

## The Concept of *Tri Guna* in Strengthening Character Education Based on Hindu Sacred Teachings in the Modernization Era

Gusti Ngurah Ketut Putera<sup>1\*</sup>, Handoko<sup>2</sup>, I Gusti Agung Dharmawan<sup>2</sup>,  
I Nyoman Lingga Sana<sup>2</sup>, I Wayan Agus Gunada<sup>1</sup>

<sup>1</sup>Institut Agama Hindu Negeri Gde Pudja Mataram, Indonesia

<sup>2</sup>Institut Agama Hindu Negeri Tampung Penyang Palangka Raya, Indonesia

\*gustingurahketutputera@iahn-gdepudja.ac.id

### Abstract

The era of modernization presents significant challenges to ethical values and character, emphasizing the urgency of strengthening character education. Hindu philosophy, particularly the concept of *Tri Guna*, offers a relevant framework to address these challenges. This research aims to thoroughly analyze the relevance and potential application of the *Tri Guna* values (*Sattwa*, *Rajas*, *Tamas*) as a philosophical foundation for strengthening Hindu character education in the midst of modernization. The research method employed is library research with a qualitative approach, analyzing various primary and secondary literature sources descriptively and interpretatively. Research findings indicate that *Tri Guna* effectively maps the dynamics of basic human nature and provides guidance for character development. A balanced management of *Sattwa* (goodness/purity), *Rajas* (activity/passion), and *Tamas* (darkness/inertia) is identified as key to building integrity, moral resilience, and individual adaptability in facing the complexities of modern life. It is concluded that the *Tri Guna* concept holds strong relevance and strategic value as a basis for strengthening character education in the modern era, contributing to the formation of a generation with superior, balanced character capable of making positive contributions to society.

**Keywords:** *Tri Guna*; Character Education; Hindu; Modernization

### Abstrak

Era modernisasi membawa tantangan signifikan terhadap nilai-nilai etika dan karakter, menegaskan urgensi penguatan pendidikan karakter. Filsafat Hindu, khususnya konsep *Tri Guna*, menawarkan kerangka kerja yang relevan untuk mengatasi tantangan ini. Penelitian ini bertujuan untuk menganalisis secara mendalam relevansi dan potensi penerapan nilai-nilai *Tri Guna* (*Sattwa*, *Rajas*, *Tamas*) sebagai landasan filosofis dalam penguatan pendidikan karakter Hindu di tengah arus modernisasi. Metode penelitian yang digunakan adalah studi kepustakaan (*library research*) dengan pendekatan kualitatif, menganalisis berbagai sumber literatur primer dan sekunder secara deskriptif dan interpretatif. Hasil penelitian menunjukkan bahwa *Tri Guna* secara efektif memetakan dinamika sifat dasar manusia dan memberikan panduan untuk pengembangan karakter. Pengelolaan yang seimbang antara *Sattwa* (kebaikan/kejernihan), *Rajas* (aktivitas/gairah), dan *Tamas* (kegelapan/kemalasan) teridentifikasi sebagai kunci untuk membangun integritas, ketahanan moral, dan kemampuan adaptasi individu dalam menghadapi kompleksitas kehidupan modern. Disimpulkan bahwa konsep *Tri Guna* memiliki relevansi kuat dan nilai strategis sebagai dasar penguatan pendidikan karakter di era modern, yang berkontribusi pada pembentukan generasi yang berkarakter unggul, seimbang, dan mampu berkontribusi positif bagi masyarakat.

**Kata Kunci:** *Tri Guna*; Pendidikan Karakter; Hindu; Modernisasi

## Introduction

The development of the times with the strong advances of science and technology, and amid an increasingly rapid wave of globalization, the world today has experienced very dynamic social and cultural changes and progress (Fajrin, 2021; Sanjaya, 2022; Sumual et al., 2024). The young generation is currently faced with various advances that have implications for moral challenges due to the influence of digital technology, social media, and cross-cultural interactions that are increasingly eroding regional barriers (Mhlanga, 2023; Muttaqin et al., 2023; Powell et al., 2022; Song, 2021; Wang et al., 2024). In this context, ethical values that derive from norms in society are eroded by modernity and consumerism (Gutiérrez-Gómez et al., 2023; Hall & Taylor, 2023; Mathur, 2014; Taptiani et al., 2024). In Indonesia today, especially in the younger generation, rapid development and progress are beginning to affect behaviors and attitudes that lead to moral degradation (Kurniawan et al., 2019; Rina & Tianingrum, 2019). The influence of this development not only has an impact on positive aspects but also tends to lead to negative things (Nasution et al., 2024; Onjewu et al., 2025; Ricci et al., 2023), such as the increasingly rampant phenomenon of juvenile delinquency which is increasingly troubling (Frissen, 2021; Yu & Chan, 2019). This indicates that a supervisory factor is needed so that the progress of the times does not negatively impact the younger generation. Reinforcing ethical teachings sourced from the value of local wisdom and religious teachings is an important strategy in mitigating and preventing the spread of negative impacts from the progress of the times.

Ethical values do not only belong to one or two people or a group of people. However, ethics belong to every group of society (Blaich et al., 2023; Hart, 2022). Even ethics belong to even the smallest group, namely the family. With these ethical values, a group is expected to have a value system to regulate life together (Kaufman, 2008; Walker, 2023). One of the groups of people with values is the foundation in association with both groups or society in general and with fellow members, namely the professional community. This group is often the center of attention because of the value system that regulates and is stated in writing (i.e., the Professional Code of Ethics) and is expected to be the handle of its members (Dhirani et al., 2023; Mennella et al., 2024; Resnik & Elliott, 2016). The public's spotlight becomes sharper when the behavior of some members of the profession is not based on socially agreed ethics (Alvi et al., 2022; Desai & Kapadia, 2022). This causes moral and ethical deterioration in the existing professional society (Kamila & Jasrotia, 2023; Martínez et al., 2021). As one example, we can see it in the legal profession, known for the existence of the judicial mafia. Similarly, in the medical profession, with the establishment of super specialist clinics in affluent areas, the poor cannot afford to get their services.

Ethics is an important foundation in social life, which includes moral values and norms that govern the behavior of individuals and groups (Chaddha & Agrawal, 2023; Resnik & Elliott, 2016). In modern society, ethics often refers to balancing individual freedom and social responsibility. Ethics serves as a moral guideline and a tool to prevent ethical failures, as revealed in studies on internal and external control of ethical violations in the public service sector (Zajac, 1996). In addition, the relationship between law and ethics shows how moral principles are often the basis for forming law, although not all ethical norms can or must be regulated legally (Dhirani et al., 2023; Mennella et al., 2024; Nandedkar, 2024).

In higher education, ethics is also a strategic part of planning that aims to provide added value for society, not just doing what is right (Kaufman, 2008). The decline of moral values among the younger generation is of particular concern, as the degradation of these values can affect the overall development of society. Therefore, it is important to

integrate ethics education in shaping the character of the next generation. On the other hand, the influence of religious beliefs on ethical values shows how religion can shape an individual's orientation towards personal autonomy, community responsibility, and respect for sacred values, all of which contribute to inclusive moral discourse in pluralistic societies (Nicoară et al., 2024). So, what is the meaning of ethics in technological development? Quoting (Khoiri. S et al., 2024), ethics is the foundation of morality and responsibility in every innovation and implementation. Ethics in the context of information technology includes moral responsibilities that must be adhered to by individuals and organizations, going beyond just legal and regulatory compliance to considering the social impact of technological decisions. This understanding provides a deep understanding of the importance of moral principles and responsibility in every stage of technological development, from design and implementation to use, so technology can benefit society by minimizing its potential negative impacts.

From the two explanations above, it is clear that these views are not yet an ethical function. From the first ethical point of view, it is clear that ethics is very rigid, and technology will never develop. On the other hand, the second view of ethics overrides the role and existence of ethics. In this case, ethics has never had a function as control. That is why we need an alternative view. A view that combines the two views above with two principles, among others, is that ethics can anticipate technological developments, and the second is still based on its ideal value. This alternative ethics should be the foothold in technological development. The role of ethics for students is to be the foundation for carrying out activities that still refer to or see values and norms so that all our behaviors and deeds can be accepted in society. The role comes from the word role, which means a set of levels expected and possessed by people in a societal position. At the same time, roles are part of the main tasks that must be done. Ethics comes from Ancient Greece. Namely, the word *ethos* in the singular form has many meanings, namely ordinary residence, meadow, drum, habits, customs, morals, disposition, feelings, attitudes, and ways of thinking. So ethics are moral values and norms that become a partner for a person or group in regulating their behavior. Ethics is not the same as etiquette because morality and etiquette mean manners. Ethics is related to values, norms, and morals. The Dictionary of Sociology and Related Sciences states that value is the trusted ability of an object that is useful for satisfying humans. So, value is essentially the quality or property inherent in an object and not the object itself. The value contains ideals, hopes, and imperatives (Atmaja et al., 2010).

In this context, character education is crucial in equipping the younger generation with a solid moral compass in the modernization era. In the Hindu tradition, *Tri Guna* (*Sattwa*, *Rajas*, *Tamas*) offers a rich philosophical framework for understanding the dynamics of human character. It can be a foundation for developing positive potential and controlling negative tendencies. Understanding and managing these three purposes is the key to achieving balance and harmony in oneself and forming a superior character.

## Method

This research uses the library research method. This research is one of the qualitative research approaches because it seeks to explore and interpret a phenomenon or problem to become a knowledge construct (Bertomeu & Esteban, 2023; Dunwoodie et al., 2023). Library research is the process of studying literature or literature that has relevance to the problem explored for meaning or information in it (George, 2008). This method was chosen to explore and analyze the concept of *Tri Guna* values in Hinduism and its relevance in strengthening character education in the modernization era. The data in this study is sourced from various relevant literature, including holy books, Hindu

philosophy books, scientific articles, and other reliable literature sources that discuss the value of *Tri Guna*, character education, and modernization challenges. The value of *Tri Guna* is also analyzed by exploring sacred texts relevant to these teachings, especially in strengthening ethical principles and character. Data collection techniques are carried out by reading, recording, and classifying information relevant to the focus of the research (George, 2008; Sari & Asmendri, 2020). Data analysis was carried out qualitatively with descriptive, interpretive, and comparative methods to understand the meaning, relationship, and implications of *Tri Guna* values on strengthening character education in this modern era (Dyatmika et al., 2024; Widyani et al., 2023).

## Results and Discussion

### 1. *Tri Guna* Definition

Divining tendencies from the basic nature into three gunas (*tri guna*'s) is scientific and profound. It has been explained that concretely, the existence of one use, separate from the other, is almost inconceivable. In the abstract, however, each of the three must be discussed separately for a scientific view. Mechanical forces, as scientifically defined, have never been found free from complications in the real world. Nevertheless, the abstract definitions of the three gunas are essential to accurately knowing them. Likewise, you may not find any of those three gunas without such complications and combinations. However, all of these must be examined as part of these complications and combinations. For a scientific study of the tendencies and forces of nature, the division of the three parts made by the Hindus seems reasonable (Sudharta, 2007).

The definition of *Tri Guna* essentially consists of three main qualities: *Sattwa*, *Rajas*, and *Tamas* (Modh, 2014; Puta & Sedlmeier, 2014). *Sattwa Guna* symbolizes purity, goodness, clarity, harmony, and wisdom. *Rajas Guna* represents activity, passion, ambition, and dynamism. Meanwhile, *Tamas Guna* represents darkness, ignorance, laziness, and inertia that hinder consciousness. These three *gunas* are dynamic and inter-affectual individual behaviours, perceptions, beliefs (*sraddha*), and actions. The dominance of one *Guna* will shape one's character and worldview. Therefore, according to Hindu teachings, a balance between *Sattwa*, *Rajas*, and *Tamas* is considered the key to achieving internal harmony and character development (Harnika & Pramana, 2021; Innes-Brown & Chatterjee, 1999; Mujirah et al., 2021).

However, the dichotomy (a division of the two parts) is more beneficial to the practical purposes of secular life, and it is not difficult to make such a division into two parts. Indeed, it can be said that it was made by the Hindus, as well as by other nations, to be (1) right or proper tendencies and (2) wrong or improper tendencies. In these divisions, *sattwa Guna* belongs to the first kop, and *tamas guna* to the second. However, in what way is the *Rajas Guna* discussed? *Rajas Guna* is the most important of the *Tri Guna*'s in the business world. *Sattwa* and *tamas*, who occupy extreme positions, are not required to be considered much in secular affairs. In worldly matters, both are more useful than those that show the highest and the lowest ideas, according to the above order, where one (*sattwa*) is to be pursued, and the other (*tamas*) is to be avoided. However, every worldly action, more or less, is *rajasik*. If the *rajas guna* is placed under the second head, the head of the wrong, then all worldly actions will be wrong. Such a distribution is absurd when considering what is right and wrong in life's practical world.

### 2. *Tri Guna* Characters

It is necessary to investigate the nature of *Rajas Guna*, as found in this question. *Rajas guna* is a tendency to focus on oneself and to raise oneself. *Rajas guna* is an attribute of *ahamkara*. *Rajas guna* is placed between *sattwa guna* and *tamas guna*.

Because it occupies this position, the *rajas guna* has two sides. *Rajas guna* sometimes leans to, or approaches, *tamas guna*. For example, giving alms to the poor to gain a commendable reputation or to make them feel indebted would indicate *Rajas Guna*. Moreover, robbing a poor person whose wealth is very little by force or cunning would also indicate *Rajas Guna*. There is a big difference between these two cases. In short, in the case of the first, *raja's*, *Guna* inclined to *sattwa Guna*, and in the latter case, the latter inclined to *tamas guna*.

So the *rajas guna* has one higher side and one lower side, according to this order, which is called the *sattwa-rajasik* tendency and the *tamas rajasik* tendency. There is no difficulty in understanding the *sattwik* deeds and the *tamasik* deeds. However, this is the case for the difference between the deeds of the *sattwa-rajasik* and those of the *tamas-rajasik*. Self-aggrandizing feelings and selfish motives characterize both of these types of actions. However, one type does not harm society and often does not have a useful effect on society. Others are detrimental to society and are not tolerated by society. The first one, because it is based on the requirements of society, has a *sattwik* colour/tone. The latter is later because it is the opposite and has a *tamasik* colour/tone. Doing deeds in the form of helping people in need or beneficial deeds to gain fame, pursuing ambitious projects or profits without harming the interests of society are examples of the deeds of *sattwa-rajasik*. Oppressing and harming the people with the motive of pride or profit is an example of the actions of the *Rajasik-tamasik*.

The *Guna* is divided into two kinds: by classifying deeds into *Dharma* and *adharma*. The *Dharma* includes not only the deeds of the *sattwik* but also the deeds of the *sattwa-rajasik*. So *adharma* includes the acts of *tamasik* and the acts of *tamas-rajasik* (Mujirah et al., 2021; Saitya & Mahardika, 2023). This division will be seen as the basis of the modern understanding of right and wrong and is a principle of morality in this world (Sudharta, 2007).

The varied views, limited forms, and personalities of the gods' pantheon are all seen as aspects or reflections that are very symptomatic of human ignorance. All of these convey a truth but roughly the various symptoms of imperfection. All of these are part and effect of the Mayan universal play, which shows its operation in the realm of the organs of intellect and emotion. All of them have *Tri Guna* quality. For example, humans' purer and more spiritual concept about the gods arises as a preemergence of *sattwa Guna* (clarity, goodness, purity). All views that show anger, irritability, and emotion arise from *Rajas Guna's* impulses.

Meanwhile, creatures with bad characters are born from the darkness of *Tamas Guna*. The aspects and personifications of the divine essence will appear to vary according to the extent of the influence of one of the triangular elements in human nature. God Himself, who is not affected by the *tri guna*, does not interfere with the particular tendencies of the different human beings. In the holy book of Bhagavad Gita XVII.2, the meaning of the *Tri Guna* is stated as follows:

*Tri-vidha bhavati sraddha  
dehinam sa svabhawa-ja  
sattviki rajaia caiva  
tamasi cacti tam srnu*

This *sloka* means that there are three types of beliefs, these beliefs depend on the disposition or personality of the embodiment of the body, namely *sattva*, *raja* and *tama*, so listen to them all (Pudja, 2013).

Furthermore, in the holy book *Slokantara sloka* 15 (41) it is stated that:  
*Kalinganya, mapa te hunya, katekan wibawa ikang ratu mangkana, tan hilang  
tumuli kawiryanya, agong panemunya labha, apan tan manghanaken yajna, tan*



*paweh dana ring sang pandita, tan hana tapanya, tan panghanaken agnihotra, tan brahmacarya, tan satya sing ujarnya, tan angawruh ing sarwawedadhyayana, tan pabrata, tan asih ring sang Brahmana, rsi saiwa soghata, tathapi prapta ng phala, agong wiryanya tan kahanam surud, kunang hetunyan prapta ng phala, gong tapabratanya nguni, sangkanya mangguh labha tan-surud, hana pweka huwus hanti phala ning tapabrata nguni, mangke pwa yeki tan inget ring marga ning labha, tan manghanaken yajna, tan paweh dana ri sang pandita, yama ta yan paratra, mangjanma ta ya ring hinajanma, tarpahingan kingking ing pangjanmanya, lewih-lewih panemunya duhkha, pilih-pilih kamalan, salwir ing pagawenya hala duk ratu katemu, ring pangjanmanya mangke, matangyan sang wibhuh haywa tan prayatna, atutura juga sireng dharma rahayu, maran katemu muwah nirya nira, yeka iweh ning dadi wwang, kadyangga ning wwang thani masawah-sawah, tan pahingan labha nika molih pari, dadi kang tawun malih tan pasawah-sawah, ya ta nihan padanya, ikang sarirangkena ng sawah, ikang kula yeka pawinihan, yan ikang sawah bera, tan ginawe, hana karika tumuwuh parinya muwah, tan mangkana rehnya, kewala ikang sawah katuwuhan suket kayukayu, mapa tan sinangguh suket, pasamuhaning indriya tumuwuh, mapa tang sinangguh kayu-kayu, gong ning lobha, moha, mada, mana, matsarya, hingsa, yeka sadwarga ngaran ika, lobha ngaranya harep drewya ning len bisangkuhira, moha ngaranya barang ameteng tewasnya, mada ngaranya awuru dening kasugihan, mana ngaranya tan hana kagongan ing sama-sama, anglewihaken awak, matsarya ngaranya asenghit i sama-janma, hingsa ngaranya mamatimati, hetu ning janma papa dening sadripu, apituwi ikang janma kasyasih, kagongan sadripu, tan sipi denya tan kawes, amangguh papa, tan ucapen ikang tiryak, mangkin kadurus, ling sang hyang aji.*

Translation:

It is not because of the alms given in the present sacrificial ceremony, not because of *tapa brata*, not because of the worship of the God of Fire (*Agni hotra*), not because of the vow not to touch women, nor because of the right words, not because of the promise to study all the *Vedic* Scriptures that are done today, but good deeds, virtues in past times of life that are the rewards received in this life. Why did the king have such great influence, and his power not quickly disappear, the great profits, even though he did not now perform yajna ceremonies, did not give his funds to the priests, did not practice *tapa brata* or worship of the Fire God, did not abstain from his wife, nor was he always honest in his words, nor did he study all the *Vedic* Scriptures, nor does he fast, and does not love the brahmins, the followers of *Shiva* and the *Buddha*, and yet he also enjoys the happy rewards? It is very powerful and has never been defeated on the battlefield. Why does he enjoy such a life now? It is none other than in the past; in his birth, he succeeded in doing *tapa*, *brata*, and fasting until he continued to be happy in his current birth (Sudharta, 2003).

### 3. The Role of *Tri Guna* in Facing the Challenges of Modernization

The concept of *Tri Guna* in Hindu philosophy, which consists of *Sattwa* (goodness, clarity), *Rajas* (activity, passion), and *Tamas* (darkness, laziness), is significantly relevant in the face of modernization challenges. These three aspects reflect the basic nature of human beings, which influences behaviour, decisions, and how to adapt to changing times. In the context of modernization, *Tri Guna's* management can be a guide to building strong character and integrity (Cibuanti, 2024; Sanjaya, 2022).

Modernization often brings positive impacts through technological advancement, efficiency, and globalization. However, it also presents challenges such as moral degradation, extreme individualism, and social pressure. *Tri Guna* is a philosophical framework to overcome these challenges in this case. For example, *Sattwa* encourages individuals to stick to moral and ethical principles despite being in an environment full of materialism. With its pure and kind nature, *Sattwa* is the foundation for developing superior characters who can face the complexities of the modern world (Naibaho et al., 2024).

Meanwhile, *Rajas* that reflect dynamics and ambition can be directed to achieve productive goals in the era of modernization. *Rajas*-driven activities can result in innovation and progress as long as *Sattwa* values control them. However, if not managed properly, *Rajas* can become selfish impulses that harm society. Therefore, it is important to maintain a balance between productive activities and social responsibility (Herlina et al., 2024). On the contrary, *Tamas*, which symbolizes darkness and laziness, must be minimized in the face of modernization. This trait is often an obstacle to adaptation to change. However, understanding the existence of *Tamas* is also important because it teaches humans to recognize their weaknesses and find ways to overcome them. In Hindu character education, the management of *Tamas* is carried out by improving the quality of *Sattwa* through spiritual practices such as meditation and self-reflection (Indiarto, 2023; Mujirah et al., 2021; Puta & Sedlmeier, 2014).

The application of *Tri Guna* values is not only relevant for individuals but also for communities and institutions. In the world of work, for example, a balance between the three can create a productive and ethical work environment. Organizations that adopt *Sattwa*'s principles tend to be more oriented toward sustainability and common well-being rather than just pursuing profits (Amril & Hadi, 2024; Branson, 2014; Collins & Restubog, 2021). Thus, the *Tri Guna* concept offers a holistic approach to facing modernization challenges. It helps individuals understand their basic nature and provides practical guidance to achieve harmony in personal and social life. In this era of rapid change, *Tri Guna* values can be an important tool to build a more moral, balanced, and sustainable society (Copp, 2015; FeldmanHall et al., 2018; Gaduh & Widyawati, 2024).

#### **4. The Relationship of *Tri guna* Values with Character Education Theory**

The relationship between the values of the *Tri guna* and the theory of character education can be seen through the integration of philosophical values that support the formation of moral, ethical, and spiritual-based characters (Mujirah et al., 2021; Muliastri & Handayani, 2023). The concept of the *Tri guna*, which originated in Hinduism, refers to the three basic human qualities: *Sattva* (goodness), *Rajas* (dynamism), and *Tamas* (darkness or laziness). These three traits influence human behaviour and character, so they are relevant to be applied in character education to form emotionally, intellectually, and spiritually balanced individuals.

In Lickona's view, character is a quality of traits and behaviors that originate from morality, including values, kindness, and attitudes that underlie individual behavior (Lickona, 1991); in this context, morality is an important foundation in the development of a person's character. More deeply, according to Lickona, character education is the process of internalizing values through learning to develop moral values and good traits in a person so that the individuals taught can have a good personality and character based on ethical concepts and are socially responsible (Lickona, 1991, 1999).

Referring to the definition of character and character education in Lickona's view, *Tri Guna*'s teachings are the foundation of morality, which is important in strengthening the character of the younger generation. The *Tri guna* value can be used to support

character education by directing students to develop the qualities of *Sattva*, namely goodness, wisdom, and harmony. Character education based on *Sattva* values aims to form individuals who have integrity, wisdom, and empathy for others. This value is in line with national education goals, which emphasize the formation of a generation with noble and knowledgeable character (Puspayanti et al., 2023). In addition, the nature of *Rajas*, which reflects passion and dynamism, can be integrated into education to encourage students' creativity and motivation to learn (Lubis et al., 2024). Meanwhile, the nature of *Tamas* needs to be minimized through an educational approach that educates students about the importance of discipline and responsibility.

Character education based on cultural values such as *Tri guna* is also in line with the concept of harmony in the teachings of *Tri Hita Karana* (Ardana et al., 2023; Mudana, 2023; Winaya et al., 2022). *Tri Hita Karana* teaches the balance of human relationships with God (*Parhyangan*), humans with others (*Pawongan*), and humans with nature (*Palemahan*) (Anastasya & Wulandari, 2022; Lilik & Mertayasa, 2019; Nitiasih et al., 2025). This approach suggests that character education must include spiritual, social, and environmental aspects to create a generation that is not only intelligent but also concerned about the sustainability of life (Dewi & Sudarsana, 2018; Harun, 2020; McGrath, 2022; Mudana, 2023).

Philosophically, the concept of *Tri guna* provides a foundation for character education to overcome the challenges of globalization that often undermine local and moral values. Moral philosophy-based character education aims to equip students with a deep understanding of their life goals and social responsibilities (Ahmad et al., 2021; Komalawati & Sisilahi, 2024; Loka et al., 2019; Mahayanti et al., 2025; Sudarsana, 2018). Thus, the values of the *Tri guna* can be a conceptual framework in education to form individuals with strong character and good ethics and can contribute positively to society.

## Conclusion

Based on the analysis of literature studies conducted, this study concludes that the *Tri Guna* (*Sattwa*, *Rajas*, *Tamas*) concept in Hinduism has strong relevance and can be an effective philosophical foundation for strengthening character education in the modernization era. The study's findings show a deep understanding of the three basic natures, namely *Sattwa* as a representation of goodness and clarity, *Rajas* as dynamics and passion, and *Tamas* as darkness and laziness. This provides a framework to understand and shape human character in facing modern-day challenges, such as the potential for moral degradation and individualism. The balanced management of *Tri Guna* by prioritizing the development of *Sattwa* traits, directing the *Rajas* in a productive and ethical direction, and controlling or minimizing the influence of *Tamas* has proven to be the key to forming individuals who have integrity, adaptiveness, and able to maintain internal and social harmony. Thus, the values of *Tri Guna* not only offer guidance for personal self-development but also contribute to the formation of the superior character needed by modern society, which is in line with the goal of holistic character education and is based on noble values. Based on the results of the analysis and findings in the study on the concept of *tri guna* and its relevance to character education in the current digital era, it can be stated that this study still has limitations. The limitations of this study are still the theoretical interpretation of the importance of these teachings in character education, and they have not touched the practical level, namely, how to implement the concept of teachings for students. This implies that the author recommends continuing this research, using other approaches, such as quantitative or mixed methods, to examine the role of tri-guna teachings not only at the theoretical level but also at the practical level in the field.



## References

- Ahmad, J. M., Adrian, H., & Arif, M. (2021). The Importance Of Creating Character Education In The Family Environment. *Pendais : Jurnal Pendidikan Dan Wawasan Keislaman*, 3(1), 1–24.
- Alvi, S. T., Saleemi, A., & Asad, Z. (2022). The Study Exploring the Causes of Moral Decay in Society: A Mixed Method Analysis. *Global Social Sciences Review*, VII(III), 41–50.
- Amril, & Hadi, R. T. (2024). Krisis Identitas Manusia dan Ekologi Modern dalam Perspektif Eko-Filosofi Seyyed Hossein Nasr. *Living Islam: Journal of Islamic Discourses*, 7(2).
- Anastasya, I. G. A. M. B., & Wulandari, I. G. A. A. (2022). Meningkatkan Karakter Peduli Sosial Siswa SD Melalui Pembiasaan Tri Hita Karana. *Jurnal Educatio FKIP UNMA*, 8(3), 992–1002.
- Ardana, I. M., Ariawan, I. P. W., & Sugandini, W. (2023). Character Development Through Collaboration Between Teachers, Parents, and Students in Online Learning. *Undiksha Edutech Journal*, 11(1), 11–19.
- Atmaja, I. M. N., & dkk. (2010). *Etika Hindu*. Surabaya: Paramita.
- Bertomeu, P. F., & Esteban, M. P. S. (2023). The Research Question in Hermeneutic Phenomenology and Grounded Theory Research. *Qualitative Report*, 28(5), 1452–1472.
- Blaich, C., Kenny, B., & Jimenez, Y. (2023). Leadership in Ethical Practice: Students Learning Outcomes. *Journal of Academic Ethics*, 21(4), 719–741.
- Branson, C. M., & Gross, S. J. (Eds.). (2014). *Handbook of Ethical Educational Leadership*. New York: Routledge.
- Chaddha, R., & Agrawal, G. (2023). Ethics and Morality. *Indian Journal of Orthopaedics*, 57(11), 1707–1713.
- Cibuanti. (2024). Penerapan Model Pembelajaran PBL Untuk Meningkatkan Hasil Belajar Agama Hindu Pada Materi Tri Guna Kelas XII Semester 1 Tahun Ajaran 2023/2024 Di UPT SMAN 4 Wajo. *Gudang Jurnal Multidisiplin Ilmu*, 2(10), 431–436.
- Collins, M. D., & Restubog, S. L. D. (2021). The effect of trait anger and impulsiveness on ethical leadership and support for organizational change. *Journal of Research in Personality*, 91, 104072.
- Copp, D. (2015). Social glue and norms of sociality. *Philosophical Studies*, 172(12), 3387–3397.
- Desai, M. K., & Kapadia, J. D. (2022). Medical Professionalism and Ethics. *Journal of Pharmacology and Pharmacotherapeutics*, 13(2), 113–118.
- Dewi, N. K. K., & Sudarsana, I. K. (2018). Strategi Pembelajaran Pendidikan Agama Hindu Dalam Membentuk Karakter Siswa. *Cetta: Jurnal Ilmu Pendidikan*, 1(3), 259–267.
- Dhirani, L. L., Mukhtiar, N., Chowdhry, B. S., & Newe, T. (2023). Ethical Dilemmas and Privacy Issues in Emerging Technologies: A Review. *Sensors*, 23(3), 1151.
- Dunwoodie, K., Macaulay, L., & Newman, A. (2023). Qualitative interviewing in the field of work and organisational psychology: Benefits, challenges and guidelines for researchers and reviewers. *Applied Psychology*, 72(2), 863–889.
- Dyatmika, I. K. W., Sutriyanti, N. K., & Widiyana, I. K. (2024). Struktur Ajaran Pendidikan Karakter Dalam Geguritan Budi Pekerti. *Upadhyaya : Jurnal Penelitian Pendidikan Agama*, 5(1).
- Fajrin, F. (2021). Dinamika Sosial Budaya Masyarakat Desa Adat Penglipuran Di Era Globalisasi. *Harmony: Jurnal Pembelajaran IPS Dan PKN*, 6(2), 110–118.

- FeldmanHall, O., Son, J.-Y., & Heffner, J. (2018). Norms and the Flexibility of Moral Action. *Personality Neuroscience*, 1, e15.
- Frissen, T. (2021). Internet, the great radicalizer? Exploring relationships between seeking for online extremist materials and cognitive radicalization in young adults. *Computers in Human Behavior*, 114(2020), 106549.
- Gaduh, A. W., & Widyawati, A. A. A. A. (2024). Ngurit: Ritual Awal dalam Tradisi Pertanian Bali untuk Menghormati Bumi dan Kehidupan. *Sphatika: Jurnal Teologi*, 15(2), 157–167.
- George, M. W. (2008). *The Elements of Library Research*. Princeton University Press.
- Gutiérrez-Gómez, E., Quispe-Arroyo, A., & Gamarra-Sulca, R. J. (2023). Ethics in the liquid consumer society. *Puriq*, 5, e497.
- Hall, A., & Taylor, S. (2023). Consumer Culture And Symbolic Capital In A Differentiated Pakistani Transnational Community: ‘It Is a Fake Type of Izzat .’ *The Sociological Review*, 71(5), 1172–1190.
- Harnika, N. N., & Pramana, I. B. K. Y. (2021). Mesatua Sebagai Media Komunikasi Pendidikan Ajaran Agama Hindu Pada Anak-Anak. *Komunikasi Dalam Membangun Moderasi Beragama*, 4, 49–61.
- Hart, P. (2022). Reinventing character education: the potential for participatory character education using MacIntyre’s ethics. *Journal of Curriculum Studies*, 54(4), 486–500.
- Harun. (2020). Dimensions of early childhood character education based on multicultural and community local wisdom. *International Journal of Instruction*, 13(2), 365–380.
- Indiarto, T. B. (2023). Peran tenaga pendidik dalam pembelajaran di era digital. Dalam *Seminar Nasional “Peran Manajemen Pendidikan untuk Menyiapkan Sekolah Unggul Era Learning Society 5.0”*, Departemen Administrasi Pendidikan, Fakultas Ilmu Pendidikan, Universitas Negeri Malang.
- Innes-Brown, M., & Chatterjee, S. (1999). The Relevance of the Guna Theory in the Congruence of Eastern Values and Western Management Practice. *Journal of Human Values*, 5(2), 93–102.
- Kamila, M. K., & Jasrotia, S. S. (2023). Ethics and Marketing Responsibility: A Bibliometric Analysis And Literature Review. *Asia Pacific Management Review*, 28(4), 567–583.
- Kaufman, R. (2008). A Practical Definition of Ethics for Truly Strategic Planning in Higher Education. *New Directions for Higher Education*, 2008(142), 9–15.
- Khoiri. S. M. M., Kurniawan, A. A., & Niswah, M. (2024). Etika Profesional Pengembangan Teknologi Informasi Serta Tanggung Jawab di PT Anugrah Bungo Lestari. *Jurnal Pengembangan Teknologi Informasi Dan Komunikasi*, 2(2), 60–67.
- Komalawati, & Sisilahi, S. (2024). Pendidikan Karakter Peserta Didik : Suatu Aksiologi Filsafat Moral. *Untirta Civic Education Journal (UCEJ)*, 9(2), 78–90.
- Kurniawan, A. R., Chan, F., Pratama, A. Y., Yanti, M. T., Fitriani, E., Khosiah, & Mardani, S. (2019). Analisis Degradasi Moral Sopan Santun Siswa di Sekolah Dasar. *Jurnal Pendidikan Ips*, 9(2), 104–122.
- Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.
- Lickona, T. (1999). Character Education: Seven Crucial Issues. *Action in Teacher Education*, 20(4), 77–84.
- Lilik, & Mertayasa, I. K. (2019). Esensi Tri Hita Karana Perspektif Pendidikan Agama Hindu. *Bawi Ayah: Jurnal Pendidikan Agama Dan Budaya Hindu*, 10(2), 60–80.

- Loka, I. M. S. W., Sudarsana, I. K., & Artayasa, I. W. (2019). Nilai Pendidikan Karakter Dalam Geguritan Wirotama. *Jurnal Penelitian Agama Hindu*, 3(1), 75–79.
- Lubis, L. S. P., Saragih, D., & Maulana, R. S. (2024). Motivasi Pembelajaran Sebagai Penguatan Karakter Pelajar Pancasila. *PEDAGOGI: Jurnal Ilmiah Pendidikan*, 10(1), 1–11.
- Mahayanti, N. W. S., Asril, N. M., Suwastini, N. K. A., Arnyana, I. B. P., Dantes, G. R., & Pratiwi, N. P. A. (2025). the Trends of Peace Education Research in Indonesia: a Bibliometric Analysis Aligned With Quality of Education. *Journal of Lifestyle and SDG'S Review*, 5(2), 1–23.
- Martínez, C., Skeet, A. G., & Sasia, P. M. (2021). Managing Organizational Ethics: How Ethics Becomes Pervasive Within Organizations. *Business Horizons*, 64(1), 83–92.
- Mathur, N. (2014). *Consumer Culture, Modernity and Identity*. SAGE Publications India Pvt Ltd.
- McGrath, R. E. (2022). What Does Character Education Mean To Character Education Experts? A Prototype Analysis Of Expert Opinions. *Journal of Moral Education*, 51(2), 219–237.
- Mennella, C., Maniscalco, U., De Pietro, G., & Esposito, M. (2024). Ethical and Regulatory Challenges Of Ai Technologies In Healthcare: A Narrative Review. *Heliyon*, 10(4), e26297.
- Mhlanga, D. (2023). Digital Transformation Education, Opportunities, and Challenges of the Application of ChatGPT to Emerging Economies. *Education Research International*, 2023, 1–13.
- Modh, S. (2014). Formulating a New Three Energy Framework of Personality for Conflict Analysis and Resolution based on Triguna Concept of Bhagavad Gita. *Journal of Human Values*, 20(2), 153–165.
- Mudana, I. G. R. (2023). Analysis of Tri Hita Karana'S Teachings With Storying Method To Improve Character in Early Children in Learning Hindu Religion. *JARITA: Journal of Children's Education and Learning Research*, 1(1), 30–36.
- Mujirah, Wibowo, G., & Santiawan, I. N. (2021). Pengaruh Ajaran Tri Guna dalam Meningkatkan Budhi Pekerti Anak di TK Sari Mekar Banguntapan Bantul Yogyakarta. *Jawa Dwipa*, 2(1), 34–49.
- Muliastri, N. K. E., & Handayani, N. N. L. (2023). Penguatan Pendidikan Karakter Sebagai Upaya Mengembangkan Kecerdasan Emosional Siswa Sekolah Dasar. *Widya Aksara : Jurnal Agama Hindu*, 28(1 SE-Articles).
- Muttaqin, M. I., Fasichullisan, M. I., Afkari, N. N., Sabella, S. A., Azzahro, S. H., & Sholikhah, S. L. (2023). Facing The Challenges of Youth Moral Degradation In The Digital Age. *MA'ALIM: Jurnal Pendidikan Islam*, 4(1), 54–70.
- Naibaho, L., Simanjuntak, J. P., Pasaribu, Y. S., Lumbansiantar, R. A., Hutapea, N. M., Philia, I. T., Ramadhani, K. N., & Mahulae, T. S. (2024). Peran Mahasiswa PPKN FIS Universitas Negeri Medan Dalam Menghadapi Tantangan Politik 2024, Studi Kasus: Praktek Money Politik. *Eksekusi : Jurnal Ilmu Hukum Dan Administrasi Negara*, 2(1), 15–30.
- Nandedkar, N. S. (2024). Revolutionary Effects Of Legal Regulations On Ethical Values In Society. *Gurukul International Multidisciplinary Research Journal (GIMRJ)*, 12(4).
- Nasution, H. N., Lubis, I. S., Ermawita, E., Siregar, L. H., Fauzi, R., Zainy, A., Harahap, A., & Siregar, H. L. (2024). Dampak Positif Dan Negatif Teknologi Dan Pemanfaatan Teknologi Dengan Baik. *Jurnal ADAM: Jurnal Pengabdian Masyarakat*, 3(1 SE-adam), 135–141.

- Nicoară, R.-D., Nicoară, A.-M., & POPESCU, C. A. (2024). The Power of Religious Faith as a Predictor of Autonomy, Community, and Divinity Ethical Values. *BRAIN. Broad Research in Artificial Intelligence and Neuroscience*, 15(1), 311.
- Nitiasih, P. K., Mahayanti, N. W. S., Jampel, I. N., Asril, N. M., Budhyani, I. D. A. M., & Nakaya, A. (2025). Future Development Of Peace Education In Bali: Lessons From A Critical Analysis Of The Peace Education Curricula of Hiroshima. *Edelweiss Applied Science and Technology*, 9(2), 37–50.
- Onjewu, A.-K. E., Godwin, E. S., Azizsafaei, F., & Appiah, D. (2025). The Influence Of Technology Use On Learning Skills Among Generation Z: A Gender and Cross-Country Analysis. *Industry and Higher Education*, 39(2), 139–157.
- Powell, A. B., Ustek-Spilda, F., Lehuedé, S., & Shklovski, I. (2022). Addressing Ethical Gaps in ‘Technology for Good’: Foregrounding Care and Capabilities. *Big Data & Society*, 9(2).
- Pudja, G. (2013). *Bhagawad Gita (Pancama Veda)* (I Wayan Maswinara (ed.)). Surabaya: Paramita.
- Puspayanti, A., Lasmawan, I. W., & Suharta, I. G. P. (2023). Konsep Tri Hita Karana untuk Pengembangan Budaya Harmoni melalui Pendidikan Karakter. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 11(1), 87–98.
- Putra, M., & Sedlmeier, P. (2014). The Concept of Tri-Guna: A Working Model. In *Meditation – Neuroscientific Approaches and Philosophical Implications* (pp. 317–364). Springer.
- Resnik, D. B., & Elliott, K. C. (2016). The Ethical Challenges of Socially Responsible Science. *Accountability in Research*, 23(1), 31–46.
- Ricci, R. C., Paulo, A. S. C. de, Freitas, A. K. P. B. de, Ribeiro, I. C., Pires, L. S. A., Facina, M. E. L., Cabral, M. B., Parduci, N. V., Spegiorin, R. C., Bogado, S. S. G., Chociay Junior, S., Carachesti, T. N., & Larroque, M. M. (2023). Impacts of technology on children’s health: a systematic review. *Revista Paulista de Pediatria*, 41.
- Rina, E. V., & Tianingrum, N. A. (2019). Pengaruh Lingkungan Terhadap Perilaku Kenakalan Remaja Sekolah Di Wilayah Kerja Puskesmas Harapan Baru Kota Samarinda. *Borneo Student Research*, 1(1), 345–352.
- Saitya, I. B. S., & Mahardika, I. G. S. D. P. (2023). Ajaran Tri Guna dalam Bhagavad Gītā. *Sphatika: Jurnal Teologi*, 14(1), 74–83.
- Sanjaya, P. (2022). Peran Generasi Muda Sebagai Agent Of Change Guna Membangun Kearifan Budaya Lokal Dalam Ajaran Tri Hita Karana. *Jurnal Penelitian Agama Hindu, SE-Articles*, 186–196.
- Sari, M., & Asmendri. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 6(1), 41–53.
- Song, J. (2021). Ethical Adaptation And Legal Regulation Of Modern Technology. *Cultures of Science*, 4(3), 169–178.
- Sudarsana, I. K. (2018). Ajaran Satya dan Dharma dalam Membentuk Karakter Keluarga Hindu di Desa Peguyangan Kangin Kota Denpasar. *JSSH (Jurnal Sains Sosial Dan Humaniora)*, 2(2), 289–302.
- Sudharta, T. (2003). *Slokantara Untaian Ajaran Etika: Teks, Terjemahan dan Ulasannya*. Surabaya: Paramita.
- Sudharta, T. R. (2007). *Ajaran Moral dalam Bhagawad Gita*. Surabaya: Paramita.
- Sumual, T., Lumapow, H., & Rotty, V. (2024). The Role of Human Capital Investment in Improving the Quality of Human Resources (HR) in Education in the Digital Era. *Asian Journal of Engineering, Social and Health*, 3(11), 2520–2528.

- Taptiani, N., Mahadi, A., Ibn, F. R., Arvi, M. P., Muhammad, R., Purwanto, E., Dian, N. S., & Fitri, S. I. (2024). The Impact Of Globalization On Local Culture. *International Journal of Progressive Sciences and Technologies (IJPSAT)*, 45(1), 92–102.
- Walker, D. I. (2023). Towards a Critical Character Education Using Virtue Ethics Philosophy And Bourdieu's Sociology. *Journal of Moral Education*.
- Wang, C., Chen, X., Yu, T., Liu, Y., & Jing, Y. (2024). Education reform and change driven by digital technology: a bibliometric study from a global perspective. *Humanities and Social Sciences Communications*, 11(1), 256.
- Widyani, N. W., Arini, N. W., & Suyeni, N. M. (2023). Peranan Guru Pendidikan Agama Hindu Dan Budi Pekerti Dalam Mengembangkan Karakter Siswa Melalui Ajaran Tri Hita Karana Di Sekolah Menengah Pertama Negeri 1 Bangli. *Upadhyaya : Jurnal Penelitian Pendidikan Agama*, 4(2), 180–194.
- Winaya, I. M. A., Sujana, I. G., Sutrisna, G., & ... (2022). The Role of Adolescent Pasraman to Reinforce the Concept of Tri Hita Karana for Sekaa Truna in Bali. *International Proceeding On Religion, Culture, Law, Education, And Hindu Studies Current Archives About Submissions*, 25–36.
- Yu, L., & Chan, K. L. (2019). Moderating Effects Of Personal Strengths In The Relationship Between Juvenile Victimization And Delinquent Behaviors. *Child Abuse and Neglect*, 93(July 2018), 79–90.
- Zajac, G. (1996). Beyond Hammurabi: A Public Service Definition of Ethics Failure. *Journal of Public Administration Research and Theory*, 6(1), 145–160.