharma behavior in Therefore, strengthening the teachings of *Catur Guru* in educational settings is an important means of developing a young generation of Hindus with character and morals, capable of navigating the social dynamics of the modern era without losing their spiritual and cultural identity (Subagia, 2021).

Furthermore, obedience to government regulations and policies is taught as a form of devotion to *Guru Wisesa* , which has implications for the formation of attitudes of obedience to the law, social responsibility, and awareness as a good citizen. In the context of formal and non-formal education, respect and obedience to teachers at school and in the pasraman are positioned as a form of devotion to the supervising teacher, which strengthens the values of respect, ethical learning, and moral role models. Meanwhile, instilling an attitude of obedience and respect for parents as *Guru Rupaka* plays an

important role in building a humble, polite, and obedient character within the family environment. Overall, the results of this interview indicate that optimizing the implementation of *Catur Guru* is not merely symbolic, but functions as an integrative, contextual, and relevant character education strategy in shaping a generation of devout, ethical, and responsible Hindu youth.

This finding was reinforced by Ni Luh Putu Aryani, who explained that “a parent expressed that implementing *the Catur Guru teachings* provided tangible benefits for both children and parents. The changes felt included increased emotional closeness between children and parents, as well as a growing sense of respect, devotion, and politeness in children (interview, January 8, 2025). A similar impact was also conveyed by Desak Ketut Artewi, who said, “a teacher, who emphasized that there were changes in children's behavior, became more loving and respectful towards their parents. Conceptually, a harmonious relationship between humans and God can be realized through the comprehensive practice of His teachings, which are reflected in an attitude of compassion towards fellow humans and the environment” (interview, January 8, 2025). Therefore, every individual needs to continue to develop ethics as a basis for forming noble behavior to achieve more meaningful life goals. From a Hindu perspective, strengthening and developing ethics is very important and can be implemented through the application of the concepts of *sradha* and *bhakti* in the *Catur Guru teachings as a manifestation of dharmic values* (Yudari et al., 2022). Based on this description, teachers, parents, and students can see a positive impact on character development, including increased discipline, responsibility, and honesty. These behavioral changes indicate that the *Catur Guru program* makes a positive contribution to students' moral and ethical development.

The *Catur Guru* program at the Kertayaya Non-Formal Pasraman in Tangerang appears to significantly support the development of excellent student character. Through appreciation of *Guru Swadyaya*, children appear more devout in prayer and recognize every action as a form of devotion to God, thereby strengthening their spiritual integrity. *Guru Rupaka* plays a crucial role in strengthening the character of devotion, evidenced by the children's increased awareness of *sungkem* (respect) to parents and helping with household chores without being asked. Meanwhile, *Guru Pengajian* appears to support the growth of deep respect for the pasraman teachers, evidenced by their discipline in studying and the application of daily ethics. Finally, *Guru Wisesa* plays a role in strengthening compliance with social rules, making students more orderly, responsible, and aware of being good citizens. As a result, harmonious, independent, and religious characters are maintained.

4. Challenges and opportunities to apply the values of *Catur Guru* to the Hindu generation.

Internal challenges can include 1) students' in-depth understanding, 2) normative learning methods, and 3) limitations of the pasraman curriculum. Given students' in-depth understanding, these challenges should not be viewed as absolute obstacles, but rather as opportunities to develop learning models that are more adaptive to current developments. This situation highlights the importance of designing technology implementations that remain grounded in Hindu values and appropriate to the local social and cultural context (Endah et al., 2020). In this process, pasraman teachers function not only as disseminators of religious teachings but also as facilitators and guides, capable of connecting the traditional values of *Catur Guru* with innovative and transformative digital approaches for the younger generation of Hindus (Yustikia, 2023). This situation presents both challenges and opportunities in implementing *Catur Guru* values for the younger generation of Hindus. These challenges are evident in the decline in direct social

interactions, diminished respect for teachers and parents, and the tendency of the younger generation to be more attached to the virtual world than to spiritual and cultural values (Adnyana, 2021).

Normative learning methods: These challenges not only highlight structural and cultural barriers but also provide opportunities to build positive habits that sustainably lead to an increased sense of devotion, especially to parents as *Guru Rupaka* (Gunada, 2023). Hinduism, rich in spiritual teachings and philosophical thought, offers significant opportunities to play a positive role in shaping the character of the next generation of Hindus through the application of the *Catur Guru* values, such as obedience, simplicity, perseverance, and compassion. Limitations of the pasraman curriculum include a lack of integration with 21st-century competencies such as digital literacy and critical thinking. Materials tend to focus on religious teachings and textual morals, thus minimizing the development of practical and vocational skills. Learning methods are still dominated by lectures and memorization, lacking interactivity and context. There are no uniform national standards, resulting in varying graduate outcomes across pasramans. Limited time allocation hinders in-depth understanding of the material. Evaluations only measure cognitive aspects, neglecting affective and psychomotor skills. The lack of teacher training in modern pedagogy also impacts the overall quality of curriculum delivery.

External challenges can include 1) the influence of gadgets, 2) popular culture, 3) globalization, and 4) parental time constraints. The influence of gadgets, advances in science and technology, and globalization present both challenges and opportunities in implementing the *Catur Guru values* for the Hindu generation. On the one hand, easy access to information and modern lifestyles have the potential to weaken the younger generation's commitment to moral values, ethics, and religious practices, resulting in symptoms of character degradation and decreased involvement in Hindu rituals (Yani et al., 2023). This condition poses a real challenge in instilling devotion to *Guru Swadyaya*, *Guru Rupaka*, *Guru Pengajian*, and *Guru Wisesa* as a whole. However, technological advances and globalization also present a strategic opportunity to re-actualize the *Catur Guru* values through contextual and innovative educational approaches. If used wisely, the *Catur Guru* values can serve as a moral compass, guiding the next generation of Hindus to remain rooted in dharma while adapting to the dynamics of the times. Wayan Madri, a parent of a student, emphasized that the greatest challenge in instilling the values of *Catur Guru* in the current generation of Hindus comes from the strong influence of foreign cultures entering through various media (interview, January 8, 2025). The currents of globalization and popular culture cause some children to feel embarrassed, awkward, or even reluctant to express the devotion, respect, and obedience that are at the heart of *Catur Guru teachings*, whether toward parents, teachers, or in religious practice. This condition indicates a shift in values due to the influence of the modern social environment.

The *Catur Guru* values to the Hindu generation. On the one hand, easy access to information and modern lifestyles have the potential to weaken the younger generation's commitment to moral values, ethics, and religious practices, leading to character degradation and decreased engagement in Hindu rituals (Yani et al., 2023; Yuliandari et al., 2023). This situation poses a real challenge to instilling devotion to *Guru Swadyaya*, *Guru Rupaka*, *Guru Pengajian*, and *Guru Wisesa* comprehensively. However, on the other hand, technological developments and globalization also present strategic opportunities to realize the *Catur Guru* values through contextual and innovative educational approaches. If utilized wisely, the *Catur Guru values* can serve as a moral compass guiding the Hindu generation, remaining rooted in dharma while adapting to the dynamics of the times.

Globalization: Hindu Religious Education Breaks Through the Gateway to the Industrial Revolution 4.0. The digital era, characterized by rapid and global developments in technology and information, has made all aspects of human life increasingly dependent on technology. Easy access to information via smartphones and the internet has transformed the mindset, learning patterns, and social interactions of the younger generation of Hindus in the 21st century. Furthermore, the lack of understanding among some parents about the importance of character education is a barrier to their children's personality development. Some parents still believe that the responsibility for character education lies solely with the school environment, resulting in a lack of attention given to instilling moral, ethical, and social values within the family environment (Endah et al., 2020). This phenomenon has become one of the foundations for implementing community service activities to strengthen the character education of the younger generation of Hindus. These activities aim to instill and apply Hindu values through various religious training and learning, so that the moral, spiritual, and social character of the younger generation can be developed from an early age (Gunada, 2023).

Limited parental time poses significant challenges in parenting. Busy work schedules often prevent parents from optimally supporting their children's learning, play, and emotional development. Inadequate interaction can hinder children's character development and self-confidence from an early age. Children tend to seek attention from the external environment, which is not necessarily positive. Parents also struggle to monitor their children's social interactions, academic performance, and daily habits. As a result, two-way communication becomes strained, and the potential for conflict within the family increases. Lack of quality time also makes children feel neglected, indirectly impacting their mental health and the overall balance of family life in the long term (Nuraeni & Lubis, 2022).

Opportunities can be addressed through 1) the use of Hindu digital media, 2) collaboration between teachers, parents, and religious leaders, 3) the development of a character curriculum based on the teachings of *Catur Guru*, and 4) the involvement of young people in religious activities. The use of Hindu digital media, technological developments, and modern lifestyles have the potential to shift the role of traditional values in the lives of young people. Intensive exposure to digital media and technology makes young people increasingly vulnerable to external influences, thereby reducing their level of engagement and understanding of the teachings of *Catur Guru*. This condition has an impact on decreasing awareness of religious practices. Based on interviews with several informants regarding these challenges, Made Sudarni, Head of the Non-Formal Pasraman Kertajaya, Tangerang, stated that "the excessive use of communication devices is one of the main obstacles in instilling the values of *Catur Guru*, because children tend to have difficulty obeying their parents' instructions" (interview, January 8, 2025).

This collaboration between teachers, parents, and religious leaders is reinforced by the statement of Kadek Ita Oktapiyani, a Pasraman teacher, who revealed that "challenges also come from parents who have limited time to accompany their children in *Padasewanan* activities, while on the other hand, children do not yet fully understand the philosophical meaning of *Catur Guru*" (interview, January 8, 2025). Nevertheless, this situation also presents a strategic opportunity for the Kertajaya Non-Formal Pasraman, Tangerang, to develop character education initiatives based on a deeper understanding of *Catur Guru* through integrated Hindu religious education, collaboration between religious leaders and the community, and wise use of social media.

The development of a character curriculum based on *Catur Guru*, the development of a character curriculum based on *Catur Guru* focuses on the formation of a noble personality through respect for the four main teachers, namely the self-help teacher, the

religious teacher, the discourse teacher, and the rupaka teacher. Its implementation instills the value of self-awareness through reflective learning, exemplary speech, the habit of respecting parents and educators, and love for the environment as a form of devotion to the universe. The involvement of the younger generation in religious activities, on various occasions, the younger generation also has great potential to be involved and entrusted in leadership roles and support religious ceremonies, so that they learn about the responsibility of maintaining traditions. Through the instillation of moral and ethical values such as truth, compassion, and respect for others, the implementation of *Catur Guru* has the opportunity to form a generation of Hindus with strong character, ethics, and responsibility in social and spiritual life.

Conclusion

Based on the discussion in the previous chapters, it can be concluded that the teachings of *Catur Guru* have strong relevance as a conceptual foundation for strengthening character education among the Hindu younger generation. The concept of *Catur Guru*, which includes *Guru Swadyaya*, *Guru Rupaka*, *Guru Pengajian*, and *Guru Wisesa*, is not only understood as a hierarchical relationship of respect, but also as a value framework that instills devotion, responsibility, discipline, obedience, and spiritual as well as social awareness in students. The implementation of the *Catur Guru* program at Kertajaya Non-Formal Pasraman in Tangerang shows that Hindu religious education can be developed through concrete practices, such as the cultivation of religious attitudes, teacher role modelling, parental involvement, worship activities, and the reinforcement of respect and obedience in daily life. These practices contribute positively to the formation of students' character, particularly in fostering respect, discipline, responsibility, independence, and social sensitivity. However, the transmission of *Catur Guru* teachings to the younger Hindu generation faces several challenges, including the influence of globalization, limited parental involvement, and students' lack of understanding of these teachings. Therefore, a sustainable approach, deep philosophical understanding, wise use of technology and digital media, and synergy among the pasraman, family, community, educators, parents, and religious leaders are needed. With proper management, *Catur Guru* can serve not only as a normative concept, but also as a practical ethical foundation for shaping a Hindu generation with noble character, spiritual awareness, independence, adaptability, and the ability to maintain a balance between traditional values and the demands of modern life.

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