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Integrating Catur Paramita (Four Pillars of Character) Into Religious-based Character Education to Improve Students' Emotional Intelligence

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Abstract

The development of educational strategies that effectively integrate religious values and emotional intelligence remains a significant challenge in many schools. Many educational institutions still lack structured and systematic approaches to teaching religious values as a foundation for developing students' emotional intelligence. In this context, character education based on religious values through the teachings of *Catur Paramita* the four pillars of character offers an alternative approach to developing students who are not only intellectually capable but also possess strong moral character. These teachings emphasize the internalization of the values of maitri (friendship), karuna (compassion), mudita (sympathetic joy), and upeksa (tolerance), which are implemented in the educational context of SMP N 1 Semarapura. This approach is also aligned with the global agenda of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), which promotes holistic education that develops ethical awareness and socio-emotional competencies. The cultivation of empathy, tolerance, and respect also contributes to SDG 16 (Peace, Justice, and Strong Institutions) by fostering peaceful and inclusive social interactions, while collaboration among teachers, students, and the school community reflects the principles of SDG 17 (Partnerships for the Goals). This study aims to analyze: (a) strategies for implementing character education based on religious values through *Catur Paramita* at SMP N 1 Semarapura; and (b) how these strategies contribute to the development of students' emotional intelligence. Using a qualitative method with a case study approach, the findings show that religious-based character education fosters empathy, compassion, and positive social relationships in students. The implementation of *Catur Paramita* values enhances students' emotional intelligence by encouraging compassion as a daily habit and integrating moral values into classroom learning.

Background of the Study

Character education is a process of transforming life values aimed at shaping students' personalities so that they possess good morals and ethics (Dewi & Alam, 2020). Character education based on religious values represents a strategic effort to develop students who have noble character, responsibility, and integrity. Thus, this religious-based approach is essential for forming a generation that is not only intellectually intelligent but also emotionally and spiritually mature (Ala & Sitepu, 2024). Religious values such as honesty, patience, compassion, mutual cooperation, and discipline serve as an important foundation for holistic character development (Purwaningsih & Ridha, 2024. Furthermore, character education provides essential principles, values, and learning practices that are useful for encouraging emotional development and student motivation. This intersects with the process of upgrading knowledge as well as awareness of education and morality. Tradition can also serve as a fundamental element in education because it reconstructs the complex discourse between students and their teachers (Dumont & Ready, 2020; Hallsen, 2021; Simpson, 2021). In a broader perspective, strengthening character education is also aligned with the global commitment to achieving the Sustainable Development Goals (SDGs). In particular, this study relates to SDG 4 (Quality Education), which emphasizes inclusive and holistic education that develops not only academic competence but also ethical awareness and socio-emotional skills. Furthermore, the cultivation of values such as empathy,

tolerance, and mutual respect through character education contributes to SDG 16 (Peace, Justice, and Strong Institutions) by promoting peaceful and inclusive societies. The collaboration between teachers, families, and school communities in implementing character education also reflects the spirit of SDG 17 (Partnerships for the Goals), which highlights the importance of collective efforts in achieving sustainable educational development.

However, in practice, developing educational strategies that effectively integrate religious values and emotional intelligence still faces significant hurdles. Specifically, schools often lack structured and systematic learning strategies for teaching religious values as a core part of developing emotional intelligence. Religious education and character education tend to be separated both administratively and in their implementation; as a result, religious values are not fully embedded in the process of shaping students' emotions and behavior. Therefore, it is necessary to integrate character education values into religious education, which will help students develop not only intellectual intelligence but also a strong character and integrity that positively impacts themselves and society (Boiliu, 2025). Furthermore, methods for teaching religious values remain largely theoretical and cognitive. Moral and religious values are frequently taught through lectures or memorization, without providing enough space for students to internalize, experience, and practice them in daily life. Consequently, while students may understand these values conceptually, they do not undergo a transformation in their emotions or attitudes. From another perspective, religious-based teaching—within Dale's paradigm—often stops at morality concepts that fail to contextualize knowledge critically; students only internalize moral, ethical, or other abstract paradigms. Thus, students struggle to understand the goal of internalizing these educational values. Despite the stimulus provided by religious morality, learners are unable to apply it to their self-development process, whether in improving their learning quality or strengthening their character within a social community (Nestler et al., 2021; Ross & Morrison, 2021; Roumell, 2019).

Given these challenges, a religious-based character education approach is necessary to help students develop their emotional intelligence effectively. In this context, developing character education based on religious values through the teachings of *Catur Paramita* (four pillars of character) serves as an alternative to cultivate students who are not only intellectually capable but also possess noble character. By internalizing the values of *maitri* (friendship), *karuna* (compassion), *mudita* (sympathy), and *upeksa* (tolerance), students are taught to respect one another, practice empathy, and build harmonious social relationships, allowing them to grow into individuals who contribute positively to society. These values are not only rooted in religious tradition but are also highly relevant for enhancing students' emotional intelligence, such as the ability to manage emotions, empathy, and interpersonal relationships. Integrating these values into education can provide a strong moral foundation for students. The challenges of the globalization and digitalization era require students to be able to manage their emotions, empathize, and maintain high moral integrity. Religious values are believed to be an essential foundation for building student character and emotional intelligence. The purpose of extracting and excavating these religious values is to ensure they do not remain abstract concepts but are instead contextualized in real life. *Catur Paramita* is oriented toward morals and character. In other words, instructional materials derived from local conventions or culture are relevant for building students who

are responsive, competitive, prioritize learning quality, and build self-resilience amidst the dynamic nature of education (Kuijk et al., 2021; Tackie, 2022).

Catur Paramita, which contains religious values, aims to build an academic dialogue demonstrating that theological values and modern contemporary values can coexist. This integration offers diverse perspectives, strengthens social recognition, and conceptually builds an essential foundation for thinking. Character values built upon religious foundations are capable of identifying and anticipating misinformation in the interpretation of reality. The presence of these values also aims to create a "scientific conversation" environment based on the principle of "thinking locally, acting globally." On the other hand, the presence of *Catur Paramita*, which carries local values, is also interpreted as a responsive value. It suggests that "products" of local tradition are not always regressive; rather, they are capable of building a progressive worldview for students (Jacobson et al., 2019; Tsang, 2020).

The research questions in this study are addressed through an analysis of two primary areas: (a) the strategies for religious-based character education through the teachings of *Catur Paramita* at SMP N 1 Semarapura; and (b) how these religious-based character education strategies facilitate the development of emotional intelligence among students at SMP N 1 Semarapura. The objective of this research is to create a framework or strategy for character education based on the religious values of *Catur Paramita* designed to enhance students' emotional intelligence and to construct a systematic model for religious-based character education. By developing character education strategies rooted in *Catur Paramita* values, it is expected that religious-based character education will move beyond normative discourse and be effectively implemented in the learning process through structured and meaningful strategies. The noble values of *Catur Paramita* are believed to be effective tools for cultivating students who are empathetic, peaceful, wise, and capable of managing their emotions in a healthy and positive manner.

Literature Review

Research conducted by Taja et al. (2021) in a publication titled “Character Education In The Pandemic Era: A Religious Ethical Learning Model Through Islamic Education” states that religious-based character education is a learning process that emphasizes the cultivation of spiritual and moral values derived from religious teachings. The internalization of religious values is vital to student character because religion and character are inseparable elements (Taja et al., 2021). Similarly, Rukiyati et al. (2020), in their study titled “Moral Education of Kindergarten Children in Rural Areas: A Case Study in Indonesia,” explain that values such as honesty, responsibility, patience, and compassion are taught through teacher role-modeling, behavioral habituation, and the integration of values into school subjects. In integrating these values, teachers utilize the role-modeling method, where they can establish habits and provide guidance through storytelling, allowing students to develop both academically and emotionally (Rukiyati et al., 2020). A similar point is conveyed in research by Sulisworo and Dahlan (2024), titled “Transformative Education in Character Development of Students in Religious-Based Schools: Narrative Review.” They argue that religious character education is a process of internalizing moral and spiritual values rooted in

religious teachings into students, with the aim of shaping their behavior, attitudes, and outlook on life in accordance with ethical and spiritual principles. This form of education does not only focus on cognitive understanding but also emphasizes the internalization and practical application of these values in daily life (Sulisworo & Dahlan, 2024). In a broader educational perspective, these studies also support the global agenda of Sustainable Development Goal 4 (Quality Education), which emphasizes the importance of education that promotes ethical awareness, social responsibility, and the development of learners who are capable of contributing to peaceful and sustainable societies.

The contribution of these previous studies to the current research on *Catur Paramita* lies in the intensity and systematic meaning within *Catur Paramita* values, which help develop behavioral visualization, relationship-building processes, and holistic cognitive skills. The combination of *Catur Paramita* as a moral aspect within the pedagogical realm, manifested in the formation of character-driven actions, assists teachers in stimulating students' sensitivity toward their environment. Consequently, this ensures that while cognition is developed, emotional aspects are not marginalized. Furthermore, the actualization of *Catur Paramita* in this research aims to build a reciprocal dimension. This means that the moral values within *Catur Paramita* are capable of presenting a reflection of life's complex realities. By conveying these complexities through moral values, students gain a clearer picture of how they must prepare for the future. The implication is that students begin to build frameworks for both thinking and acting within the learning process as preparation for future challenges. The cyclical relationship between *Catur Paramita* and character values is capable of establishing substantial patterns, actions, and behaviors. This exploration of the reciprocal dimension formed by moral values in shaping character establishes the primary distinction and novelty of this research.

Research by Ariantini (2022) identifies the specific values to be instilled in students through the *Catur Paramita*teachings. This framework encourages students to live a life of friendship (*maitri*), empathy and compassion (*karuna*), a positive attitude toward the success of others or sympathy (*mudita*), and the maintenance of calm and tolerance in all situations (*upeksa*). Through the development of these four values, *maitri*, *karuna*, *mudita*, and *upeksa*, learners are taught to possess social sensitivity and empathy, as well as the ability to manage their emotions effectively. These values do not only strengthen interpersonal relationships but also build a national character that is tolerant, fair, and compassionate. Consequently, *Catur Paramita* serves as an essential foundation for fostering a generation that is not only intellectually capable but also emotionally and spiritually mature (Ni Wayan Ariantini et al., 2022)

Research by Prilianto et al. (2024), titled “Emotional Intelligence as a Catalyst for Improving Academic Achievement and Social Skills in the Digital Era,” states that students learn to identify their emotions, recognize emotional triggers, and develop effective strategies to cope with intense or negative emotions. This process requires the role of religious education and student religiosity so that emotional intelligence can be developed; through religious practices and a deeper understanding of their faith, students have the opportunity to develop better emotional awareness of their own feelings and emotions (Prilianto et al., 2024). Furthermore, Rianawati et al. (2023), in their study titled “The Effect of Character Teaching on College Student Social-Emotional Character Development: A Case in Indonesia,” explain that

character teaching has a significant and positive effect on the social-emotional character development of students, including aspects of self-control and honesty that are closely linked to emotional intelligence (Rianawati et al., 2023). Finally, MacCann et al. (2019), in their meta-analysis titled “Emotional Intelligence Predicts Academic Performance: A Meta-Analysis,” explain that students with higher emotional intelligence may be better equipped to manage negative emotions, such as anxiety, boredom, and disappointment, which can adversely affect academic performance. Additionally, students with high emotional intelligence are more capable of navigating their social environment and forming better relationships with teachers, peers, and family, all of which are essential for academic success (MacCann et al., 2019).

Previous studies contribute to providing a framework for the essential nature of *Catur Paramita* in shaping student character. The fundamental dimension shared with prior research is the recognition of the significant effect character teaching has on students. However, the distinction of this research lies in its emphasis on exploring character as a vital educational aspect formed by four constructive values. Character represents the ethos or habits of a student in their efforts to improve themselves, particularly within pedagogical activities. The aspect of character teaches learners about systemic essentials, sensitivity toward the learning community, and structural pedagogical factors. Each student's character is built within a classroom atmosphere that assists every learner in achieving their learning objectives. Furthermore, character construction aims to develop dynamic thinking patterns within the unity of the learning space.

The importance of character as a support for student learning is not only shaped through classroom dynamics but is also built through parental aspects within the family environment. The fusion of character building between the family and the classroom creates a practical and productive mentality, among other concrete activities. In a highly dynamic reality, a learner with a strong internal character will be able to adapt to the "fluid" nature of the modern era. On the other hand, this study on *Catur Paramita* emphasizes these four values as fundamental principles that strive to build independent student character. By implementing character as the primary basis for learning, it will help establish attitude, self-regulation, and self-autonomy as a form of free yet responsible will in learners. The presence of character as a value also synchronizes the relationship between teachers and students. Consequently, it builds the pillars for sustainable development, specifically regarding the cognitive and psychomotor growth of students. Cognition and psychomotor skills form a "symbiosis" that is useful for building a learner's mentality. This provides an ideal moment to develop an individual's competence in their essence as a lifelong learner.

Research Method

Location

SMP N 1 Semarapura was selected as the research site because the researchers identified significant challenges posed by globalization and digitalization, specifically regarding students' ability to manage

emotions, demonstrate empathy, and maintain high moral integrity. Furthermore, preliminary observations emphasized the urgent need for religious values as a vital foundation for developing student character and emotional intelligence. The objective of extracting and excavating Hindu religious values is perceived as a means to establish a foundation for character building. These values are not merely abstract concepts; rather, they can be effectively contextualized within real-life situations. The values of *Catur Paramita* serve as the framework for character formation due to their orientation toward morality and ethics. In other words, instructional materials derived from local conventions or culture possess the relevance needed to develop students who are responsive, competitive, focused on learning quality, and capable of building self-resilience amidst the dynamic shifts in the educational landscape.

Research Design

This research employs a qualitative method with a case study approach. A case study is a research scheme that provides a foundation for examining realities perceived as static. This specific perspective within case study research seeks to study conditions regarded as uniform or *nomothetic*. In this type, a case study analogizes a phenomenon as a “single experiment” occurring under controlled conditions, ultimately producing a monological justification (R. K. Yin, 2002). The rationale for choosing a case study as the research approach is the researchers' intent to focus on one specific case; from this specialized research problem, the researchers aim to construct a holistic explanation. In other words, a case study assists researchers in investigating and addressing small-scale cases within a narrow *locus* (geographical or social site). However, from this specific locus, a unique phenomenon is identified that requires an integralistic description. According to Yin (2002), there are several stages or functions in a case study: (a) investigating critical cases to test theoretical formulations (consistent with the “single experiment” analogy mentioned above); (b) explaining the propositional position of a theory that specifically examines one type of phenomenon; and (c) analyzing a research topic using a single, relevant theory.

Participants

The participants in this study consisted of key stakeholders directly involved in the implementation of character education at SMP N 1 Semarapura. They included Hindu religious education teachers, classroom teachers, and school administrators who were purposefully selected based on their roles and experiences in student character development. In addition, several Grade VII students were involved to provide insight into how character education practices were perceived and experienced at the classroom level. The selection of participants followed a purposive sampling technique, with the criteria that participants had at least one year of involvement in teaching or learning activities related to character education. This approach enabled the researchers to obtain in-depth and contextually rich data from individuals who possessed relevant knowledge and direct experience with the integration of religious values, particularly the teachings of *Catur Paramita*, in the school environment. All participants voluntarily

agreed to take part in the study and were informed about the research objectives and ethical considerations prior to data collection.

Data Collection

The data collection process in this research was conducted in several stages. The first stage involved preliminary observations, aimed at conducting an initial exploration of the research subjects and the strategies currently employed by teachers to build student character. Second, data was collected through in-depth interviews. This stage provided a critical framework as it allowed the researchers to understand the actual learning environment at SMP N 1 Semarapura. Through this process, the researchers discovered that there had not yet been an integration of Hindu religious values into pedagogical practices. A significant finding was identified in Grade VII; Hindu values, specifically *Catur Paramita*, had not been integrated into the learning process because teachers perceived this level as a transition period (from elementary to junior high school) where complex value integration schemes were not yet necessary. However, the interviews revealed that Grade VII students exhibited behavioral and moral dysfunctions in their learning. Based on this, the researchers focused on fusing the Hindu teachings of *Catur Paramita* into classroom practices. Despite the perception that Grade VII students might not be ready, the urgency of implementing these values became clear due to the dysfunctional behaviors identified. Finally, the researchers conducted a documentary study to examine the relevance of *Catur Paramita* teachings for integration into learning practices. This reference review focused on *Veda* (Vedic) scripts that contain substantial teachings on morals, ethics, and the potential for shaping student character.

Data Analysis

The data analysis in this research follows the established stages of a case study as formulated by Yin (2002): (a) investigating critical cases to test theoretical formulations, consistent with the "single experiment" analogy; (b) explaining the propositional position of a theory that specifically examines a particular phenomenon; and (c) analyzing a specific research topic through a single, relevant theoretical lens (R. K. Yin, 2002). At this stage, **pattern coding** is utilized to categorize and highlight relevant data. During the pattern coding process, the researchers organize all previously coded data into corresponding themes, sub-themes, and components based on the research questions. This process is conducted manually, using specific color-coding as identifiers to ensure accuracy and organizational clarity. This systematic categorization is presented in the following table:

In the second phase, the researcher organized all the data coded in the first phase into relevant categories and themes according to the research questions, and then focused on data display. The researcher reviewed each transcript response, coding each section of text that was relevant to the research questions. As in the first phase, the researcher did this manually using color markers and tables. The following is the data analysis in the second phase.

In the third phase, “conclusion drawing” and “verification,” the researchers engaged in a process of reviewing and naming the themes developed during the second phase. To ensure that the final thematic labels were clear, the researchers examined all themes generated in the previous stage and subsequently articulated the final name of each theme with precision to ensure they are easily understood. The data analysis during the collection process described above was conducted through a simultaneous process of reduction and verification. Data reduction was carried out by filtering the information, specifically removing non-essential or irrelevant data that was not directly related to the themes of *Catur Paramita* and character education. This systematic process is presented in the Table 3.

Trustworthiness

he data in this research consists of four essential elements: credibility, transferability, dependability, and confirmability (Elo et al., 2014). Among these four critical components, credibility is regarded as the most decisive element. Triangulation and member checking are two methods employed to ensure credibility and establish trustworthiness. To ensure the credibility of the obtained data, we utilized confirmation from informants (Merriam & Tisdell, 2016). In this study, the researchers implemented a member checking strategy to validate the research's credibility by presenting interview transcripts to the participants and soliciting their feedback. The feedback from the informants confirmed that the transcripts perfectly represented their views.

Research Result

Based on interviews conducted at SMP N 1 Semarapura, it was found that character education is a learning framework designed to construct a student’s intelligence, psychomotor skills, social awareness, and religiosity. Character education functions to foster cognitive development while sharpening a student’s sensitivity toward their social environment and shaping the learner’s ability to take a principled stand. This aspect serves as a fundamental element and a tool for building procedural complexity, training, and enriching the empirical side of a learner. Schools must be capable of forming such character, as the expectation is for the development of a student’s attitude and character to grow exponentially. A profound emotional connectivity must be established between teachers and students, creating a reciprocal relationship that adds significant value to the learning process. Character education has become an essential aspect to cultivate in the current era, especially as the world operates within a highly complex atmosphere. This complexity presents various cohesive challenges, where one challenge is inextricably linked to another.

Character education is inextricably linked to the educational arena and the school itself. The school functions as a complex system that organizes both individual and collective actions, accumulating them into what is defined as “agency participation”. Regarding the intersection of *Catur Paramita* and character education, these teachings represent the complexity and correlation between the individual and the social-educational community. Both the school and the character education it provides must be inclusive

to remain accessible to students from all social backgrounds. From a pedagogical perspective, developing behavioral patterns requires specific skills in creating instructions, forming learning structures, and effectively delivering both the learning substance and character values to students. The result of these efforts is the development of students' interpersonal skills, particularly their actions within social groups. Once established, this character manifests as accountable behavior. *Catur Paramita* and character education remain highly relevant for application today. They play a pivotal role because teachers are able to stimulate critical thinking while encouraging students to challenge social injustices, a practical manifestation of the humanitarian values found in *Catur Paramita*. Furthermore, a foundational element of character education is the pursuit of social goals, namely equality. These social objectives are a form of "ordinary solidarity" rooted in equality and empathy between individuals

Based on interviews at SMP N 1 Semarapura, it was found that to create a brand of solidarity that upholds empathy and individual equality as a form of character education, space must be provided for both the intensity and frequency of Hindu religious values and local traditions that are deeply rooted in the students' daily lives. Character education formed through these social networks gradually shapes a student's character as they transition from adolescence to adulthood. Character education cannot stand alone; it is constructed through various multidimensional factors, particularly the ethical values of Hinduism. These foundational factors include the ability to adapt, the capacity to formulate predictions, and the integration of religious or local cultural aspects in establishing a progressive learning process. This is especially pertinent as education currently undergoes accelerated globalization. Globalization exerts a crucial influence by creating a discourse that represents a wide spectrum of opinions and encourages the appreciation of criticism. Faced with these challenges, students must be capable of responding to change by applying the concept of "global education" without discarding their religious or local cultural elements. The presence of teachers, global learning schemes, and the gradual involvement of local elements effectively shape student behavior and cultivate a truly "educated" character. In the emotional and religious dimensions, *Catur Paramita* fosters learning resilience among students. Consistency is required in instilling cultural aspects to build a perspective and knowledge base that is "rooted" in Hindu values when viewing the realities of the global society. Religious and cultural aspects play a pivotal role in constructing character education because they teach the core components of morality. Morality functions as a guide for action and an effort to establish ethics within an inclusive educational space. Character education that builds such morality also empowers students to solve various complex social problems.

However, the interview results mentioned above stand in contrast to the current contextual conditions. Based on interviews conducted at SMP N 1 Semarapura, it was found that character education is linked to the comprehension of its fundamental concepts, its objectives, and its practical benefits. Specifically, the understanding of fundamental concepts encompasses three indicators: the definition of character education, its core values, and its overarching importance. From these field findings, it can be concluded that many students at SMP N 1 Semarapura have not yet received an integrated education involving *Catur Paramita* and character education. Character education itself can be observed across various segments, namely individual formation, the instilling of noble values, skill development, and the

cultivation of social responsibility awareness. The interview results revealed that the understanding of the benefits of character education at SMP N 1 Semarapura includes several indicators: the formation of moral and ethical behavior, increased discipline and responsibility, the development of empathy and social concern, cooperation and tolerance skills, independence and resilience in facing the future, and social and communication skills. Furthermore, the data suggests that because a segment of the student population still possesses a limited or "fair" (*cukup*) understanding of character education, there is an urgent need to develop a more effective strategy. The proposed development utilizes a character education strategy based on religious values through the teachings of *Catur Paramita*.

Based on interview data, teachers at SMP N 1 Semarapura have not yet optimally explained the essence of *Catur Paramita* within the fundamental nature of education. Furthermore, upon confirmation regarding character education strategies based on religious values through *Catur Paramita*, which include learning designs to help students grow into more balanced, social, and empathetic individuals, it was found that these have not been implemented. These strategies are intended to foster mutual trust, social responsibility, and sustainable cooperation, as well as to increase self-awareness and cultivate moral values among students. Field findings also reveal that there has been no optimal implementation of the practice of loving-kindness (empathy, care, tolerance), positive collaborative projects (honesty, integrity, respecting differences, principles of justice), or "silent sitting" activities (inner peace, recognizing and managing emotions). Specifically, interview results indicate that a habitual practice of loving-kindness or *Maitri* based on *Catur Paramita* values does not yet exist at SMP N 1 Semarapura. Additionally, there are currently no positive collaborative processes, such as silent sitting, utilized for self-reflection

Based on field findings, it was observed that both students and teachers have not yet internalized character education within the educational arena or the school itself. The school has not yet established a complex behavioral management system capable of organizing all individual and collective actions. Consequently, it can be stated that character education, as a representation of the complexity and correlation between the individual and the social-educational community, has not been optimally implemented at SMP N 1 Semarapura. The presence of the school and its character education programs remains incoherent with pedagogical or social praxis. Furthermore, there is a distinct absence of *Catur Paramita* in the development of behavioral patterns or attitudes from an educational and pedagogical perspective. This deficiency extends to the professional skills required to create instructions, form learning structures, and effectively deliver the core substance of learning alongside the character values intended for the students

The construction of character education within the learning process, which should ideally involve local or Hindu values, specifically *Catur Paramita*, across the stages of planning, implementation, and assessment, has not been implemented at SMP N 1 Semarapura. Field findings also indicate that the three pillars of humanism based on Hindu teachings are not consistently practiced. Furthermore, the teachings of *Catur Paramita* are not integrated into the subject sub-topics. Consequently, students lack an integral understanding of the concept. Moreover, due to a high volume of activities and assignments, the concept has begun to degrade within the core discussions at the school. On another note, not all

teachers at SMP N 1 Semarapura possess a background in Hinduism. This condition further ensures that conceptual reasoning regarding *Catur Paramita* remains very minimal among the teaching staff.

Discussion

Developing a Religious Value-Based Character Education Strategy through Catur Paramita

Character education is a vital aspect of molding a younger generation that is not only academically gifted but also possesses exemplary attitudes, behaviors, and morals. Teachers, as educators, hold the primary role in this process; they do not merely transmit knowledge but also guide students in developing the positive values that shape their character (Judrah et al., 2024). Meanwhile, religious-based character education establishes character as a value to be manifested through student behavior. It is essential for shaping daily conduct, often referred to as personality. This aligns with the views of Zainal, who explains that the fundamental goal of character education is to foster the growth of “good” students who possess the capacity and commitment to do the right things for the right purposes (Zainal Aqib, 2011). Developing character requires strategies involving stimulating and continuous processes. These strategies include habituation and acculturation, teaching moral knowing, fostering the “feeling and loving the good,” encouraging moral acting, and providing moral modeling from the surrounding environment (Maragustam, 2015). Within the dimension of *Catur Paramita*, character education is based on conceptualizing the future challenges faced by students while teaching them the appropriate stances to take. Students or learners are agents of change who produce intellectual capital while improvising various innovations. Therefore, it is crucial to collaborate character building with insights regarding global realities (Fisher, 2021; Head, 2020; Peng et al., 2021).

In the broader context of global education, the strengthening of character and moral values in schooling is also aligned with the global commitment to achieving the Sustainable Development Goals (SDGs). In particular, this approach supports SDG 4 (Quality Education), which emphasizes the importance of inclusive and equitable education that not only enhances academic competencies but also cultivates ethical awareness, empathy, and responsible citizenship among learners. Furthermore, the cultivation of values such as compassion, tolerance, mutual respect, and social responsibility through the teachings of *Catur Paramita* contributes to the realization of SDG 16 (Peace, Justice, and Strong Institutions), which promotes peaceful, inclusive, and harmonious societies grounded in moral integrity and respect for diversity. In addition, the implementation of character education through collaboration among teachers, families, schools, and the wider community reflects the spirit of SDG 17 (Partnerships for the Goals), emphasizing the importance of collective efforts and partnerships in achieving sustainable educational development. Through this perspective, integrating character education with culturally rooted religious values, such as those found in *Catur Paramita*, contributes to the development of students who are capable of participating in sustainable, peaceful, and socially responsible communities.

Based on this framework, the developed strategies include the habituation of loving-kindness. School culture or habituation can be utilized to form student character, serving as a grand design for character

education. The hallmark of habituation is its disciplined and routine execution. Such discipline is considered highly practical for instilling character from an early age (Sri Mulyani & Hunainah, 2021). The essence of habituation lies in experience; habits practiced daily and repeated constantly become embedded in the students' memory, making them easy to perform without reminders (Ahsanulkhaq, 2019). Habituation is implemented following the introduction of attitudes, skills, and knowledge through the learning process, eventually transforming these into permanent character traits (Kamaruddin et al., 2022). Once a value is deeply embedded in the soul, an individual will act upon it spontaneously without the need for prolonged deliberation.

The following steps can be implemented in the learning process regarding the habituation of loving-kindness (*maitri*): (1) introduction of the loving-kindness concept: the teacher introduces the concept of *maitri*, specifically by teaching the behaviors associated with loving-kindness, (2) habituation of positive social interaction: the teacher encourages students to habituate expressing gratitude, offering greetings, and assisting peers who encounter difficulties, (3) modeling loving-kindness: the teacher provides real-life examples of loving-kindness behavior in daily interactions, (4) positive reinforcement and appreciation: the teacher provides appreciation or recognition to students who have consistently practiced the habituation of loving-kindness, (5) group-based collaborative exercises: engaging in group activities, such as cleaning the classroom together and sharing food with peers, to foster communal bonds.

By providing this habituation, it is expected that students will be able to develop positive characters such as empathy, tolerance toward peers, the ability to manage emotions effectively, the capacity for good cooperation, and the cultivation of positive relationships (Andrews, 2021; Cheung & Xie, 2021; H. Yin, 2022). Furthermore, this habituation will be sustained if implemented consistently and adaptively in daily activities. First, there is the positive collaborative project. The teachings of *Catur Paramita* can be integrated into various subjects, particularly religious education, by teaching love-based education. In school activities, this value can be applied by encouraging students to respect and help one another without discrimination (Bettez, 2020; Horn & Veermans, 2019; Joyce & Cartwright, 2020). Inviting students to participate in humanitarian programs or environmental care can foster a sense of compassion for fellow human beings and nature. Additionally, learning that emphasizes cooperation implements collaborative learning (Safitri & Wirdati, 2023). This learning aims to educate children to collaborate and establish good friendships to complete tasks given by the teacher, as seen in the image below. Collaborative learning teaches students' social skills, where they need to learn to find friends and position themselves within their environment. Thus, to develop this, groups are formed in the learning process. Since these groups consist of various types of children, they can understand and help each other to complete the tasks assigned by the teacher. Consequently, collaborative learning aims to develop social skills. These social skills possess several characteristics, including: (1) relating to skills in socializing and interacting, (2) an individual's skill in self-regulation within collective situations, (3) the demand to achieve academic performance, (4) accepting peers within a single group, and (5) communication skills for the purpose of building social relationships (Febrian Al Amin, 2019; Sa'diyah et al., 2023).

Students' ability to build relationships is reflected in several areas showing improvement, including: 1) demonstrating a positive attitude when interacting with peers, 2) which is reinforced by respecting differences and refraining from imposing one's opinions on others. To maintain effective communication, students exhibit a friendly and polite speaking style while also learning to be active listeners. Interpersonal relationships are well-maintained by getting to know one another and respecting diversity (Gildersleeve, 2019; Jackson, 2022; Wright et al., 2019). They assist each other in completing tasks and uphold mutual trust. Through this cooperation, students learn to set aside selfishness, respect their peers, and interact effectively by engaging in open communication and sharing ideas and information. This is performed with sincerity and without coercion to complete tasks on time through collective effort (*gotong royong*). Students also learn to take responsibility for their assigned tasks and understand the presence of their peers within a team (Chang & Hall, 2022; Mortari, 2015; Zhou & Li, 2022). Furthermore, students possess decision-making capabilities characterized by the following traits: (1) the ability to demonstrate self-confidence, (2) a sense of responsibility, (3) the capacity for self-direction and development, (4) the ability to show persistence, initiative, and creativity, and (5) the capability to solve problems (Hartono, 2016).

Based on the research findings, students have demonstrated significant progress, such as the ability to consider various factors in problem-solving and displaying high self-confidence when expressing ideas and perspectives. Consequently, these collaborative projects enhance student interest and facilitate the learning process across subjects, where students learn actively and participate in education by developing a deeper understanding of Pancasila values. One of the primary benefits of the collaborative project strategy is its capacity to foster student engagement throughout the learning process. By working in groups, students have the opportunity to discuss, share opinions or ideas, and cooperate to achieve project goals. This not only strengthens students' social and collaborative skills but also allows them to perceive Pancasila values through diverse perspectives (Azzahro & Sulistyawati, 2024). Additionally, this strategy enhances participation and effective communication to achieve collective goals. By utilizing this approach, teachers can encourage collaboration among their students and foster a more engaging and interactive learning experience(Zitha et al., 2023). Second, there is the silent sitting activity. Silent sitting is an effective method to help students improve concentration, reduce stress, and enhance the quality of learning. By implementing this activity routinely, it is expected that students can achieve better academic performance and grow into individuals who are mentally and emotionally healthier. Students with emotional stability are identified by how they respond to events or the feelings they are currently experiencing (Ovitasari et al., 2023). Emotional stability consists of three aspects, namely firmly established, well balanced, and capable of remaining in the same status (Andryani & Purwanti, 2021; Sharma, 2006). Within these three aspects, students are expected to be able to: (1) stabilize all their emotions so they are not easily influenced by negative factors in their surrounding environment, (2) face all challenges and problems with balanced emotions, and (3) maintain a consistent emotional state in every situation or circumstance. According to the research results, it is evident that students are already able to face new situations and experiences without stress.

Consequently, students are able to adapt to changes and address occurring problems through effective communication.

Character Education Strategy Based on Religious Values Through the Teachings of Catur Paramita in Developing Student Emotional Intelligence

In the development of a character education strategy based on religious values through the teachings of *Catur Paramita*, several aspects are utilized to measure the quality of character value implementation. First, there is the strategic developmental goal with intended indicators, namely instilling religious values through the teachings of *Catur Paramita*. The objective is to develop character through the habituation of religious teachings in daily life. Consequently, character education values, such as religious awareness, can enhance students' religious behavior through habituation activities and the conscious performance of worship (Zitha et al., 2023). Within the global educational framework, efforts to strengthen character and emotional development among students are also aligned with the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), which promotes inclusive and holistic education that develops not only cognitive competence but also ethical awareness, empathy, and responsible citizenship. The second aspect is strategic achievement, where the indicators involve changes in behavioral attitudes and the establishment of good interpersonal relationships in accordance with the teachings of *Catur Paramita*; this is evident in the implementation of school-based character education, which fosters positive student behaviors such as loving-kindness, integrity, empathy, and concern, wherein the teacher's role is vital in communicating these character values (Jeynes, 2019). Such character formation also contributes to SDG 16 (Peace, Justice, and Strong Institutions), which emphasizes the importance of building peaceful, inclusive, and socially responsible communities grounded in moral integrity and respect for diversity. The third aspect concerns the benefits of the strategy, which is to form individuals of character and integrity who care for others. This aspect demonstrates that a character education approach integrated with religious values through daily ritual habituation, balanced with the provision of rewards for students who comply, will yield a more significant impact (Putri & Kurniawan, 2024).

The fourth aspect is the role of the teacher in modeling behaviors that reflect religious values through the teachings of *Catur Paramita*. To implement values such as loving-kindness, care, and empathy, the teacher's role is essential in integrating character values into the learning process. Furthermore, producing exceptional students through the instillation of these religious character values requires the support of teachers, parents, the school, and the community (Kartika et al., 2023). This collaborative involvement among educational stakeholders reflects the spirit of SDG 17 (Partnerships for the Goals), which highlights the importance of cooperation between educational institutions, families, and communities in achieving sustainable educational development. The fifth aspect concerns student involvement in development to foster good habits reflecting religious values through *Catur Paramita*. In developing religious character values, students are expected to adopt positive habits, such as performing prayers with a respectful attitude and participating in religious activities organized by the school. A student's religious character can be formed through activities arising from their own

awareness, spontaneous activities initiated by the teacher, or environment-based activities (Murod, 2022). The final aspect relates to the assessment and evaluation of improvements in positive behavior in accordance with the religious values of *Catur Paramita*. Assessment plays a vital role in shaping a student's religious character, involving the evaluation of attitudes and behaviors such as observing a student's discipline, honesty, and social concern. Consequently, comprehensive assessment and evaluation allow students to continuously improve their personal quality (Wardani et al., 2024).

Regarding the teachings of *Catur Paramita* and the aforementioned findings, it can be explained that integrated Hindu religious values serve as elements to shape character education, aiming to increase learner motivation in understanding their learning environment. This involves not only grasping conceptual aspects but also creating attitudes that align with social values or consensus. Furthermore, this integration aims to establish an intellectual habitus by utilizing cultural capital reinforcement. The objective is to foster student sensitivity in identifying distinctive aspects or specific categories that have the potential to damage character or the process of character habitualization. Ultimately, reinforcing the religious values within *Catur Paramita* will assist students in forming pedagogical practices, enriching their learning experiences according to social contexts, helping them discover learning preferences, and creating an effective learning atmosphere.

Based on these findings, it can be explained that integrated Hindu religious values, serving as elements to shape character education, aim to enhance learner motivation in understanding their learning environment. This process involves not only grasping conceptual aspects but also fostering attitudes that align with social values or consensus. Furthermore, this integration aims to create an intellectual habitus by reinforcing cultural capital. The objective is to cultivate student sensitivity in identifying distinctive aspects or specific categories that potentially undermine character or the process of character habitualization. Ultimately, strengthening the religious values within *Catur Paramita* will assist students in shaping pedagogical practices, enriching learning experiences in accordance with social contexts, discovering learning preferences, and creating an effective learning atmosphere (Akkerman et al., 2021; Gao & Wang, 2021; Wong & Mishra, 2021)

The presence of *Catur Paramita* is a vital aspect of character education because its values are capable of creating a motivational climate; specifically, it provides the stimulant necessary to define particular problems or issues and encourages their resolution. It is essential to apply this consistently as it builds a conceptualization of continuous learning actions. More importantly, the existence of *Catur Paramita* fosters diverse perspectives, providing students with numerous conceptions that can be utilized to build their character as learners (Bray, 2021; Klein et al., 2022). However, based on the scores and percentages mentioned above, it can be concluded that the assessment and evaluation aspect received the lowest score. This is attributed to several factors, including the suboptimal awareness among students in applying the teachings of *Catur Paramita* in their daily lives, as well as a lack of social and family support in the implementation of these teachings. Therefore, appropriate actions must be taken to further enhance students' emotional intelligence by providing learning based on real-world experiences,

increasing student participation in social activities, and ensuring family support and involvement in shaping this religious character.

The strategy for developing religious-based character education through the teachings of **Catur Paramita** encompasses the values of kindness, loving-kindness, wisdom, and inner tranquility. This religious-based character pertains to one's relationship with God Almighty, involving thoughts, words, and actions that are consistently aligned with divine values and religious teachings. Such religious character is urgently needed by students to navigate changing times and moral degradation; in this context, students are expected to possess and exhibit behaviors measured by standards of right and wrong based on religious provisions and decrees (Ahsanulkhaq, 2019). The application of values such as honesty, empathy, and gratitude can improve a child's morality. Children taught religious values tend to demonstrate more ethical and responsible behavior in social interactions. For instance, they are more likely to act with integrity, respect others, and strive to fulfill their obligations diligently (Nurlina, 2024).

Consequently, it can be asserted that a character education strategy based on religious values serves as an effective method for shaping the emotional intelligence of students. Overall, these findings support the vital importance of integrating moral and religious values into the educational system to enhance non-cognitive aspects, such as emotional intelligence. This aligns with Muhith (2018), who states that character education is designed as an effort to improve a student's fundamental character; through this process, a child becomes intelligent not only in knowledge but also emotionally. Suryawan (2020) further adds that robust cooperation must be established between parents and schools to ensure consistent guidance. In this regard, character education based on *Catur Paramita* specifically aims to develop empathy and social concern. By internalizing these teachings, students cultivate the ability to understand and share the feelings of others, reflecting the values of *Maitri* and *Karuna*, while simultaneously sharpening their social sensitivity toward the environment and the conditions of the surrounding community. Ultimately, this religious-based formulation ensures that the development of emotional intelligence is deeply rooted in spiritual wisdom and ethical responsibility (Goleman, 2007).

Through character education, students are encouraged to develop sensitivity toward others and their surroundings, enabling them to become caring and attentive individuals. Empathy and social concern are essential in building a harmonious society, and character education plays a pivotal role in instilling these attitudes from an early age so they become lifelong habits. The habituation of religious values, such as cleanliness, honesty, togetherness, and simplicity, will cultivate an outstanding generation that is emotionally, socially, and spiritually intelligent (Suriadi & Supriyatno, 2020). Therefore, it is crucial to integrate religious values within the school environment to ensure students act with integrity and loving-kindness in their daily lives. In doing so, schools not only enrich academic knowledge but also mold students into morally and socially responsible individuals (Sulisworo & Dahlan, 2024). Through religious activities, the integration of values into learning, and support from teachers and the environment, students can develop the ability to manage emotions, build positive social relationships, and make decisions based on strong moral values (Brown, 2022; Duckworth et al., 2021; Hailikari et al., 2022). Such integration of moral education, emotional intelligence, and collaborative educational practices ultimately

contributes to the broader mission of sustainable development by preparing learners who are capable of participating in inclusive, ethical, and peaceful societies.

Character education based on *Catur Paramita* as a character learning model can serve as a solution in the pursuit of learning achievements. This is because its values provide systematic guidelines for creating a conducive learning environment. *Catur Paramita* serves as a reference for the learning process, as these moral teachings contain several stages that can be implemented before instruction begins. It clarifies that the learning process is a means of creating habitualization, establishing consistency, and building character based on the principle of curiosity. The aspects instilled in *Catur Paramita* also represent a discourse suggesting that learning can only truly occur when the individual learner is ready to receive knowledge. This is why in Hindu *sutras*, the presence of *Catur Paramita* is associated with *atha*, a vital element for improving the quality of learning based on students' moral behavior. In its holistic elaboration, especially regarding pedagogical aspects, *Catur Paramita* teaches the concept of *naciketa*, a principle concerning the effort or action of continuous self-learning within traditional educational institutions. In other words, the character praxis of students that currently shows suboptimal results can be optimized through values, ideas, implementation, or learning modules based on *Catur Paramita*. Increasing trust is essential as it fosters the participation of learning subjects while creating a sense of attachment among them. This remains an essential aspect that must be carried out sustainably, as it serves as a foundation for facing dynamic realities, particularly within the world of education (Dumont & Ready, 2020; Hu et al., 2022; Kahne & Bowyer, 2017).

Conclusion

The development of a character education strategy based on religious values through the teachings of *Catur Paramita* to enhance students' emotional intelligence can be implemented through several key actions, namely: (1) habitualization of friendship (*Maitri*), which involves introducing the concept of *maitri* by teaching compassionate behavior, encouraging the habit of expressing gratitude, offering greetings, and assisting peers in difficulty. It also includes modeling loving-kindness in daily interactions and providing appreciation to students who consistently practice these values, (2) positive collaborative projects, which develop students’ ability to build positive relationships when interacting with peers, fostering respect for differences and ensuring they do not impose their opinions on others, and (3) silent sitting activities, which provide significant benefits, enabling students to better understand their emotions and mental states. students become more capable of managing their emotions and reactions within learning situations, which helps calm the mind, reduce academic pressure, and cultivate an attitude of tranquility and patience. Through these practices, character education not only strengthens students’ emotional intelligence but also contributes to the broader objectives of sustainable education. In particular, these strategies support the implementation of Sustainable Development Goal (SDG) 4, which promotes quality education that fosters ethical awareness, empathy, and responsible citizenship. At the same time, the cultivation of values such as tolerance, compassion, and respect for others reflects the principles of SDG 16, which emphasizes peaceful and inclusive societies. Furthermore, the involvement of teachers, students, families, and the school community in implementing these character-

based learning activities reflects the collaborative spirit encouraged by SDG 17, highlighting the importance of partnerships in achieving sustainable educational development.

Declarations

Ethics Approval

This study was reviewed and approved by the Research Ethics Committee of Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar. All research procedures were conducted in accordance with institutional ethical standards.

Consent to Participate

Informed consent was obtained from all individual participants prior to data collection. Participation was voluntary, and participants were informed of their right to withdraw at any time.

Consent to Publish

All participants provided consent for the publication of anonymized data.

Competing Interests

The authors declare that they have no competing interests.

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Author Contribution

H.P. conceptualized the study, developed the theoretical framework, supervised the research process, and led the overall project administration. K.A.P.D. designed the research methodology, developed and validated the research instruments, and contributed to data curation. N.W.S.B. conducted data collection, performed formal statistical analysis, and contributed to data validation and interpretation. I.D.G.R.D.P. contributed to data visualization, prepared figures and tables, and assisted in drafting and editing the manuscript.H.P. wrote the original draft of the manuscript. All authors contributed to reviewing and critically revising the manuscript for important intellectual content, approved the final version for publication, and agree to be accountable for all aspects of the work.

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Data Availability

The datasets generated and analyzed during the current study are not publicly available due to ethical considerations and the need to protect participants' confidentiality. However, anonymized data may be made available from the corresponding author upon reasonable request and with appropriate institutional approval.

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