THE ROLE OF TRANSFORMATION ON HINDU TEACHERS IN CHARACTER-BASED DURING THE COVID-19 PANDEMIC THROUGH CATUR PARAMITA TEACHINGS (CASE STUDY IN SD NEGERI 5 BATUBULAN

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Abstract

This paper aimed to describe and explore the role of Hindu teachers in character education and transforming Hindu education through the teachings of Catur Paramita in Elementary Schools in shaping the character of students, in order to obtain the next generation of the nation with morals and noble character. The results showed that first, the role transformation of Hindu religion teachers in character-based Hindu learning in the post-Covid-19 pandemic through the teachings of Catur Paramita (Study of Case: SD Negeri 5 Batubulan) namely: the role transformation of Hindu religion teacher through the teachings of Maitri, Karuna, Mudita and Upeksa, the transformation of Hindu religion teacher as a model, and the role transformation of the Hindu religion teacher as an evaluator. Second, the obstacles faced by Hindu teachers come from: internal constraints, namely innate factors, emotional factors, and interest factors as well as external constraints, namely the family environment, school environment, society environment, and mass media. Third, the efforts the efforts that can be done are: providing an understanding in teachings about Catur Paramita, Optimizing the teaching activities of Catur Paramita and astablishing a good communication with parents and students.

Keywords: Transformation, Role, Hindu Religion Teacher, Character, Teachings of Catur Paramita.

I. INTRODUCTION

Intensive education cannot be separated from the existence of educators who help and encourage students in learning Hinduism. The role transformation of Hindu teachers cannot be separated from modeling for the implementation of character-based Catur Paramita teachings at SD Negeri 5 Batubulan. As mentioned in the Law of the Republic of Indonesia regarding National Education System Number 20 of 2003 Chapter II article 3, it is explained that the purpose of National Education is to be able to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are knowledgeable, capable, active, independent, and become democratic citizens as well as be responsible (Kamendikbud, 2007: 05).

SD Negeri 5 Batubulan, is one of the formal educational institutions, which is located in Banjar Pengembungan Batubulan, Sukawati Gianyar. SD Negeri 5 Batubulan which applies character education, in accordance with the school's vision and mission, which reflects the teachings of Catur Paramita, is expected to improve students' character. In the learning process carried out at SD Negeri 5 Batubulan, face-to-face learning has been implemented during this Covid-19 Pandemic. Based on the results of a preliminary study conducted by researchers at SD Negeri 5 Batubulan, from the results of interviews with teachers at SD Negeri 5 Batubulan, there were still some students whose attitudes did not reflect the teachings of Catur Paramita maximally. Some students did not yet have a good sense of friendship, compassion, sympathy, and tolerance.

Based on the background described above, in this study it can be formulated the problem that will be studied in this study is the role transformation of Hindu religion teachers in character-based Hinduism learning at post Covid-19 pandemic through the teachings of Catur Paramita (Case Study: at SD Negeri 5 Batubulan, the obstacles faced by Hindu teachers in the transformation of character-based Hindu learning during the Covid-19 pandemic through the teachings of Catur Paramita (Case Study: at SD Negeri 5 Batubulan) and the efforts made to overcome obstacles in transforming the role of Hinduism in learning character-based Hinduism during the Covid-19 pandemic through the teachings of Catur Paramita (Case Study: at SD Negeri 5 Batubulan).

II. METHOD

According to Sugiyono (2015: 2) stated that the research method is a scientific way to obtain data with certain goals and uses. This type of research was a qualitative research with a phenomenological approach to reveal and describe the character of students through social phenomena that occured in SD Negeri 5 Batubulan. Researchers choosed this location because SD Negeri 5 Batubulan has implemented face-to-face learning during the Covid-19 pandemic and implemented character education that reflects the teachings of Catur Paramita to be able to improve students' character. The subjects in this study were Hindu religion teachers, school principals, peer teachers and III and VI grades students. The object of research in this study was the transformation of Character-Based Hindu Learning through the teachings of Catur Paramita. The type of data used was a qualitative data. The research instrument was the researcher itself as the main component. In determining the informants, researcher used a purposive sampling technique. The data collection methods used are passive participatory observation methods, structured interviews, documentation studies and literature studies. There are 3 data analysis techniques used, namely data reduction, data display, and conclusion drawing, these three activities are related to each other and are analytical tools in order to enable the data obtained to be meaningful.

III. RESULTS AND DISCUSSION

3.1.1 The role transformation Teachers in Character-Based Hindu in the post Covid-19 Pandemic through *Catur Paramita* teachings

According to KBBI (Composing Team, 2008: 1544), transformation is a change in appearance, form, nature, function and so on. Meanwhile,

according to Syamsuddin (2003: 325) suggested that the transformer (translator) value systems through actions and behavior in the process of interaction with target learners. The teacher acts as a transformer, meaning that the teacher transfers values in the teachings of *Catur Paramita* through the actions and behavior of the teacher in interacting with students. Thus, researchers can explain the role of Hindu teachers in transferring the knowledge about *Maitri, Karuna, Mudita, and Upeksa* as a basis that can be used in daily life. In addition, the teacher also acts as a model to provide samples of the application of *Catur Paramita* teachings found in everyday life. Meanwhile, teacher also acts as an evaluator in learning Hinduism through Catur Paramita teachings, to find out the extent to which the application of Catur Paramita teachings in life and activities carried out in school environment.

3.1.2 *Through Maitri's Teachings*

Maitri or *Metri* in "Kamus Jawa Kuno Indonesia" according to Zoetmulder (in Suhardana, 2009: 21) comes from Sanskrit which means friendship or virtue. Humans should try to find friends, make friends and get along, be able to place themselves in society and be friendly and always think, say and do good things, so as to please others. By holding on to good and noble deeds, one will live in harmony, live a calm and peaceful life both physically and mentally. Therefore, as humans, we must be able to implement a sense of friendship and brotherhood in order to create a harmonious atmosphere. The implementation of the teachings of friendship or brotherhood is a very important behavior instilled from an early age, because it can provide enormous benefits to the formation of students' character as social beings who need help from others in their lives.

The role transformation of Hindu teachers in learning Hindu religion through *Maitri* teachings for the students is very important to be implemented early on to students by showing a sense of friendship, because they have a sense of help, and help their friends clean the classroom. It is really reflected in SD Negeri 5 Batubulan applying *Maitri's* teachings in the school, family and society environment in order to achieve harmony in life. As conveyed through Rigveda V.60.5 are as follows:

> *Ajyesthaso akanisthasa ete sambhhrato vavrdhuh saubhagaya yuva pita svapa Rudra esam sudugha prsnih sudina marudbhyah.*

Translation :

> O mankind, nothing is big, and nothing is small. You are all brothers and sisters, go forward for growth. The youths carry out the main karma of destroying evil, merciful like their parents' nature, and every day trying to achieve their desires, thus all human beings live in prosperity and happiness.
>
> *Yasmin sarvani bhutani Atmaiva bhud vijanatah*
> *Tatra ko mohah kah soka Ekatvam anupasyatah*
>
> (*Yajurweda*, XI.7.1)

Translation :

> When an intelligent person practices union with the whole compound (living) world and feels unity with it, then all attachments and misfortunes disappear. (Titib, 1996 : 551).

Based on the quote of *sloka* above, the teachings of brotherhood is actually a teaching that gives a picture of pluralism in life, all human beings are brothers who must move together in order to achieve the goal. Based on this view, it can be concluded that *Maitri's* teaching is to provide friendship teachings that must be understood and learned from an early age. Therefore, the concept of *Maitri's* teachings is the basis given by the teacher to students in order to understand early on the concept of brotherhood awareness, which aims to make students friendly with peers, parents and the surrounding environment, therefore Hindu teachers act as role models or motivator who always gives something through concrete examples and assignments given to students to build habit patterns so that those can be applied in daily activities.

3.1.3 *Through Karuna's Teachings*

Karuna according to Zoetmulder (in Suhardana, 2009: 22) comes from sanskrit which means pity,

affection, compassion, feeling sad, feeling very sad, selfless love, compassion, a sign of generosity, causing feelings of emotion, sadness, grief aspirations and so on. In relation to *Catur Paramita*, *Karuna* is defined as compassion or pity. *Karuna* or compassion is a noble act or love or compassion for people who are suffering. In other words, students at SD Negeri 5 Batubulan receive theoretical and practical guidance through learning about mutual values of togetherness and student compassio every day life, so students are able to show an attitude of affection towards friends, teachers, parents, and the surrounding community as well as with all creatures created by Ida Sang Hyang Widhi, in order to achieve harmony and happiness. As conveyed through the book *Sarasamusccaya Sloka* 89 as follows:

> *Sada samahitam citta naro bhutesu dharayet,*
> *nabhidhyayenne sphrayennabaddham cintayedasat.*
> *Nyanyeki kadeyakenaning wwang ikag buddhi masih ring sawaprani, yatika pagehankena, haywa ta humayamakam ikang wastu tan hana, wastu tan yukti kuneng, haywa ika inangenangen.*

Translation :

> This is what people should do, the feelings of love for all creatures should be strengthened, do not put envy feelings, do not have any desire and missing something that does not exist, or something that is not lawful, do not think about it (Pudja, 1979: 53).

Based on the views above, it can be concluded that providing a sense of security is part of *Karuna's* teachings, by providing protection for all creatures created by Ida Sang Hyang Widhi, who are experiencing difficulties, this reflects the role of Hindu teachers in transformation of Karuna's teachings to the students who are implemented in their daily activities. In the daily life of students at school, the teacher always directs them to first water and clean the plants in the garden in front of the class, this is one of *Karuna's* teachings, namely with compassion feelings for the plants we care for, they will provide more oxygen for us.

3.1.4 Through the Teachings of *Mudita*
Mudita according to Zoetmulter (in Suhardana, 2009: 23) in sanskrit means happy, excited, pleasure or joy. Because by showing a great and happy attitude, the person always looks cheerful. This causes people have a sympathy with them, *Mudita* also means sympathetic feelings or sharing in the distress and happiness of others. Which means *Mudita's* teachings provide an insight into human nature that creates a sympathetic and friendly feeling towards every creature created by Ida Sang Hyang Widhi. This orientation is used in teaching students to be able to shape behavior and character in accordance with religious teachings and views. Show mutual help towards friends and with the surrounding environment. This is carried out to be able to train and familiarize students to cultivate a sense of sympathy towards friends, teachers, family and the surrounding environment. As stated in *Sarasamuccaya Sloka* 300 it is stated as follows:

> *Wastramambhastilan bhumi godho wasayate yatha,*
> *Puspanamadhiwasena tatha samsargaja gunah.*

Translation :

> This is about frienship that can quickly spread good things when they hang out with good people; like the smell of flowers (perfume) which can turn to cloth, water, oil and soil when in contact with the flower (perfume). (Pudja, 1979: 167).

Based on the views above, it can be concluded that, in getting to know someone, you should choose objectively in order to understand others and make relation with them then be able to give positive values or being able to respect and be sympathetic to each other in order to improve our quality to be better than before.

3.1.4 Through *Upeksa* Teachings.
Upeksa according to Zoetmulter (in Suhardana, 2009: 24) comes from sanskrit which has a fairly broad meaning such as forgetting, ignoring, not caring, indifferent and so on, but not in a bad sense. In *Catur Paramita*, *Upeksa* is defined as tolerance and always prioritizing the interests of others over one's own interests. Humans who are

influenced by *Upeksa's* attitude are always alert to the situation at hand, but are wise and maintain an outer and inner balance and do not interfere with other people's affairs. Aspects of orientation in behavior, teach students to put themselves in the routine of daily life and can put themselves in the right situation and be able to implement ethics in relationships. Thus, students are trained to be able to respect each other and be tolerant of the differences they encounter in the school, family and community environment. As conveyed through *Sarasamuccaya Sloka* 303 it is stated that:

> Mahanapyalpatameti nirgune
> gunawistarah, Adharanuswabhawatwad
> gejendra iwa darpane

Translation :

> Even though he/she has a lot of intelligence, if he/she stay and associates with people who are useless, not based on his/her knowledge, hidden, not showing the radiance, that intelligence will lose its essence; like an elephant seen through a small mirror, the elephant's image instead will be small (Pudja, 1979: 168).

It can be concluded that the implementation of *Upeksa's* teachings is one aspect of orientation in behavior, teaching students to put themselves in the routines of daily life and be able to put themselves in the right situation and be able to implement ethics in relationships so that they can show a sense of tolerance in situations and conditions that should be happened. In addition, the attitude of tolerance is also able to foster peace for all creatures in the world, because they can live side by side with each other and provide mutual benefits, share love and respect with each other. Someone who has tolerance, will be able to live in peace and comfort. Likewise, in religious life, people often do not have an attitude of tolerance that creates debates and even fights that lead to war. Therefore, it is necessary to apply an attitude of tolerance in everyday life to students at SD Negeri 5 Batubulan.

3.1.5 Hindu Religion Teachers as *Modeling Through the Teachings of Catur Paramita*

According to Afandi (2013: 16), explaining the learning model as a conceptual framework used by teachers in transforming information or skills directly to goal-oriented learning students and has been structured by teachers as a guide or guidelines in carrying out learning activities. The Hindu religion teacher acts as a model in learning Hinduism through the teachings of *Catur Paramita* by showing behavior according to the teachings of *Catur Paramita* and providing an understanding of the teachings of *Maitri, Karuna, Mudita* and *Upeksa* given direct samples by the Hindu teachers, so that students can apply them in daily activities.

1. The teacher's role in the implementation of the *Catur Paramita* teachings, especially the *Maitri* teachings as a model, is very effective. The teacher always mediates and gives direction and understanding of *Maitri* (friendship) teachings.

2. The teacher's role in implementing the teachings of *Catur Paramita*, especially the teachings of *Karuna* as a model, is very effective. Because teachers are able to apply the teachings of *Catur Paramita* by cultivating an attitude of mutual care, mutual help, and mutual love for all school members at SD Negeri 5 Batubulan and can be implemented in social life and citizenship.

3. The role of the Hindu religion teacher as a model in the implementation of *Mudita's* teachings has been carried out at SD Negeri 5 Batubulan as a culture in the daily life of students at school. This is done so that students at SD Negeri 5 Batubulan can cultivate a sense of sympathy with friends, teachers, family and the surrounding community in order to achieve harmony. In addition, the teacher is the main object and role model in the school. In the application of *Mudita* teachings, teachers are obliged to implement these teachings in students' daily life so that students are also able to implement *Mudita* teachings in their daily life. As a model, teacher must also have a good attitude and ethics.

4. The role of the Hindu religion teacher as

a model in the implementation of the *Catur Paramita* teachings, especially the *Upeksa* teachings, has been applied since students entered the world of education. This is done so that students at SD Negeri 5 Batubulan can apply a sense of tolerance towards friends, teachers, family and all creatures created by Ida Sang Hyang Widhi, in order to achieve harmony and happiness.

The teachings of *Catur Paramita*, especially the teachings of *Karuna, Mudita,* and *Upeksa* have been applied since students started entering the world of education, especially entering elementary school level (SD Negeri 5 Batubulan). Meanwhile, *Maitri's* teachings are still in the process of being implemented. Because in friendship there are still quarrels, differences of opinion, or mutual disputes between students. Therefore, the role of religion teachers in studying Hinduism through *Maitri* teachings needs to be improved and developed in order to achieve learning goals that are in accordance with school goals.

3.1.6 Hindu Religion Teachers as Evaluators Through the Teachings of *Catur Paramita*

According to Sardiman (2011: 146), stated that teachers act as evaluators have the authority to assess student achievement in academics and social behavior, so that they can determine whether students are successful or not. Evaluation in *Catur Paramita* teachings can be seen in the form of attitude assessments carried out by teachers in learning Hinduism. This is also done for the purpose of learning outcomes for one semester, whether there is a development of a good attitude towards learning carried out by Hindu religion teachers in the good implementation of the teachings of *Catur Paramita*. According to Yunik Handayani, as a Hindu religion teacher at SD Negeri 5 Batubulan (interviewed, 28 April 2021), explained that:

> "When conducting evaluations, teachers are always guided by the learning implementation plan (RPP), so the measuring tool used is attitude assessment (attitude observation) on students. Based on this assessment, it will be seen whether the application of the *Catur Paramita* teachings can be successful or not. Therefore, at the end of each lesson there will be an attitude assessment carried out. However, attitude assessment is not only carried out during learning. This teaching is also implemented in the daily life of students at school or at home. So that the teacher has special notes in the daily assessment of students."

The evaluation carried out by the Hindu religion teacher at SD Negeri 5 Batubulan used a measuring instrument for attitude assessment (attitude observation) in students' daily lives to be able to find out whether the teachings of *Catur Paramita* have been applied optimally or not. So that teachers can follow up on such matters; provide a deeper understanding of the teachings of *Catur Paramita* and provide concrete examples so that students have better understanding about the teachings of *Catur Paramita* and its implementation.

3.2 Constraints Faced from the Transformation of role Hindu Religion Teachers the Post Covid-19 Pandemic Through the Teaching of *Catur Paramita*

Every activity, whether in the learning process or in the process in other fields, there will be obstacles encountered in the activity process to achieve the final goal. Likewise, the role transformation of Hindu religion teachers in character-based Hindu religion learning during the Covid-19 pandemic through the teachings of *Catur Paramita*, did not escape the obstacles faced by teachers at SD Negeri 5 Batubulan. Some of the obstacles faced in the transformation of Hindu religious teachers to character-based Hinduism learning in the post-Covid-19 pandemic through the teachings of Catur Paramita (Case Study: at SD Negeri 5 Batubulan) are as follows:

3.2.1 Internal Constraints (Internal Factors)
According to Muhibbin (2010: 129), stated that internal factors are factors from within students, which affect the physical and spiritual state or condition of students who have been brought

from birth. Internal factors are factors that are brought from birth and affect students' physical and spiritual conditions that have an impact on actions, which are related to obstacles in the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan) performed by Hindu religion teachers. The obstacles that arise from within students are as follows:

3.2.1.1 Congenital Factors

Congenital factors are all types of behavior possessed by every student who have been brought from birth and are influenced by heredity. The first internal obstacle in the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of Catur Paramita at SD Negeri 5 Batubulan is influenced by hereditary factor. Each student in the school has a different character from one student to another, this innate factor causes each student to have a different character in the process of implementing *Catur Paramita* teachings on the formation of student character. There are students who are fast in the process of applying the teachings of *Catur Paramita*, because they are influenced by good character and there are students who are slow in the process of implementing the teachings of *Catur Paramita*, which is caused by innate factors from within students lacking. Thus, this innate factor becomes an obstacle faced by Hindu religious teachers in the transformation of character-based Hindu learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan).

3.2.1.2 Emotional Factor

Goleman, (2006: 411), stated that emotional is a distinctive feeling and thought, a biological, psychological state and a series of tendencies to act, in order to satisfy human wants and needs then humans will feel happy and cheerful, but also vice versa if the desire and needs are not met each other, they will experience disappointment and frustration.

Emotional is the second internal obstacle in the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan), because when students in elementary school still have very unstable emotions that cannot be controlled well by the students themselves, so they are very easily influenced by peers, environment and student association. Students need guidance and guidelines from teachers in order to guide students to control students' emotions in order to build a good student characters.

3.2.1.3 Interest Factor

According to Buchori (1999: 135), interest is a person's awareness that an object, person, matter, or situation has something to do with it. Student interests are very influential in shaping the character of students at SD Negeri 5 Batubulan, because students have different interests. Changing students' interests to behave in a positive way is very difficult because the attractiveness of students is very different from one student to another. So the role of the Hindu religion teacher, must be able to win the hearts of students in order to foster a sense of friendship, compassion, sympathy and tolerance of students who will be able to build positive student behavior in the world of education.

3.2.2 External Constraints

Muhibbin (2010: 135), stated that external factors are factors from outside students, which are influenced by social and non-social environmental factors. These external constraints greatly affect the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of *Catur Paramita*. (Case Study: SD Negeri 5 Batubulan), because education is something that is outside of students. In the implementation of *Catur Paramita* teachings on the character building of students at SD Negeri 5 Batubulan, the external factors that have a major influence are the family environment, school environment, community environment and mass media.

3.2.2.1 Family Environment

Sarwono (2011: 138), stated that the family is the

primary environment for each individual, as the primary environment for the most intensive and earliest human relations in the family. The first external obstacle is the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan) is a family environment. In shaping the character of students, parents play a very important role because parents are the first and core level to interact and instill knowledge in their children. The family is also the first environment for children to be introduced to the good and bad of every action or deed that will be carried out by children in interacting with other people.

3.2.2.2 School Environment
The school environment is the second external obstacle in the transformation of character-based Hinduism learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan), this is because the school environment has a direct influence on student learning activities, especially the creation of learning environment conditions that can shape the character of students leading to better things. School is the second environment for students after the family environment, if students get less attention from their parents, students will seek attention in the school environment by doing deviant behavior with school rules. So that violating school rules becomes an external obstacle in the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan), this can affect the formation of student character. Therefore, schools must be able to implement the rules optimally with the support of all school members and parents of students by establishing good communication between the school environment and parents of students.

3.2.2.3 Community Environment
Mac Liver and Page (in Soekanto 2006: 22), stated that society is a system of habits, procedures, authority and cooperation between various groups, classification, and monitoring of human behavior and habits. The community environment is the third external constraint. In the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan). This is because the community environment consists of a group of people who have lived together and influence each other. In implementing the teachings of *Catur Paramita* on the formation of student character, the community environment is the last environment and there are two sides that contradict each other, with a good community environment and a bad community environment. So it is undeniable that the influence of an immoral environment can very easily spread within students, which can lead students to have behaviors that deviate from the values of character education.

3.2.2.4 Mass Media
Mass media is the fourth external obstacle in the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan). It is because the mass media greatly affects the formation of student character. Mass media in this modern era, make all students cannot be separated from it. Mass media are like a blade which means that if the mass media can be used properly it will help our daily activities, but on the other party, if mass media cannot be used properly such as being used to play online games all day long and watch videos that are not appropriate for the age of the child, then will have a negative effect on the character of students and can affect students' behavior that leads to negative behavior in the family, school, and community environment.

3.3 Efforts That Can Overcome Obstacles in Transforming the Role of Hindu Religion Teachers Through Catur Paramita Teachings (Case Study: SD Negeri 5 Batubulan)
The obstacles contained in the transformation of character-based Hinduism learning in the post Covid-19 pandemic through the teachings of

Catur Paramita carried out by Hindu religion teachers greatly hampered the process of forming student character. In order to achieve the learning objectives, these obstacles must be overcome. The efforts that can be made to overcome obstacles in the transformation of character-based Hindu religion learning in the post Covid-19 pandemic through the teachings of *Catur Paramita* (Case Study: SD Negeri 5 Batubulan) are as follows:

3.3.1 Giving an Understanding of the Teachings of *Catur Paramita*

The importance of understanding the teachings of *Catur Paramita*, should be applied more with an understanding of these teachings. So that students become qualified individuals in behavior, make friendships, have love and sympathy, and then having tolerance for the surrounding environment. In addition, students can feel life which is more meaningful with friendship, affection, sympathy, and tolerance, students are also able to face the problems that occur in life.

3.3.1.1 Giving an Understanding of the Meaning of Friendship (*Maitri*)

The word *Maitri* comes from the word *Mitra* which means friendship or brotherhood (Suhardana, 2006: 22). So, *Maitri* is a noble human act to always look for friends and create peace, harmony and comfort in the friendship. Humans are essentially social creatures, namely creatures who cannot fulfill their needs and achieve their goals without the help of others. Therefore, humans should be able to live in harmony, peace and avoid hatred and hostility. To face obstacles in implementing the teachings of *Catur Paramita*, of course there must be an understanding first, especially in the teachings of *Maitri*, because this teaching is very important and is often encountered in everyday life.

After students understand *Maitri's* teachings, students can apply the teachings of friendship in everyday life. Here there will be better interactions, than before between friends and the environment. The teaching of *Maitri* (friendship) is used by informants to deal with internal constraints (innate factors, emotional factors and interest factors) that students have. If students are continuously given an understanding of the meaning of friendship, students will get used to respecting friendship or increasing friendship.

3.3.1.2 Giving Understanding of Love (*Karuna*)

Karuna means love (Suhardana, 2006: 22) Humans with noble character should have a soul of love. The soul of love is not only addressed to relatives, family or lovers, but to all God's creatures. The spirit of love can be done by helping people who are experiencing difficulties and are willing to sacrifice for the sake of others. If all humans can apply the concept of *Karuna* then there will undoubtedly be harmony on this earth. An understanding of love can also overcome the obstacles faced in the transformation of the teachings of *Catur Paramita*, because love is also part of the teachings of *Catur Paramita*. In applying the teachings of *Catur Paramita* we must understand what love is. By cultivating a sense of caring for people and the environment, students are able to implement *Karuna's* teachings, the second part of *Catur Paramita's* teachings. *Karuna's* teachings are used by informants to deal with internal constraints (innate factors, emotional factors and interest factors) that students have. If students are continuously given an understanding of the meaning of love, students will get used to loving each other and loving the surrounding environment.

3.3.1.3 Giving an Understanding of Sympathy (*Mudita*)

Mudita is one part of *Catur Paramita* which means sympathy (Suhardana, 2006: 23). So, *Mudita* is a human attitude that is always feeling sympathy with others. This attitude of sympathy can be shown by sharing the sadness or suffering of others and being happy for the happiness achieved by others. Thus, humans will avoid feelings of revenge, jealousy and envy. Outward and inner peace will be achieved if the nature of *Mudita* is embedded in the heart of every human being. An understanding of the teachings of sympathy is very necessary in the

implementation of the teachings of *Catur Paramita.* In the implementation of teachings of *Mudita*, it is very important to form a sense of caring and mutual respect for the feelings of others. *Mudita's* teachings (sympathy) were used by informants to deal with external constraints (school environment, family environment, community environment, and mass media) owned by students. If students are continuously given an understanding of how to sympathize and put themselves in a situation, then students will get used to more and more respecting their surrounding environment.

3.3.1.4 Giving Understanding of Tolerance (*Upeksa*)

Upeksa means tolerance. *Upeksa* attitude is important for every human being. Tolerance is an attitude of mutual respect and respect for people, the environment, and the natural surroundings. Therefore, it is natural for humans to understand or tolerate the shortcomings of others and appreciate the strengths of others. People who are influenced by *Upeksa's* attitude are very respectful of the rights of others, always maintain harmonious relationships with anyone, always respect others and therefore always avoid disputes (Suhardana, 2009: 24). In the transformation of the role of Hindu religion teachers in character-based Hinduism learning during the Covid-19 pandemic through the teachings of *Catur Paramita*, it is very important to understand the teachings of *Upeksa* (tolerance), so that students are able to respect and respect friends, teachers, and the surrounding environment. *Upeksa* teaching (tolerance) is used by informants to deal with external constraints (school environment, family environment, community environment, and mass media) that students have. If students are continuously given an understanding of tolerance, students will get used to make peace with the circumstances they face.

3.3.2 Optimizing *Catur Paramita* Teaching Activities.

According to Sukartha (in Suhardana 2009: 20), the teachings of *Catur Paramita* are four foundations and guidelines for realizing noble character, which must be owned, developed and practiced in everyday life so that life goals can be achieved. The teachings of *Catur Paramita* are closely related to the concept of character education. Because in this teaching, students begin to instill very positive moral attitudes. For example, students are taught to get to know the teachings of love, have a social spirit, like to make friends (*Maitri*), love others and other creatures who are in trouble (*Karuna*), be friendly to someone (*Mudita*) and be introspective so as not to offend others (*Upexa*). Optimizing the teaching activities of *Catur Paramita* can be seen in the behavior, morals and attitudes of students in their daily life towards their environment. *Catur Paramita* will shape the character of students to be more positive and develop well according to expectations. In emphasizing and deepening students' understanding of the teachings of *Catur Paramita* so that students are able to be gentle, able to be compassionate, able to be pleasant to others, and able to respect others. The teacher optimizes the teaching activities of *Catur Paramita* by evaluating students' understanding and observing the extent to which students can apply or implement the teachings of *Catur Paramita* in relationships at school and in everyday life. To be able to overcome the obstacles faced by teachers from internal constraints (innate factors, emotional factors and interest factors) and external constraints (family environment, school environment, community environment and mass media).

3.3.3 Establishing Harmonious Communication With Parents and Students

According to Everett M. Rogers (in Mulyana, 2010: 69), stated that communication is a process in which an idea is transferred from a source to a recipient or more, with the intention of being able to change their behavior. Efforts made by teachers at SD Negeri 5 Batubulan in the transformation of character-based Hinduism learning through the teachings of *Catur Paramita*, one of which is by harmonious communication between teachers, parents and students. Based on the observations made by the researchers, the teacher communicated with

students by greeting "*good morning*" or by greeting Hindus "*Om Swastyastu*" to teachers, peers, school members and other people who visit school. This can overcome the obstacles faced by Hindu religion teachers from external constraints (family environment, school environment, community environment, and social media). *Catur Paramita* in the daily life of students outside of school or at home. Especially in the post-pandemic period, teachers really need character assessment, because teachers only meet students when learning takes place and students are not allowed to gather after learning is over, so it is very necessary to carry out harmonious communication with students' parents.

IV. CONCLUSION

Based on the results of the research and discussion above, it can be concluded as follows:

The role transformation of Hindu religion teachers in character-based Hinduism learning in the post Covid-19 pandemic through the teachings of Catur Paramita (Case Study: SD Negeri 5 Batubulan) (1) through Maitri teachings, (2) Through the teachings of Karuna, (3) Through Mudita teachings, (4) Through Upeksa teachings, (5) Transforming Hindu religion teachers as modeling in learning Hinduism through the teachings of Catur Paramita, and (6) Transforming the role of Hindu religion teachers as evaluators in learning Hinduism through the teachings of Catur Paramita (Case Study: SD Negeri 5 Batubulan).

Constraints faced in the role of transformation of Hindu religious teachers in character-based Hinduism learning during the Covid-19 pandemic through the teachings of Catur Paramita (Case Study: SD Negeri 5 Batubulan) faced by Hindu religion teachers came from (1) Internal constraints, namely congenital factors, emotional factors, and interest factors. (2) External constraints, namely the family environment, school environment, community environment, and mass media.

Efforts made by Hindu religion teachers to overcome obstacles in transforming the role of Hindu religion teachers in character-based Hinduism learning in the post Covid-19 pandemic through the teachings of Catur Paramita (Case Study: SD Negeri 5 Batubulan) are (1) Giving understanding of the teachings of Catur Paramita, (2) Optimizing the teaching activities of Catur Paramita and (3) Establishing Harmonious Communication with parents and students. With the aim that the obstacles which occured in the development of student character through the implementation of the teachings of Catur Paramita can be overcome and are able to support the development of student character optimally and maximally.

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