

**Internalization of Brahmacari Values in Hindu Religious Education in Elementary Schools: A Case Study of SDN 2 Tamansari Gunungsari**

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Keywords:	Abstract
<p>Brahmacari; internalization of values; primary school; Character Education.</p>	<p><i>This article is in the discourse of Hindu Religious Education and character education, with a focus on the internalization of Brahmacari values in elementary school students. This study aims to analyze the form, depth, and supporting and inhibiting factors of internalizing brahmacari values in Hindu Religious Education learning at SDN 2 Tamansari Gunungsari. The methods used were qualitative with a case study design, involving limited participant observation, in-depth interviews with teachers, students, and parents, questionnaires to students, and documentation studies that were thematically analyzed through triangulation of sources and techniques. The working hypothesis of this study states that the systematic integration of brahmacari values in school learning and culture will strengthen the religious character and learning discipline of students. The results show that the internalization of brahmacari values is already underway but is still dominant at the cognitive (declarative) level, only partially reaching the procedural and existential levels, strongly influenced by the ecology of values that includes pedagogical design, school culture, parenting patterns, and digital exposure. The main contribution of this article is the submission of the framework of the internalized ecology of brahmacari and the typology of the three levels of internalization as a new analytical lens. These findings confirm the need for an integrative school–family–community approach to optimize the brahmacari period as a character-building phase.</i></p>

Kata kunci:	Abstrak
<p><i>brahmacari; internalisasi nilai; sekolah dasar; pendidikan karakter.</i></p>	<p><i>Artikel ini berada dalam diskursus Pendidikan Agama Hindu dan pendidikan karakter, dengan fokus pada internalisasi nilai-nilai brahmacari pada peserta didik sekolah dasar. Penelitian ini bertujuan menganalisis bentuk, kedalaman, serta faktor pendukung dan penghambat internalisasi nilai brahmacari dalam pembelajaran Pendidikan Agama Hindu di SDN 2 Tamansari Gunungsari. Metode yang digunakan adalah kualitatif dengan desain studi kasus, melibatkan observasi partisipan terbatas, wawancara mendalam dengan guru, siswa, dan orang tua, angket kepada siswa, serta studi dokumentasi yang dianalisis secara</i></p>

	<p><i>tematik melalui triangulasi sumber dan teknik. Hipotesis kerja penelitian ini menyatakan bahwa integrasi sistematis nilai brahmachari dalam pembelajaran dan budaya sekolah akan memperkuat karakter religius dan kedisiplinan belajar siswa. Hasil penelitian menunjukkan bahwa internalisasi nilai brahmachari sudah berlangsung tetapi masih dominan pada tingkat kognitif (deklaratif), hanya sebagian yang mencapai tingkat prosedural dan eksistensial, sangat dipengaruhi oleh ekologi nilai yang mencakup desain pedagogis, budaya sekolah, pola pengasuhan, dan paparan digital. Kontribusi utama artikel ini adalah pengajuan kerangka ekologi internalisasi brahmachari dan tipologi tiga tingkat internalisasi sebagai lensa analitis baru. Temuan ini menegaskan perlunya pendekatan integratif sekolah–keluarga–komunitas untuk mengoptimalkan masa brahmachari sebagai fase pembentukan karakter.</i></p>
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## I. INTRODUCTION

Religious and character education in primary schools is currently under the pressure of very rapid social change. Currently globalization, the penetration of digital technology, and popular culture have exposed elementary school-age children to new values that are often at odds with local religious and cultural values. Several studies confirm that discipline problems, declining respect for teachers, and weakening self-control in students have increasingly emerged in the past decade (Santika, 2018; Sanjiwani, 2021). In the context of Hindu Religious Education, elementary schools are not only seen as a space for the transfer of religious knowledge but also as a strategic arena to form a religious habitus that is in harmony with tattwa, morals, and events (Subagiasta, 2022). Thus, strengthening Hindu-based character education at the elementary school level is an urgent need that requires a more systematic and contextual pedagogical approach (Arta, 2023).

Within the framework of Hinduism, elementary school students are theologically in the brahmachari phase, which is a stage of life that focuses on seeking knowledge, self-control, and purifying character under the guidance of the teacher. Brahmachari does not merely designate an age category but a way of life marked by discipline, simplicity, respect for the guru (guru bhakti), and a strong orientation to sacred knowledge (Manu, 2010; Yasa, 2017). However, this brahmachari idealism is now directly confronted with the social reality where children are already involved in complex friendship relationships, intensive use of gadgets, and consumption of digital content that is not always in line with dharma values (Mariantika, 2021). The main problem is not just whether the teachings of brahmachari are taught in the classroom, but the extent to which the values of brahmachari are really internalized in the daily mindset, attitude, and behavior of the students.

Preliminary data from research conducted by researchers at SDN 2 Tamansari Gunungsari show that there is a gap between the ideals of brahmachari and the daily practices of students. Observations in several Hindu Religious Education classes show that there are still often undisciplined behaviors, such as excessive joking during the opening prayer, lack of focus when the teacher explains the material, and the tendency to use free time at school to play gadgets. Interviews with Hindu Religious Education

teachers revealed that some students are already familiar with the term "dating" and use it in everyday conversations, either to joke or to refer to certain relationships among peers. The teacher stated that the material about brahmachari was indeed listed in the textbook and had been delivered, but it was understood by students as cognitive knowledge, which had not been absorbed into a commitment to concrete attitudes and habits in daily life.

Furthermore, a simple questionnaire distributed to 32 students in grades IV and V showed that about half of the respondents admitted playing with gadgets "frequently" or "quite often" for more than two hours per day outside of school hours, while only a small percentage stated that they had structured learning habits at home. A third of students said they had "joked" about dating their peers, either in person or via text message, and some of them considered it "commonplace in this day and age." age." In in-depth interviews, some parents admitted that it was difficult to control the use of children's gadgets due to the demands of work and a lack of assistance at home. These observations, questionnaires, and interviews show that the internalization of brahmachari values—such as learning discipline, self-control, and respect for teachers—has not been adequately realized in the lives of students at SDN 2 Tamansari Gunungsari, thus requiring an in-depth study of how the internalization process takes place in the context of learning and school culture.

In the past decade, studies on brahmachari and Hindu religious education have been conducted by several researchers with diverse focuses and contexts. Wiguna (2025) examines the role of ethnopedagogy in pasraman in shaping the moderate character of shiya brahmachari and concludes that a structured religious learning environment can strengthen student discipline and tolerance. Sudiarta (2024) developed a project-based Hindu Religious Education learning model in elementary schools and found that the integration of religious daily practices can increase students' learning engagement and responsibility. Arta (2023) examines character education based on local Hindu wisdom in Bali and places brahmachari values as the main principle of fostering a learning ethic and obedience to teachers. Mariantika (2021) highlights the phenomenon of elementary school children's dating style from the perspective of Hindu Religious Education and warns of the potential shift in children's focus from learning to early romantic relationship orientation. Lestari (2019) researched the implementation of Dormitory Chess values in secondary schools and found that brahmachari is often understood as an abstract concept without the support of a strong exemplary model. Yasa (2017) and Adnyana (2016) review brahmachari in a normative-theological way in Dormitory Chess, emphasizing the importance of this phase as the foundation of character formation, but have not touched on the specifics of pedagogical strategies in elementary schools.

The mapping of the research shows that conceptually and normatively, the urgency of the Brahmachari period for character formation has been studied quite intensively. However, some important gaps have not been adequately addressed. First, most of the research focuses on the context of pasraman, non-formal religious educational institutions, or the study of sacred texts, while the practice of

internalizing brahmachari values in public elementary schools, such as SDN 2 Tamansari Gunungsari, has not been raised much (Sudiartha, 2024; Arta, 2023). Second, studies that address the phenomenon of dating styles and social behavior of elementary school children from the perspective of Hindu Religious Education tend to emphasize the descriptive aspect of the phenomenon, not yet detailing how teachers' concrete strategies in integrating brahmachari values in learning and school culture (Mariantika, 2021). Third, there has not been much research that explicitly links the process of internalizing Brahmachari values with indicators of religious character and learning discipline in the context of heterogeneous state primary education.

Departing from this gap, this research is designed to make a theoretical and empirical contribution to the development of Hindu Religious Education and character education. The researcher argues that the study of the internalization of brahmachari values at SDN 2 Tamansari Gunungsari can be a bridge between the normative discourse on brahmachari and the reality of learning practices in formal schools. Through an in-depth study of the experiences of teachers, students, and parents, as well as observations of classroom dynamics and school culture, this research is expected to be able to answer the question: how are brahmachari values understood, taught, and lived in the public elementary school environment? The answer to this question will enrich the scientific treasure of how Hindu classical teachings can be creatively recontextualized in a plural and digitally influenced formal education landscape (Wiguna, 2025; Subagiasta, 2022).

In particular, this study aims to describe the forms of internalization of Brahmachari values in the learning of Hindu Religious Education at SDN 2 Tamansari Gunungsari; Analyze the factors that support and inhibit the internalization of Brahmachari values in elementary school students, and formulate pedagogical implications in the form of recommendations for strategies to strengthen the internalization of Brahmachari values through classroom learning and school culture management. The theoretical benefit of this study is that it enriches the study of the relationship between the concept of brahmachari, character education, and the internalization of values in the context of Hindu basic education. The practical benefits are expected to be felt by Hindu religious education teachers, school principals, and parents as a basis for designing a more targeted coaching program for children during the Brahmachari period, a period so that they can maximize this phase to develop their intellectual, spiritual, and social potential in a balanced manner.

The theoretical study that underpins this research rests on two main pillars. The first pillar is the concept of brahmachari within the framework of the Dormitory Chess, which places this phase as the initial stage of human life that is focused on self-forging through learning, control of the senses, and obedience to the dharma (Manu, 2010; Adnyana, 2016). In this concept, brahmachari is understood as the foundation for the attainment of Catur Purusartha dharma, artha, kama, and moksa, proportionally in the later stages of life (Yasa, 2017). The second pillar is the theory of internalizing values in education, which explains that values move from simply knowing (knowing), then being lived (feeling),

to being manifested in real actions (doing) through the process of habituation, example, reflective dialogue, and strengthening the learning environment (Lickona, 2012; Muslich, 2014). By combining these two frameworks, brahmachari values are understood not only as doctrinal teachings but also as *kama* and as a set of values that need to be systematically internalized through the design of learning and the culture of the school.

In the context of public primary schools, the internalization of brahmachari values is also inseparable from a sociocultural perspective that views schools as an arena where family, community, and media values interact with each other. A school culture that emphasizes teacher examples, religious routines, and discipline rules will greatly determine the extent to which brahmachari values find concrete forms in student behavior (Tilaar, 2015; Sudiarta, 2024). On the other hand, the influence of gadgets, social media, and the peer friendship environment can be an inhibiting factor if not managed pedagogically. Therefore, the theoretical study in this study positions the internalization of brahmachari values as a process that takes place in a complex ecosystem, involving the interaction between curriculum, pedagogical practices, school culture, and the social context of students' families.

Based on the description of the background of the problem, the initial data of the research, the mapping of previous research, and the theoretical framework that has been submitted, this research is based on the following working hypothesis: if the internalization of brahmachari values—including learning discipline, self-control, and respect for teachers—is systematically integrated in the learning of Hindu Religious Education and the management of school culture at SDN 2 Tamansari Gunungsari, then the religious character and Students' learning discipline will be formed more strongly and reflected in their daily behavior in the school environment. This hypothesis will be empirically tested through an in-depth analysis of the experiences and practices of stakeholders in schools, but also schools to provide stronger evidence of the strategic role of internalizing Brahmachari values in the formation of the character of elementary school students.

## **II. METHOD**

This research is identified as a qualitative research with an intrinsic case study design that focuses on the process of internalizing brahmachari values in Hindu Religious Education at SDN 2 Tamansari Gunungsari in the 2024/2025 school year, with the main subjects being qualitative being Hindu Religious Education teachers, students in grades IV–V, principals, and several parents who were purposively selected because of their direct involvement in fostering students' character. The main instrument of the research is the researcher himself, who consciously manages the entire series of data collection and analysis, assisted by supporting instruments in the form of observation guidelines, semi-structured interview guidelines, simple questionnaires for students, and documentation formats. Data collection was carried out through the observation of limited participants in the classroom and school environment (e.g. during Hindu Religious Education learning, joint prayer, and school religious

activities) to capture the real practice of internalizing brahmachari values; in-depth interviews with Hindu Religious Education teachers, principals, 10 students, and 5 parents to explore the understanding, experiences, and coaching strategies that took place; distribution of closed and open questionnaires to around 30 students to photograph patterns of learning habits, gadget use, and attitudes towards teachers; as well as documentation studies of the Learning Implementation Plan, grade books, school rules, records of religious activities, and photos of relevant activities.

All field data was recorded in the field diary, then transcribed and coded manually, grouped into thematic categories such as "learning discipline," "discipline," "self-control," "self-control," "respect for teachers," "teachers," and "family role," and then analyzed gradually through a process of data reduction, data presentation, and conclusion drawing that took place cyclically from the beginning to the end of the study. Source triangulation (comparing data from teachers, students, paroles," students, and parents), technical triangulation (comparing the results of interviews, observations, questionnaires, and documentation), peer discussions with research colleagues, and reconfirmation of certain findings to key informants are used to ensure the validity of the data. The ethical aspect is maintained through providing clear information to the school and respondents about the purpose of the research, the use of consent sheets, disguising the identity of the respondents in the report, and restricting access to raw data only for academic purposes, so that the entire research procedure can be replicated or verified by other researchers in a similar context.

### **III. RESULTS AND DISCUSSION**

#### **1. Research Results**

The analysis of interview, observation, questionnaire, and documentation data at SDN 2 Tamansari Gunungsari produced an image that the internalization of brahmachari values in students is at the level of "cognitively enough", students, and "enough," but has not yet fully manifested into habits and consistent behavioral commitments. From the data coding process, three main clusters emerged, namely students' conceptual understanding of brahmachari, the internalization of value in Hindu Religious Education learning and school culture, and contextual factors that support and inhibit it, especially the influence of family and digital media. These three clusters are interrelated and show how the teachings of Brahmachari, which ideally function as the basis for learning discipline and self-control, in practice are often trapped into declarative knowledge that has not fully penetrated the realm of disposition and daily actions, a pattern that is also mentioned in the study of internalization of character values in elementary schools in other contexts (Lickona, 2012).

The first finding relates to students' conceptual understanding of brahmachari. Most students in grades IV–V can refer to brahmachari as a "period of study" or "a period of study before marriage" when asked to explain in their own words, and not a few associate it with "a child who is diligent in learning and obedient to the teacher". enough," teacher." However, when explored further through follow-up

questions, only a small percentage can associate brahmachari with aspects of self-control against the temptation to overplay, gadget use, or opposite-sex interaction. Their understanding is more inclined to the cognitive and sloganistic side, such as "must be diligent in studying and praying", teacher, "praying," without a concrete description of how this is manifested in daily routines. This pattern suggests that the teachings of brahmachari are already conveyed at the level of basic concepts, but the internalization of deep meanings—such as spiritual discipline (tapa), control of the senses, and commitment to the dharma—has not been fully embedded, in line with the finding that many students understand Dormitory Chess textually, but have difficulty relating it to the reality of their lives (Yasa, 2017; Lestari, 2019).

The second finding concerns the practice of internalizing brahmachari values in Hindu Religious Education learning. The results of the observation showed that Hindu Religious Education teachers routinely start learning with joint prayer, brief apperception, and strengthening of moral values through sacred stories or daily experiences. Teachers have on several occasions explicitly linked the discipline of study, punctuality of doing assignments, and respect for teachers with brahmachari obligations, for example, textually but, with the statement that "as a brahmachari, the main task is to learn and maintain attitudes." In some meetings, teachers use the small group discussion method to invite students to identify examples of brahmachari behavior at home and at school. However, learning is still quite dominated by classical lecture and question-and-answer patterns so that opportunities for students to reflect on personal experiences and design concrete behavioral commitments are relatively limited. This condition indicates that the "pedagogical bridge" from value knowledge to reflective practice is not yet fully optimal, like the findings of Sudiarta (2024) and Arta (2023) that Hindu Religious Education learning at the elementary level often stops at the understanding of the material without an explicit design to encourage internalization through experience and action.

The third finding relates to school culture and the example of teachers as a medium for internalizing Brahmachari values. In general, schools have several practices that support the formation of religious character, such as the habit of praying before and after lessons, the use of greetings and prayers when greeting teachers, and the involvement of students in certain religious activities at school. Observations show that most students are used to greeting the teacher politely and following the opening prayer, although some still joke and lack focus. On the other hand, some inconsistencies arise, for example and answer example, differences in communication styles between teachers; some teachers are patient and persuasive, but some tend to use high tones or sarcasm when reprimanding violations. This inconsistency reduces the power of exemplary as a "living model" of brahmachari in the eyes of students, considering that the internalization of values is greatly influenced by the alignment between verbal messages and real practices in the school environment (Tilaar, 2015; Subagiasta, 2022). Compared to the pasraman environment example, the environment, which is more structured and homogeneous in

the enforcement of discipline, the culture of public elementary schools seems more heterogeneous and less intensive in supporting the Brahmachari lifestyle (Wiguna, 2025).

The results of the questionnaire distributed to the students strengthened the findings of observations regarding the challenges of internalizing brahmachari values. Most students admit to spending more free time at home playing with gadgets than studying or helping parents. More than half of respondents said they spent more than two hours playing games per day outside of school hours, with the main activities being playing games, watching videos, and accessing social media. On the other hand, only a small percentage have a regular study schedule at home and report the habit of reading textbooks or scriptures independently. Interviews revealed that some students are familiar with the term "dating" and use it to make jokes, such as referring to certain male or female friends as "girlfriends," environment, and a small number admit to "having a girlfriend," even though the definition is more about the intensity of communication and mutual attention in the context of friendship. This phenomenon shows that children's social and emotional energy is not fully channeled into learning activities as ideal as the brahmachari ideal, in line with the findings on early dating styles and the influence of digital media on the shift in children's focus from learning to peer relations (Mariantika, 2021).

The role of family and home environment seems to be quite significant in determining factors. Interviews with several parents show that most parents have good intentions to guide their children, are significant in children, but face time constraints due to work demands, so that supervision of the use of gadgets and learning assistance is limited. Many parents leave the strengthening of religious values to schools and religious activities in the banjar or temple environment, while family worship routines have not run consistently. Some parents explicitly admit that they themselves do not fully understand the concept of brahmachari and tend to interpret their children's obligations as "diligent in school and not naughty". children but naughty." This condition results in an unequal pattern of internalization of values: schools try to instill brahmachari values, but the continuity of reinforcement at home is not always maintained, so that some values settle as knowledge, not into a solid system of beliefs and habits. This pattern is in line with the finding that the success of value education in schools is highly dependent on synergy between schools and families (Lestari, 2019; Arta, 2023).

Despite the challenges, the data also shows positive indications that some students have begun to internalize brahmachari values in their daily lives. Some students who actively participate in religious activities at temples or pasraman tend to be more polite, have a more regular study schedule, and can explain the relationship between "duties as a brahmachari" and concrete behaviors, such as playing fewer gadgets, helping parents, and maintaining speech. Hindu Religious Education teachers identify several "student models" who are diligent in asking questions about religious material, consistently doing assignments, and being role models in terms of discipline in being present on time and having anaughty." having a respectful attitude toward teachers. These students generally come from relatively

more intensive families accustomed to communal prayer and lighthearted discussions about religion, suggesting that when the home, school, and religious community environments are synergistic, the internalization of brahmachari can be more noticeable. This phenomenon of "pockets of excellence" strengthens the argument that the internalization of values is not only determined by the teaching material but also by the intensity of experience and the social support network around students (Subagiasta, 2022; Wiguna, 2025).

Critical analysis of the overall findings shows that the internalization of brahmachari values at SDN 2 Tamansari Gunungsari tends to take place partially and is not fully systematic. On the one hand, the existence of the Hindu Religious Education curriculum, the habit of prayer, and some school cultural practices have provided a formal framework for instilling learning discipline, self-control, and respect for teachers. On the other hand, the lack of clarity of brahmachari's goals in learning design, the limitations of reflective and applicative methods, the inconsistency of teachers' examples, and the weak support of family and penetration of digital media make the internalization of values run unevenly. The teachings of Brahmachari tend to be treated as a topic of study that is completed when the Hindu Religious Education hour ends, rather than as a life orientation that animates the atmosphere of the school. This situation is reminiscent of the criticism that character education in many schools still relies on lectures and slogans, material but slogans, and not moved to the logic of sustainable management of learning experiences (Lickona, 2012).

Thus, the results of this study generally show that the researcher's working hypothesis is only partially confirmed. In classrooms and contexts where teachers consciously integrate brahmachari values into learning strategies, demonstrate consistent slogans and a consistent example, and engage in intense communication with parents, there is a stronger strengthening of religious character and student learning discipline. Conversely, in spaces where the internalization of values depends almost entirely on lectures and is not supported by school and family culture, brahmachari values tend to persist as declarative knowledge without certainty, transforming into behavioral habits. These findings not only describe the empirical conditions at SDN 2 Tamansari Gunungsari but also provide a basis for the formulation of strategic recommendations on how public elementary schools can utilize the potential of brahmachari teachings as a comprehensive framework for character education in the digital era, as well as complement previous studies that focused more on the context of pasraman and normative analysis of sacred texts (Yasa, 2017; Mariantika, 2021; Sudiarta, 2024; Wiguna, 2025).

## **2. Discussion**

The results of the study show that the internalization of brahmachari values in SDN 2 Tamansari Gunungsari takes place partially: students recognize brahmachari as a "period of seeking knowledge," and "the child's task is to learn and respect the methods of the teacher," but these meanings have not

been fully transformed into consistent dispositions and habits in daily life. This pattern is in line with the criticism of the practice of character education that often stops at the cognitive and sloganistic level, without the support of a learning experience design that allows values to be truly lived and realized (Lickona, 2012). However, the findings of this study enrich the discourse by showing that in the context of Hindu Religious Education, the distance between knowledge and brahmachari practice is not only influenced by learning study methods but also by the configuration of school culture, family parenting patterns, and the penetration of digital culture that simultaneously shifts the learning orientation of children.

When compared to research in a relatively homogeneous and religious pasraman environment, such as Wiguna's research, study, which showed that the dormitory life system, emotional closeness to teachers, and the rhythm of daily religious activities were able to consolidate brahmachari values into moderate and disciplined habitus (Wiguna, 2025), the findings at SDN 2 Tamansari Gunungsari show a sharp contrast. In public elementary schools, the limited structure of study time, the heterogeneity of family backgrounds, and the absence of living arrangements outside of class hours make the internalization of brahmachari values much more dependent on the pedagogical creativity of teachers and family support. Thus, this study corrects the generalization tendency that assumes that the successful internalization of brahmachari in pasraman can be immediately transferred to formal schools without adjustment of context. This difference makes an important contribution to the development of Hindu Religious Education, namely that the institutional context greatly determines the "depth" of internalization of the same values.

The findings of this study also confirm and criticize the results of previous research, which highlights that the teachings of Dormitory Chess, including brahmachari, are often understood textually and normatively by students (Yasa, 2017; Lestari, 2019). At SDN 2 Tamansari Gunungsari, students can repeat surface definitions and examples but are less able to articulate the implications of brahmachari on time management, self-control over gadgets, and attitudes towards opposite-sex relationships. In contrast to previous studies that stopped at the diagnosis of "conceptual understanding is still weak," this study goes further by mapping the concrete mechanisms that cause stuck values at the declarative level: the dominance of lectures, the lack of space for reflection on personal experiences, and the absence of behavior targets negotiated with students and parents. Here lies the analytical originality of research, which is to link the "thinness of internalization" not only to the lack of understanding of sacred texts but also to the pedagogical and ecological architecture that sustains or weakens them.

In terms of learning strategies, observations show that Hindu Religious Education teachers have sought to integrate the values of brahmachari into the classroom routine—opening prayers, linking the material to brahmachari obligations, and simple discussions about ideal behavior—but the learning pattern still tends to be one-way. This is in line with Sudiartha's findings that many Hindu Religious Education teachers are at the stage of "value transmission" and have not yet reached the stage of

"experience transformation" through projects, role simulations, or structured reflection (Sudiartha, 2024). On the other hand, Arta emphasized that character education based on Hindu local wisdom will be more effective if values such as brahmachari are linked to concrete experiences and daily practices of children (Arta, 2023). Compared to the two studies, this study contributes empirical details on how the dominant learning method of lectures in public primary schools practically limits the internalization process: students are rarely asked to formulate personal commitments, are rarely given reflective feedback, and are only occasionally involved in learning scenarios that demand moral decision-making as brahmachari. Thus, this study emphasizes that the problem of internalization in elementary school is not only "lack of material" but also "lack of orchestration of learning experience."

Another contribution that is quite prominent is the affirmation of the role of the family and digital media as key variables that mediate the success or failure of Brahmachari internalization. Mariantika shows that the style of early dating in elementary school children cannot be separated from the influence of media, peer association, and weak family supervision of gadget use (Mariantika, 2021). The findings of this study confirm this direction but at the same time, expand it by including the dimension of "psychosocial energy redistribution" of children: when social and emotional energy is poured more into digital interactions and pseudo-romantic relationships, the psychic space to live the ethos of Brahmachari as the purveyor of science narrows. Here, this research offers a framework of "brahmachari internalized ecology," in which value is no longer seen as a stand-alone variable but rather as the result of interactions between the Hindu Religious Education curriculum, school culture, parenting patterns, and the digital ecosystem that surrounds students. This ecological framework has not been explicitly stated in previous studies that have focused more on the realm of curriculum or text.

From the perspective of school culture, the findings regarding the inconsistency of teachers' examples—some are very patient and dialogical, some are easy to voice and sarcastic—show that public elementary schools are a more dynamic and sometimes contradictory space than a disciplined and homogeneous environment (Tilaar, 2015; Wiguna, 2025). Subagiasta emphasizes the importance of exemplary as the center of gravity of Hindu character education (Subagiasta, 2022), and the study adds that the fragmentation of exemplary role models in public primary schools causes students to receive mixed value signals: brahmachari is taught as ideal, but not always consistently modeled across lines. The theoretical implication is that the internalization of brahmachari values in formal schools cannot be understood simply by measuring the "quality of the material" or the "performance of Hindu Religious Education teachers" but must consider the overall configuration of the school culture and the network of relationships between teachers, which can strengthen or weaken the message of values.

In terms of scientific development, the originality of this article lies in at least three things. First, the focus on public primary schools that are heterogeneous and outside the context of pasraman offers a new perspective on how brahmachari is negotiated in a formal educational space that is not entirely religious. Most previous research has placed brahmachari in a normative-theological space or a

specific religious environment (Manu, 2010; Adnyana, 2016; Yasa, 2022), while this study instead highlights the "gray space" where brahmachari ideals meet the realities of popular and digital culture. Second, this article proposes a typology of the level of internalization of brahmachari values—declarative (knowing and being able to mention), procedural (being able to practice in certain situations), and existential (making it a life orientation)—and shows that the majority of students are still held back at the declarative level, only a small percentage rise to the procedural level, and very few close to the existential level. This typology provides a new analytical lens that other researchers can use to measure the depth of internalization of religious values, beyond mere indicators of "knowing" or "not knowing." Third, this article introduces the concept of the internalized ecology of brahmachari as mentioned above, which combines pedagogical, cultural, familial, and digital dimensions in one interpretive framework.

Thus, this discussion confirms that although some of the research findings affirm the results of previous studies—for example, regarding the dominance of cognitive approaches in value education and the importance of example—this article also presents significant differences, especially in describing the complexity of the internalization of brahmachari in public primary schools and offering a new conceptual framework for understanding it. This contribution is important not only for the development of Hindu religious education theory and character education, but also for curriculum policy makers and education practitioners who want to design sharper interventions in helping students live the Brahmachari period more authentically during the onslaught of digital culture and rapid social change.

## **CONCLUSION**

This study concludes that the internalization of brahmachari values in Hindu Religious Education at SDN 2 Tamansari Gunungsari has taken place, but it is still dominant at the cognitive level: students know brahmachari as a period of learning and the obligation to respect teachers, but have not consistently realized it in learning discipline, self-control, and respect in daily life. The form of internalization is seen through the habit of prayer, the teacher's explicit explanation of the brahmachari task, and the example of some teachers, but the depth varies at three levels, namely declarative (just knowing), procedural (sometimes practiced), and existential (being life orientation), with many students still stopping at the declarative level. This process is strongly influenced by the ecology of values around students: learning design that is still dominated by lectures, school culture that has not been completely consistent in setting an example, family parenting patterns that are limited in learning assistance and gadget control, and the penetration of digital culture and peer relations that often shift children's focus away from the Brahmachari ethos. Thus, the success of internalizing brahmachari values in public elementary schools is not sufficiently explained by the existence of teaching materials but demands an integrative value ecology approach between schools, families, and digital environments. The new contribution of this research to the development of science lies in the meaning of the internalization of

Brahmachari as a product of the ecological interaction of these values, as well as in the proposal of a typology of three levels of internalization (declarative–procedural–existential) as an analytical lens to assess the depth of appreciation of religious teachings in a heterogeneous formal education environment.

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