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PASRAMAN PARENTAS AND INTERNALIZATION OF HINDU-KAHARINGAN MORAL VALUES AMONG STUDENTS IN PALANGKA RAYA CITY

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Abstract

This study analyzes the internalization of character education based on Hindu and Kaharingan values at Pasraman Parentas, focusing on customs, ritual experiences, and teacher role models. Data were collected through participatory observation, semi-structured interviews, and document analysis, then analyzed thematically. The findings reveal three pillars of character building: Hindu ethical education (tat twam asi and telu kapatut), reinforcement of values through rituals (Basarah, Tri Sandhya, Yoga), and teachers as role models. Character education here is not limited to cognition, but integrates cognition, emotion, and action. Habituation through social interaction, active participation in rituals, and teachers who serve as role models effectively foster honesty, self-control, loyalty, discipline, responsibility, and awareness of unity. This holistic and contextual model, which combines Hindu teachings and local Kaharingan wisdom, has proven effective in shaping students' moral and spiritual identities while remaining relevant in the context of multiculturalism and the challenges of globalization.

Keywords: Character Education, Hindu Kaharingan, Pasraman, Teacher Role Models.

I. INTRODUCTION

Hindu education should ideally be a vehicle for character building, spirituality, and awareness of plurality rooted in the values of dharma. However, in practice, it often faces difficulties in integrating Hindu values with the socio-cultural context of local communities who are also Hindu believers. This gap is also evident at Pasraman Parentas in Palangka Raya City, where teachers have been trying to shape students with strong Hindu character while also rooted in local culture. This situation highlights the need for an educational approach that not only focuses on ritual and cognitive aspects but also strengthens the character and spirituality of students so that Hindu values can be fully internalized in their daily lives.

This context emphasizes that the development of character education based on religious values has an important function as a means of responding to social realities that are currently undergoing a shift in values (Masloman et al., 2024). This is increasingly evident from the rapid advancement of technology and the instant flow of information, which has an impact on the complex situations faced by the younger generation (Rohmah et al., 2023). The phenomenon of declining manners in social interactions, the tendency to avoid social responsibility, and the development of individualistic mindsets (Nugraha et al., 2024) indicate a spiritual and ethical crisis rooted in the lack of internalization of noble values in everyday life (Arif, 2021). In the context of Hindu education, this condition requires an approach that not only emphasizes the transfer of knowledge in the classroom or formally, but also requires an approach that can touch on the realm of affection and action.

One effort in responding to the moral challenges faced by the younger generation is through strengthening character education based on Hindu values. Values such as *satya* (honesty), *dama* (self-control), *sewa* (devotion), and *tat twam asi* (awareness of unity with fellow beings) have great potential as a basis for moral and spiritual formation (Adnyana et al., 2017; Agustini et al., 2020; Sukrawati, 2020). If these values are internalized through a contextual educational process, they can become a moral

force capable of shaping a spiritually resilient young generation that is also ethical in social life.

In this context, pasraman plays a strategic role as a space for learning values that are lived, not only taught, but exemplified and practiced. Religious values-based character education, when designed holistically, can be a middle ground between cognitive needs and the formation of complete personal integrity (Wiradnyana et al., 2023). Activities in pasraman, such as praying together, community service, behavior or ethics, and mutual respect and service, become a real medium for students to practice these values directly (Rudiarta, 2023). Thus, pasraman is not only a place to learn religion, but also a spiritual ecosystem that shapes collective consciousness and builds students' social sensitivity. The presence of pasraman amid the challenges of globalization and value disorientation is highly relevant as a space for shaping Hindu character and spirituality in a contextual manner (Arnyana & Utami, 2021).

Several studies have found that pasraman functions as a traditional Hindu education system that effectively bridges formal cognitive education and the formation of moral and spiritual character needed by the younger generation (Arnyana & Utami, 2021; Diah, 2022; Irawan, 2018; Setyaningsih et al., 2022; Sueca et al., 2023; Windariyanti, 2021; Wiradnyana et al., 2023; Yasa & Yasa, 2023). Ritual activities and teacher role modeling have been proven to play an important role in fostering discipline, responsibility, and the application of the *tri kaya parisudha* values (Jaye, 2024; Siryadana, 2020; Sutrisno & Wahyudi, 2023; Windariyanti, 2021). However, most of these studies tend to be fragmented and place strong emphasis on the symbolism of rituals without further exploring how these values are internalized and lived out in the daily lives of students. Similarly, teacher role modeling is often only mentioned normatively without further exploration through emic or ethnographic approaches. In fact, a deep understanding of students' experiences and teachers' pedagogical practices is key to seeing

how character education truly works in a social and cultural context.

Based on these conditions, there is still a gap between the ideal concept of Hindu character education and its practical reality in the field. Thus, the urgency of this research lies in the need to formulate a contextual and adaptive model of Hindu character education that is responsive to local cultural diversity. In the context of Central Kalimantan, where Hindu teachings coexist and interact with Kaharingan traditions, an educational approach that is responsive to pluralistic values is very important. Without a deep understanding of how Hindu values are practiced and internalized in a multicultural social space, religious education has the potential to lose its relevance at the practical level. Therefore, this research is not only academically important as a contribution to the development of contextual Hindu education theory, but also has practical significance in strengthening character building strategies in Hindu minority areas. Through an understanding of the practices, habits, and exemplary behavior of teachers at Pasraman Parentas, it is hoped that a new paradigm can be offered in integrating spiritual (Hindu) and local cultural values in a balanced manner in the educational process.

The purpose of this study is to address this need by examining character education practices at Pasraman Parentas more comprehensively. Pasraman Parentas was chosen because of its uniqueness as a Hindu educational institution based on Kaharingan values. Unlike Pasraman Widya Bhakti in Palangka Raya, which focuses on Hindu Dharma teachings (Bali), Pasraman Parentas serves as a space for dialogue between the Hindu traditions of Bali and Kaharingan Dayak. The educational process reflects acculturation and hybridity, where Hindu teachings of tattwa, susila, and rituals blend harmoniously with local values and rituals. This uniqueness makes Pasraman Parentas relevant to be studied as a model of integration of religious and local cultural values as well as a strategy for preserving the identity of Dayak Hindu Kaharingan amid social change. Thus, this study is not merely an attempt to describe the values taught, but also to explain how these

values are lived, emulated, and internalized in the social and spiritual lives of students. This will open up space for a new understanding of Hindu-Kaharingan character education in minority environments, especially outside the island of Bali.

Analysis of Hindu values and Kaharingan local wisdom at Pasraman Parentas is expected to contribute to the development of a contextual character education model rooted in local culture. In other words, the effectiveness of character education is not only determined by the content of the teachings, but also by the consistency between the values taught, the educational atmosphere created, and the exemplary behavior of teachers. These three elements, namely the practice or habit of values, ritual experiences, and teacher role models, contribute directly to the process of internalizing students' moral values. This means that the success of pasraman in shaping character cannot be separated from the existence of integrative practices between cognition, affection, and actions that take place continuously.

II. METHOD

The descriptive qualitative research method was chosen for this study, emphasizing a phenomenological approach. The phenomenological approach was considered appropriate because it allows for the exploration of meaning and experience in the internalization of values in the learning process at Pasraman Parentas (Hajaroh, 2010; Rorong, 2020; Syahrizal & jailani, 2023; Wita & Mursal, 2022; Yen, 2018). The data obtained came from several main sources. First, key informants, namely pasraman teachers and students from various levels who actively participated in pasraman activities. Second, activity documents, learning materials, and pasraman rules and regulations. Third, visual and audiovisual data in the form of documentation of ritual activities and observations of the learning process. Fourth, secondary literature such as Hindu-Kaharingan religious textbooks, references on pasraman, and relevant scientific journals were used to strengthen the conceptual analysis framework.

The data collection process was carried out

using several techniques. First, participatory observation was conducted during teaching and learning activities, *Basarah* rituals, yoga practices, and social activities in the pasraman environment. The aim was to capture habituation practices and role models directly. Second, semi-structured interviews were conducted with teachers and students, using interview guidelines compiled based on the themes of character values and learning methods. Third, document studies were conducted, which included analysis of learning materials and records of pasraman activities. All of these techniques were carried out triangulatively to increase data validity (Denzin & Lincoln, 2009; Hajaroh, 2010).

Data analysis was conducted using a thematic approach through the following stages of analysis: (1) transcription of interview data and field notes, (2) conducting initial coding to identify units of meaning related to moral values, (3) grouping data into themes such as habituation, rituals, and role models, and (4) thematic interpretation to understand the relationship between Hindu and Kaharingan values in the educational process at the pasraman. The researcher also reduced the data to filter relevant information, presented the data in the form of matrices and descriptive narratives, and drew conclusions based on the relationships between themes found in the field.

III. RESULTS AND DISCUSSION

Pasraman Parentas internalizes moral education to Hindu students through three methods, namely Hindu ethical education practices that emphasize the values of *tat twam asi* and *telu kapatut belom*, active participation in religious rituals, and teachers serving as role models. The three strategies are explained as follows..

Hindu Ethics Education Practices: *Tat Twam Asi* and *Telu Kapatut*

One of the main approaches used by Pasraman Parentas in educating its students is through the internalization of Hindu ethical values derived from Hindu and Kaharingan teachings. These values are not only taught cognitively, but also implemented in daily life through social interaction, habituation, and spiritual reflection. The two main teachings that form the basis of

character education are the concepts of *tat twam asi* and *telu kapatut belom*, which are the foundation for shaping noble character. The following is a visualization of data from observations, interviews, and learning materials on Hindu ethics education at Pasraman Parentas.

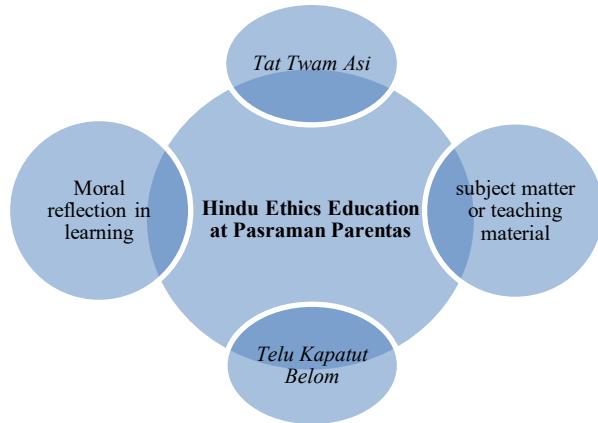


Figure 1.
Data Visualization: Hindu Ethical Education at Pasraman Parentas

Source: Dewi Sinta obtained through observation, learning documents, and interviews at Pasraman Parentas, 2025

Based on the data obtained, the teacher at Pasraman Parentas (Mrs. Delae) said “that the teaching of *tat twam asi* is instilled through social behavior habits such as helping each other, not mocking others, and speaking politely” (interview, January 3, 2025). This behavior was observed during learning activities at the pasraman, for example when students helped their friends prepare various items for *Basarah* (a communal prayer in the Kaharingan tradition) and when they were prohibited from bullying their friends who were unable to prepare the items for prayer. On the other hand, the learning materials in the pasraman also show that the recitation of respectful greetings in formal meetings is mandatory, for example, the greeting “*om swastyastu* and *tabe selamat lingu nalatai, salam sahujud karendem malempang*”. This is a greeting specific to Hinduism and Kaharingan which means an expression to obtain safety and well-being for all of God's creatures.



Figure 2.

The Parentas Pasraman teacher introduced the opening greeting in Hindu Kaharingan and emphasized the importance of *telu kapatut* ethics.

Source: Dewi Sinta 2025

Another material in the learning process is the instillation of basic ethical values that refer to a local tradition called "*telu kapatut belom*." According to Tiara, one of the pasraman students, she began to understand and try to comprehend the importance of maintaining the harmony of *telu kapatut belom* values in everyday life (interview, January 3, 2025). *Telu kapatut belom* is a Hindu Kaharingan teaching that explains three obligations in life so that humans can live in peace and physical and spiritual well-being (Sukiada, 2015). The three ethical values in question are *barima*, *bajenta*, and *bajorah*. *Barima* is interpreted as the obligation that humans should always direct their thoughts to God (*Ranying Hatalla Langit*), for example by loving other creatures, helping one another, and avoiding negative thoughts. *Bajenta* is interpreted as the obligation to guard one's speech so that it contains elements of divinity, is not rude, is not overly angry, and always soothes the hearts of others in communication. Finally, *bajorah* refers to actions directed towards devotion to God, such as participating in ceremonies, caring for places of worship, involvement in religious rituals, and maintaining cleanliness and beauty in the context of worship (Penyusun, 2007; Sukiada, 2015; Tim Penyusun, 2003).

The concept of *telu kapatut* is similar to the Hindu teaching of *tri kaya parisudha*, especially

in Bali, because both emphasize the importance of harmony between thoughts, words, and deeds as the moral and spiritual foundation of life. In *tri kaya parisudha*, these three elements are known as *manacika*, *wacika*, and *kayika parisudha*, which teach humans to think well, speak truthfully, and act in accordance with dharma (Parmajaya, 2017; Yhani, 2022). However, the fundamental difference lies in the context and source of values, namely, *Tri Kaya Parisudha* originates from Hindu-Balinese teachings, while *telu kapatut* is not rooted in the local Dayak-Kaharingan tradition, which emphasizes a balance of inner, social, and religious ethics based on the oral and contextual spiritual experiences of the Dayak-Kaharingan community.

The practice of Hindu ethical education through *tat twam asi* and *telu kapatut belom* at Pasraman Parentas is not only carried out through conceptual teaching, but also through a repetitive and structured process of habituation. Habituation creates a moral ecosystem in which religious teachings are no longer mere memorization or reading, but become an integral part of real actions. The process of internalizing values is effective because it occurs naturally in a pasraman environment that supports virtuous behavior (Ilham et al., 2021Yasa & Yasa, 2023). In addition, findings from observations, interviews, and research documents found that the instilling of the values of *tat twam asi* and *telu kapatut* did not show significant differences compared to the research by Wijana et al. (2022) and (Diah, 2022), which emphasized the importance of character education and the introduction of cultural values, both of which did not explore concrete implementation in everyday contexts, such as the meaningful greetings used at Pasraman Parentas. Similarly, the studies by Arnyana & Utami, (2021) and Wiradnyana et al., (2023) show the importance of introducing local values in education, but do not specifically explain religious rituals such as *basarah* as a means of instilling values. Thus, the findings at Pasraman Parentas enrich the literature by proving that ritual practices and active social interaction can strengthen students' cultural identity and character, making it an important contribution

to the development of character education in Indonesia.

On the other hand, the reflective method applied at Pasraman Parentas is an important instrument in building students' moral awareness. This is evident in observations at the pasraman, which show that in each learning session, students are involved in a deep reflection process, where they are asked to reflect on their actions during the past week. This activity not only encourages students to remember their experiences, but also to assess and evaluate their behavior in accordance with the values of *tat twam asi* and *telu kapatut belom*. This process is in line with findings that show that reflection is a fundamental tool in improving the learning process (Thong, 2015).

Reflection conducted by students at Pasraman Parentas helps to make real experiences the basis for understanding and applying moral values. Research shows that reflection can strengthen learning experiences by developing students' ability to assess themselves and learn from their mistakes and successes (Gaupp et al., 2018). Through active engagement in reflection, students learn not only to understand moral theory, but also to relate it to their daily lives in a way that supports their moral development (Purwati et al., 2024).

Strengthening Moral Values Through Rituals: *Basarah* and *Yoga* Practices

In addition to classroom learning and social interaction, Pasraman Parentas also internalizes moral values through students' active participation in various Kaharingan Hindu ceremonies and rituals. Ritual practices at the pasraman are not merely spiritual activities, but serve as a vehicle for character education, inviting students to understand the meaning behind each symbol and ritual activity. Through concrete experiences in organizing and participating in rituals such as *Tri Sandhya* and *Basarah*, values such as perseverance, discipline, cooperation, responsibility, and respect for the sacred (God/Ranying Hatalla and *sahur parapah*/ancestral spirits) are deeply instilled. *Basarah* becomes a transformative means through which affective and spiritual education take place simultaneously.



Figure 3.

Basarah Practice at Pasraman Parentas

Source: Dewi Sinta 2025

The process of internalizing moral values through students' active participation in various Kaharingan Hindu rituals and ceremonies serves as a transformative method that not only educates academically but also affectively and spiritually, resulting in individuals who have internalized noble values (Yasa & Yasa, 2023). Ritual activities such as *Tri Sandhya* and *Basarah* are not only spiritual activities but also serve as a vehicle for character education that is integrated into daily activities (Kollo et al., 2024). The rituals practiced at Pasraman Parentas aim to educate students to understand and internalize the meaning behind each symbol and activity carried out. The integration of character values such as perseverance, discipline, cooperation, and responsibility can be internalized through the active participation of students in the implementation of these rituals (Puspayanti et al., 2023).

By involving students in meaningful ritual activities, Pasraman Parentas not only teaches social and spiritual values but also builds a strong cultural identity among the younger generation of Kaharingan Hindus. Thus, character education can be pursued not only in the context of classroom education but also through activities outside of formal schooling that are integrated with culture and tradition (Pratiwi, 2018). The active involvement of students in these rituals reinforces learning and helps apply the values taught in everyday life, creating synergy that supports holistic character education (Parmilyasari, 2024).



Figure 4.
Yoga practice for students at the Pasraman Parentas
Source: Dewi Sinta 2025

Based on observations and documentation, Pasraman Parentas students also actively practice yoga. From an interview with one of the students, Sri Rahayu and Agustina, it was found that "involvement in rituals is not only physical, but also emotional and spiritual through the practice of yoga" (interview, January 10, 2025). The results of the study show that students who participate in yoga classes experience increased body awareness and better self-control, as well as a deeper sense of connection with themselves and their surroundings (Daly et al., 2015). Student participation in yoga not only serves as relaxation, but also deepens their understanding of spirituality and moral responsibility.

Meanwhile, documents in the learning schedule at the pasraman show that the implementation of *Basarah* is a routine and integrated part of the learning program, and not just a supplement. According to one of the pasraman teachers, Mrs. Iraewati, ritual activities "are interpreted as part of the lesson, where students learn precision, respect for sacred symbols, and develop a sense of responsibility" (interview, January 7, 2025). This is related to the observation that students appear to think deeply, be disciplined, and be more structured when performing *Basarah* and Yoga. Some students even lead prayers in turns calmly and confidently. This shows that learning at Pasraman Parentas encourages students to be active, reflective, and responsible in religious

activities.

These values are also evident in life outside the pasraman. One parent informant, Sulandra, said, "My child sometimes reminds me to pray or recite *Basarah* together at the Balai" (interview, January 7, 2025). This finding shows that the teachings practiced at Pasraman Parentas do not stop at ritual activities but also shape students' behavior at home, school, and in their social environment. Thus, the process of internalizing values at Pasraman Parentas is comprehensive, touching on spiritual, social, and moral aspects of daily life. Thus, these activities are not only a form of worship, but also a means of emotional experience for character building and social values (Rossano, 2012; Santika, 2019; Surpi, 2021).

Through *Basarah*, students are trained and actively involved in various tasks, ranging from mantir basarah (prayer leader), reader of the Panaturan book, *pandehen* or *dharmaawacana*. These activities become a learning space, where students indirectly develop attitudes of cooperation, caring, and responsibility. Such experiences are not individual in nature, but rather strengthen social bonds and collective awareness among students. The togetherness that grows from working together in *Basarah* activities instills moral values such as discipline, politeness, and mutual cooperation, not as formal obligations, but as natural habits lived out in a spiritual atmosphere.

Furthermore, the *Basarah* and Yoga rituals not only strengthen spiritual bonds with God and ancestors, but also build collective awareness among students. Collective activities result in collective learning, where mutual respect and responsibility are fostered through interaction within the group. This is reinforced by the students' ability to take turns leading prayers (Kapoor et al., 2022). Active involvement in various tasks during rituals demonstrates how students are trained to understand and respect sacred symbols, which are an integral part of Hindu religious education (Chvaja, 2024). In this way, rituals (*Basarah* and Yoga) are not just spiritual activities but a method of instilling moral values within a cultural and community context (Kuri, 2018). Yoga practice has been shown to have a significant influence on

spiritual discipline and inner peace. Through yoga practice, students learn to contemplate and maintain their posture. Thus, the practice of yoga becomes an integral educational process that connects the affective, spiritual, and moral aspects and strengthens character building from within.

Teachers as role models for students

Teachers at Pasraman Parentas not only play a role as teachers of Hindu and Kaharingan religious material, but also serve as living representations of the values of both religions. The exemplary behavior of teachers in their thoughts, words, and actions has a major influence on students, because students more easily absorb moral values from figures they respect and see directly in their daily lives. Teachers' behavior, which is characterized by patience, compassion, consistency in values, and wisdom in resolving conflicts, serves as a concrete moral mirror for students. This exemplary behavior creates an educational climate based on affective relationships, trust, and direct experience, which is far more effective than teaching values in an abstract manner (Astuti & Aziz, 2019; Saputra et al., 2024).

Table 1. Data Visualization Matrix – Teacher Exemplarity as a Model

No	Data Source	Data Visualization (Quotes/Observations/Documents)	Data statement	Interpretation of Dharma Values
1	Observation of learning	Teachers greet students with smiles and greetings, reprimand violations in a calm tone, and listen to students' opinions without	Teachers demonstrate patience, humility, and openness in the learning process.	<i>ksama</i> (patience), <i>ahimsa</i> (non-violence), <i>satya</i> (honesty)

		judgment.		
2	An Interview with Students	<p>“When there is a problem, our teachers don't get angry. Instead, they talk calmly and ask us why we did it. Eventually, we feel ashamed of ourselves.”</p>	<p>Students feel the influence of their teachers' calm and patient attitude, which makes them feel comfortable and responsible for their behavior.</p>	Role modeling is an effective method for self-correction
3	Observation of community service activities	<p>Teachers swept “the yard together with students, setting an example without giving orders, and praising students who worked hard”.</p>	<p>Teachers demonstrated the principles of service (devotion) and did not create hierarchical distance with students in social activities.</p>	<p><i>Sewa</i> (compassionate service), <i>Bhakti</i> (devotion)</p>
4	Pasraman guidelines	<p>“It is stated that teachers must “be role models in their</p>	<p>The official guidelines emphasize</p>	Role modeling as a principle of the

	document	words, actions, and ways of solving problems based on Dharma values.”	ize that teachers are not only educators but also practitioners of values in real life.	hidden curriculum	<p>Parentas play an important role as agents of value transformation, not through rhetoric or moral lectures alone, but through concrete actions that are seen directly by students. In activities such as community service, teachers are actively involved with students without giving orders, but rather setting an example of hard work and sincerity. In interviews, teachers stated that “we cannot just talk about Dharma, but must demonstrate it,” which shows a deep awareness of the importance of role model-based education. Official pasraman documents also emphasize that teachers must be moral role models. This role modeling becomes a very effective form of hidden curriculum, because students learn not only from what is taught, but from what is consistently demonstrated by their teachers in real life.</p>
5	Interview with a pasraman teacher	“We cannot just talk about telu kapatut or dharma, we must demonstrate it.”	Teachers realize that the power of education lies in real examples, not just instructions or advice.	Moral education	<p>education is based on real action, not empty discourse.</p> <p>Teachers play a strategic role in the process of internalizing Hindu ethical values. Teachers not only function as instructors of subject matter, but also as role models who exemplify Hindu and Kaharingan values through their attitudes, words, and ways of resolving problems. For example, when minor conflicts arise among students, teachers choose a dialogical approach that emphasizes patience and compassion as forms of <i>tat twam asi</i> and <i>telu kapatut</i> values, rather than giving students verbal or physical punishment. With this approach, students not only learn what is normatively good and bad, but they also witness firsthand how ethical values are practiced in everyday life. Teachers' exemplary behavior becomes a moral mirror for students, and in many cases, it is actually a stronger source of inspiration than written learning (Nada & Puspitaningrum, 2024). Teachers' exemplary behavior in the context of proportional religious education can inspire students and slowly shape their character (Hamu, 2023).</p> <p>Findings at Pasraman Parentas provide evidence that teachers' exemplary behavior as moral role models is more effective than mere theoretical teaching, inspiring students to integrate Hindu-Kaharingan ethical values into their daily behavior. Thus, the role of teachers is not only as educators, but also as character educators who adapt to the specific context of local wisdom. Furthermore, this study also</p>

Sources; compiled from interviews, observations, and document studies

One of the prominent trends in educational practices at Pasraman Parentas is the creation of an ethical and empathetic learning environment, thanks to the teachers' exemplary treatment of students with respect and patience. Teachers do not merely give moral advice, but directly demonstrate *Dharma* values such as *ksama* (patience), *ahimsa* (non-violence), and *satya* (honesty) in their daily interactions. When faced with violations or conflicts between students, teachers choose a calm and dialogical approach, rather than frightening verbal punishment. This attitude creates a safe and constructive emotional climate, where students feel valued and are not afraid to learn from their mistakes. In this context, moral values are not instilled through instruction, but through meaningful encounters between concrete actions and students' affective experiences (Rajendra, 2024).

The data also reveals that teachers at Pasraman

shows the importance of contextualizing character education in a diverse social environment, such as that found in Palangka Raya. In this context, character education at Pasraman Parentas not only serves as an effort to shape individual character, but also as a means of shaping collective identity. This process functions as cultural resistance that allows students to remain connected to their religious identity even though they are in a minority environment.

Character education at Pasraman Parentas shapes students to be more patient, caring, and spiritually oriented. However, there are challenges related to the inconsistency between the values taught at pasraman and those taught at home or in formal schools. This shows the need for collaboration between educational institutions so that character education is not fragmented, but integrated into various aspects of students' lives. Strategic efforts from local governments and religious institutions are essential to strengthen the role of pasraman as centers of character education based on Hindu and Kaharingan values by providing supportive resources and policies.

IV. CONCLUSION

The internalization of Hindu moral education in students is not only focused on theoretical teaching, but also on the internalization of ethical values derived from Hindu and Kaharingan teachings. Two main concepts, *tat twam asi* and *telu kapatut*, form the foundation for shaping students' noble character. Through habituation, social interaction, and the practice of *Basarah* and *Yoga* rituals, students not only learn about these values, but also experience and apply them in their daily lives. This practice shows that holistic and contextual character education can create a learning environment that not only encourages cognition, but also builds deep moral and spiritual awareness.

The active involvement of students in religious rituals, such as *Basarah* and *Tri Sandhya*, serves as a means to reinforce the lessons in character building that have been taught. These rituals are not only spiritual activities, but also a vehicle for character education that instills values of discipline, responsibility, and mutual respect.

At Pasraman Parentas, such rituals are integrated with learning, so that students can feel the relevance of these values in social life. Thus, education at Pasraman Parentas demonstrates the importance of instilling character values through practical and collective experiences, which in turn shape their identity as whole individuals in a cultural and spiritual context.

The role of teachers at Pasraman Parentas as moral role models is also very significant in the process of shaping students' character. Through the example set in their attitudes and behavior, teachers contribute to creating an ethical and empathetic educational climate. In facing various challenges in daily interactions, the dialogical attitude taken by teachers has a positive impact on group dynamics among students. This not only increases mutual respect, but also develops a deeper social awareness, thereby strengthening students' identities as future moral leaders in a multicultural environment.

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