



# EXPLORING *CATUR GURU* VALUES IN CLASSROOM INTERACTION: A PEDAGOGICAL DISCOURSE ANALYSIS OF THE *SUWINDIA* MODEL IN HINDU RELIGIOUS EDUCATION

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**Abstract.** Hindu religious education in elementary schools often remains normative, providing limited space for critical dialogue, even though the teachings of *Catur Guru* contain essential values for shaping students' character. This study emphasizes a pedagogical discourse analysis of the implementation of the *SUWINDIA* model, which is integrated with the Hindu epistemology of *Catur Pramāṇa*. The research employs a descriptive qualitative approach within Fairclough's Critical Discourse Analysis framework, encompassing the dimensions of text, discourse practice, and social practice. Data were collected through participatory observation, in-depth interviews, and document analysis of *Catur Guru* textbooks. The findings reveal that, at the textual dimension, teachers employ religious vocabulary, metaphors, and cohesion to instill spiritual values; at the level of discourse practice, teacher–student interactions recontextualize the values of *Catur Guru* through discussion, instruction, and reflection; whereas at the level of social practice, learning functions as a medium for the internalization of devotion, discipline, and spiritual awareness. The implementation of *SUWINDIA* is shown to align with *Catur Pramāṇa*, as it encourages students to learn through direct experience, reasoning, analogy, and sacred teachings. This study contributes to the development of Hindu religious education models that are more dialogical, reflective, and applicable in primary education.

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## INTRODUCTION

Hindu religious education in public primary schools functions not only as an instrument for transmitting doctrinal knowledge but also as a strategic arena for cultivating spiritual, moral, and cultural values embedded in Balinese Hindu philosophy. Central to this value formation is the doctrine of *Catur Guru*, which emphasizes reverence toward four authoritative sources of guidance: *Guru Swādhyāya* (God), *Guru Rupaka* (parents), *Guru Pengajian* (teachers), and *Guru Wisesa* (the government). Prior research consistently affirms the pivotal role of these four dimensions in shaping children's character and ethical consciousness (Arjawa, 2024; Dwi Lestari & Sutriyanti, 2020; Mardwiatmoko, 2025). Mardwiatmoko (2025) further shows that *Guru Swādhyāya* constitutes the foundation for nurturing students' spiritual awareness, while *Guru Pengajian* contributes through structured pedagogical practices such as lesson planning, instruction, assessment, and mentoring. However, inadequate parental engagement (*Guru Rupaka*)—a recurring issue noted in several studies—has been shown to reduce the effectiveness of religious value internalization at school. Complementing these, the role of *Guru Wisesa* has been found to exert a strong structural influence by providing regulatory, institutional, and curricular support for value-based learning.

Despite the fundamental significance of *Catur Guru* in Hindu education, classroom practices in Indonesian primary schools remain largely normative and text-centered, offering limited space for dialogic engagement or reflective meaning-making (Suardana, 2020). This pattern aligns with broader evidence on local wisdom-based pedagogy in the Indonesian elementary context. Maharani & Muhtar (2022), for example, highlight that although local

wisdom-oriented instruction has strong potential to enhance students' positive character development, its implementation in schools often depends heavily on procedural stages—planning, delivery, and assessment—without ensuring deep interactional engagement (Maharani & Muhtar, 2022). Their review shows that teachers tend to introduce local cultural content at the level of thematic exposure, rather than transforming it into a reflective, student-centered learning experience. Similarly, Siahaan (2018) emphasizes that while local wisdom constitutes a rich cultural and linguistic resource capable of shaping students' moral character, its integration within instructional models frequently remains additive (Siahaan, 2018). Teachers typically embed cultural elements into lesson materials, but do not extend this integration into classroom discourse that would cultivate critical awareness or dialogic reasoning. When considered alongside the findings of Wafiqni & Nurani (2019), this study underscores a persistent pedagogical gap: value-based and local wisdom-oriented education is often limited to the mere insertion of cultural content, rather than being developed into interactive learning processes through which students actively negotiate and co-construct understanding (Wafiqni & Nurani, 2019). This gap suggests the need for pedagogical models that embed cultural values—such as *Catur Guru*—into sustained dialogic processes, enabling learners to interpret, negotiate, and internalize moral meanings within authentic classroom communication.

Within the domain of Hindu education specifically, recent developments have underscored the urgency of contextualizing religious instruction to meet the demands of Society 5.0 (Angreni, 2022). Digitalized, locally wisdom-based Hindu learning models are proposed to foster spiritual, cultural, and technological competencies simultaneously. However, these initiatives still lack empirical analysis of how values are negotiated, constructed, and enacted through teacher-student interaction. Parallel research on the development of Hindu religious teaching materials—such as Badra's (2019) study on local wisdom-based instructional materials for SMA—similarly focuses on curriculum design and material development but does not address the discursive processes through which Hindu values are communicated and internalized (Badra, 2019).

From a theoretical standpoint, the need to situate Hindu religious education within a discourse-oriented analytical framework becomes increasingly apparent. Drawing on Critical Discourse Analysis (Fairclough, 2013; Sheyholislami, 2001), classroom language can be understood as a communicative event consisting of textual, discursive, and social dimensions that shape identities, relationships, and ideologies. Integrating this perspective allows researchers to move beyond normative descriptions toward examining how religious values are constructed through interaction.

Moreover, Hindu epistemology—*Catur Pramāṇa* (*pratyakṣa, anumāna, upamāna, śabda*)—provides an indigenous philosophical foundation that aligns with dialogic and inquiry-based learning approaches. The SUWINDIA model operationalizes this epistemic framework through concrete stages such as *mulat śarīra* (self-reflection), *nyujur* (exploration), and *ngelakoni* (practice). Yet, previous studies have not systematically explored the alignment between *Catur Guru*, Hindu epistemology, and discourse-based models of pedagogy.

Building on this gap, the present study aims to analyze the discourse of *Catur Guru* learning using Fairclough's framework, encompassing the dimensions of text, discourse practice, and social practice, while simultaneously linking it to the implementation of the SUWINDIA model and Hindu epistemology. Accordingly, this study seeks to make a dual contribution: theoretically, to the development of Hindu education studies from a critical discourse perspective; and practically, to the advancement of pedagogical models in Hindu religious education that are oriented toward character formation.

## RESEARCH METHODS

This study employed a descriptive qualitative approach within the framework of Fairclough's Critical Discourse Analysis (CDA). This approach was selected because the research focus is on how language is produced, distributed, and interpreted in Hindu religious education, particularly in the teaching of *Catur Guru*. In Fairclough's perspective (Fairclough, 2013), every linguistic event is understood as a communicative event consisting of three dimensions: text,



discourse practice, and social practice. Therefore, the analysis in this study does not only concern formal linguistic aspects such as vocabulary and grammar but also connects them with teachers' pedagogical practices in the classroom and the broader socio-cultural context of Balinese Hinduism (Sheyholislami, 2001).

The data sources consisted of teacher and student utterances that emerged during classroom instruction, the *Catur Guru* textbook used at SDN 1 Banyuning, and observational field notes and documentation of the learning process. Teacher utterances served as the primary data, enabling analysis of how language was employed to convey *Catur Guru* teachings and how students responded to such discourse. In addition, the textbook was analyzed to trace the textual discourse that underpins instruction, while classroom observations were used to capture the actual context of implementing the SUWINDIA learning model (Moleong, 2010).

Data were collected using three techniques: participatory observation, in-depth interviews, and document study. Participatory observation was carried out by attending classroom sessions to record discourse patterns between teachers and students (Creswell & Creswell, 2017). In-depth interviews were conducted with the teacher and several students to obtain personal interpretations of their learning experiences, particularly regarding how they internalized the teachings of *Catur Guru*. Document study involved examining textbooks, lesson plans (Rencana Pelaksanaan Pembelajaran or RPP), and other instructional materials used by the teacher (Sutopo, 2006).

The process of data analysis followed Fairclough's three-dimensional framework in a stepwise manner. First, textual analysis focused on the linguistic features of utterances, including the use of religious vocabulary, syntactic structures, metaphors, and cohesion, in both teacher and student discourse. Second, discourse practice analysis examined the processes of text production and consumption, particularly how the teacher recontextualized textbook discourse through explanations, discussions, and instructions. Third, social practice analysis sought to connect the findings from textual and discourse practice levels with the broader Balinese Hindu socio-cultural context, particularly the epistemology of Catur Pramāṇa and the stages of the SUWINDIA learning model. Through this framework, the analysis extended beyond the linguistic level to reveal the ideologies, values, and educational functions of Hindu religious instruction in shaping students' character (Fairclough, 2013; Miles et al., 2014).

To ensure the credibility and validity of the findings, this study employed both source and technique triangulation. Source triangulation was conducted by comparing data obtained from teachers, students, and instructional documents, while technique triangulation involved integrating evidence from classroom observations, in-depth interviews, and document analyses. The validity of these findings was further strengthened through the convergence of data from these multiple sources and techniques, as demonstrated in the results section. The consistency among teacher discourse, student responses, and textual materials (such as textbooks and lesson plans) confirmed the recurring patterns of *Catur Guru* values identified in classroom interaction. This methodological rigor ensured that the interpretations presented in the analysis were comprehensive, reliable, and reflective of authentic pedagogical practices (Denzin & Lincoln, 2011).

## RESULTS AND DISCUSSION

At the textual level, several salient linguistic features were identified in the discourse of *Catur Guru* learning at SDN 1 Banyuning. Teachers frequently employed religious vocabulary such as *bhakti* (devotion), *sembah* (worship), *tatwam asi* ("you are that"), and *dharma* (righteousness) to emphasize values of respect toward teachers and God. This linguistic pattern parallels findings from Khoirunisa et al. (2021), who show that value transmission in Indonesian classrooms is often carried through the systematic use of evaluative religious or moral vocabulary embedded in everyday instructional discourse. Similarly, Putri et al. (2023) demonstrate that religious and cultural values in textbooks are frequently encoded through lexical choices that naturalize moral expectations—an observation that resonates with how *Catur Guru* values were discursively foregrounded at SDN 1 Banyuning.

The predominant structure of teacher utterances was declarative, delivering conceptual



knowledge, yet interspersed with rhetorical questions to stimulate student participation. Such a pattern aligns with findings from Fauzan & Nadia (2024), who argue that Indonesian religious education often employs a declarative–interrogative alternation to guide students toward normative interpretations of moral concepts. Illustrative teacher utterances included across the four *Catur Guru*:

1. *Guru Swādhyāya* (God, the Supreme Teacher):
  - “*Anak-anak, siapa yang menciptakan matahari, bulan, dan bintang?*” (Children, who created the sun, the moon, and the stars?)
  - “*Tuhan adalah guru sejati, maka kita harus berdoa setiap pagi dan malam.*” (God is the true teacher, so we must pray every morning and night.)
2. *Guru Rupaka* (parents):
  - “*Siapa yang selalu bangunkan kalian pagi-pagi untuk berangkat sekolah?*” (Who always wakes you up early to go to school?)
  - “*Ibu dan bapak adalah guru rupaka, jadi kita harus sayang dan membantu mereka di rumah.*” (Mother and father are *guru rupaka*, so we must love and help them at home.)
3. *Guru Pengajian* (school teachers):
  - “*Kalau kalian bisa membaca buku sekarang, siapa yang mengajari?*” (If you can read a book now, who taught you?)
  - “*Guru di sekolah adalah guru pengajian, maka kalian harus hormat dan mendengarkan nasihatnya.*” (Teachers at school are *guru pengajian*, so you must respect them and listen to their advice.)
4. *Guru Wisesa* (government):
  - “*Siapa yang membuat aturan agar sekolah kita tertib dan aman?*” (Who makes the rules so that our school is orderly and safe?)
  - “*Pemerintah adalah guru wisesa, karena memberi kita aturan dan buku untuk belajar.*” (The government is *guru wisesa*, because it gives us rules and books for learning.)

Students typically provided brief yet accurate answers, demonstrating their comprehension of the *Catur Guru* categories. This interactional pattern mirrors the finding by Pradilaf et al. (2025) that students commonly use short, formulaic utterances when engaging with morally charged or ideologically framed instructional questions. Responses included:

1. *Guru Swādhyāya* (God):
  - “*Guru swadhyaya adalah Tuhan yang menciptakan kita.*” (Guru swadhyaya is God who created us.)
  - “*Kalau tidak ada Tuhan, kita tidak bisa hidup.*” (Without God, we could not live.)
  - “*Kita harus berdoa supaya Tuhan menjaga kita.*” (We must pray so that God protects us.)
2. *Guru Rupaka* (parents):
  - “*Guru rupaka itu bapak dan ibu yang merawat saya di rumah.*” (Guru rupaka is my father and mother who take care of me at home.)
  - “*Kalau saya sakit, ibu yang mengobati saya.*” (When I am sick, my mother takes care of me.)
  - “*Ayah mengajari saya berdoa dan membantu belajar.*” (My father teaches me to pray and helps me study.)
3. *Guru Pengajian* (school teachers):
  - “*Guru di sekolah yang mengajari saya membaca dan menulis.*” (The teacher at school teaches me to read and write.)
  - “*Kalau saya tidak mengerti, guru menjelaskan lagi sampai paham.*” (If I don’t understand, the teacher explains again until I get it.)
  - “*Guru selalu mengingatkan kami supaya rajin belajar.*” (The teacher always reminds us to study diligently.)
4. *Guru Wisesa* (government):
  - “*Guru wisesa adalah bapak ibu di pemerintah yang membuat aturan.*” (Guru wisesa



is the officials in government who make rules.)

- “*Pemerintah kasih buku gratis untuk belajar.*” (The government gives free books to study.)
- “*Kalau tidak ada pemerintah, sekolah tidak bisa berjalan.*” (Without the government, schools could not run.)

From the perspective of cohesion, the discourse of *Catur Guru* learning at SDN 1 Banyuning demonstrated a systematic use of causal connectors such as *sebab* (because), *karena* (since), and *oleh karena itu* (therefore). These cohesive devices served not only as textual glue but also as epistemic bridges, linking abstract moral and spiritual values to concrete behavioral expectations. For instance, when the teacher stated, “*Kita harus hormat kepada orang tua, sebab mereka adalah guru rupaka yang pertama dalam hidup kita*” (We must respect our parents, because they are the first *guru rupaka* in our lives), the causal marker explicitly framed filial piety as both a spiritual mandate and a rational consequence of parental authority. This rhetorical pattern reinforced students’ understanding that moral values are not abstract ideals but actionable principles with direct implications for everyday conduct.

Metaphorical language further enriched the texture of the discourse, functioning as a semiotic resource that deepened students’ affective and cognitive engagement. The metaphor “*Guru adalah pelita hidupmu, tanpa guru kalian akan berjalan dalam kegelapan*” (Teachers are the lamp of your life; without them you will walk in darkness) exemplifies how teachers mobilized culturally resonant imagery to map the domain of spiritual and intellectual enlightenment onto the tangible experience of light versus darkness. Similar metaphors were employed across the four dimensions of *Catur Guru*: parents were described as “the roots that give you life,” schoolteachers as “the bridge that leads you to knowledge,” priests as “the compass pointing you toward *dharma*,” and God as “the eternal source of water that sustains all beings.” Each metaphor activated a symbolic frame that made abstract Hindu-Balinese epistemology emotionally accessible to primary school students.

These metaphors did more than embellish speech; they served a pedagogical function by aligning students’ experiential world with religious and cultural cosmologies. In semiotic terms, the interplay between causal connectors and metaphorical imagery created interdiscursive coherence, allowing moral injunctions to be internalized not through rote memorization but through multimodal resonance. Consequently, the textual patterns of *Catur Guru* pedagogy reveal a discourse practice where linguistic choices are deliberately orchestrated to cultivate both critical literacy and spiritual affectivity, positioning students as active interpreters of cultural knowledge rather than passive recipients.

At the level of discourse practice, the findings indicate that teachers recontextualized the content of the *Catur Guru* textbook into oral explanations, group discussions, and practical instructions, in alignment with the stages of the SUWINDIA model. For instance, during the *ngeranjing* stage (*pratyakṣa pramāṇa*), the teacher assigned students to observe interactions with their parents at home and later narrate these experiences in class. An example of classroom discourse illustrates this process:

Teacher : “*Coba ceritakan pengalaman kalian menghormati orang tua kemarin. Apa yang kalian lakukan?*” (“Please share your experiences of showing respect to your parents yesterday. What did you do?”)

Student A : “*Saya membantu ibu menyapu halaman sebelum berangkat sekolah.*” (“I helped my mother sweep the yard before leaving for school.”)

Student B : “*Saya mencium tangan ayah ketika beliau pulang dari bekerja.*” (“I kissed my father’s hand when he came home from work.”)

Here, the teacher’s utterances served as prompts that guided students to reconstruct personal experiences as meaningful illustrations of *guru rupaka* values. The discourse practice further revealed that the process of text consumption occurred when students interpreted the teachings of *Catur Guru* through their lived experiences. For example, after reading the textbook passage “*Guru Wisesa menjaga ketertiban dan melindungi rakyat*” (“The government maintains order and protects the people”), students connected the textual meaning to their lived experiences,



such as seeing police officers helping in traffic, receiving free school uniforms from the local government, or hearing announcements about health programs at their village hall.

At the level of social practice, the analysis demonstrates that *Catur Guru* learning functions as a medium for the internalization of Balinese Hindu cultural values that emphasize harmony, respect, and *bhakti*. The implementation of the SUWINDIA model actively links the epistemology of *Catur Pramāṇa* with students' everyday lives.

The integration of epistemological dimensions was observed as follows:

- *Pratyakṣa Pramāṇa* (direct experience): students narrated real-life experiences of helping their parents at home.
- *Anumāna Pramāṇa* (inference/reasoning): students reasoned why schoolteachers should also be respected as *guru*.
- *Upamāna Pramāṇa* (analogy): the teacher used a simple comparison, “*Just as the sun gives light, the teacher gives knowledge.*”
- *Śabda Pramāṇa* (authoritative testimony): the teacher quoted *sloka* from sacred texts to reinforce the meaning of *Catur Guru* teachings.

The findings also indicate that the syntax of SUWINDIA was effectively applied in *Catur Guru* instruction at SDN 1 Banyuning. Each stage contributed to the development of students' critical literacy and character formation:

- *Mulat śarīra* (self-reflection): the teacher guided students in a brief moment of silence before beginning the lesson.
- *Ngeranjing* (observation): students observed how they practiced respect toward *guru rupaka* (parents) at home.
- *Ngereka-reka* (discussion): students discussed the differences between the roles of schoolteachers and parents.
- *Nyujur* (practical instruction): students were assigned to greet their teachers respectfully when meeting them.
- *Ngelimbang* (analysis): students evaluated distinctions between respecting *guru pengajian* (schoolteachers) and *guru wisesa* (government).
- *Ngelakoni* (demonstration): the teacher modeled the act of offering *sembah* (salutation) to religious leaders at the temple.
- *Ngraketang* (collaboration): students worked together to create posters on the theme “*Empat Guru dalam Hidupku*” (“The Four Teachers in My Life”).
- *Ngajegang dharma* (evaluation): students reflected through a short written task, “*How I respect my teachers every day.*”

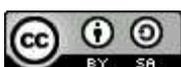
These findings suggest that the SUWINDIA learning model enables *Catur Guru* education to operate not only as a transfer of doctrinal knowledge but also as a transformative practice that connects epistemology, pedagogy, and cultural values. In this way, religious education becomes an avenue for cultivating devotion, discipline, and critical consciousness within the framework of Hindu-Balinese socio-cultural life.

The findings indicate that the *Catur Guru* learning practice at SDN 1 Banyuning aligns with Fairclough's conceptualization of discourse as a three-dimensional process encompassing text, discourse practice, and social practice (Fairclough, 2013). Within this framework, classroom language cannot be reduced to a neutral conduit of information; rather, it functions as a constitutive force in shaping student identity, regulating relational dynamics, and embedding Hindu-Balinese pedagogical ideology into daily educational practice.

### 1. Textual Dimension – Religious Discourse and Student Identity

At the textual level, the discourse analysis revealed a consistent use of religious vocabulary, declarative structures, causal connectors, and metaphorical expressions. Teacher utterances such as “*Guru adalah pelita hidupmu*” (Teachers are the lamp of your life) or “*Orang tua adalah guru pertama yang harus disembah bhakti*” (Parents are the first teachers who must be worshipped with devotion) exemplify how linguistic resources were mobilized to convey not only doctrinal knowledge but also culturally sanctioned modes of respect and devotion.

The richness of this discourse becomes clearer when examining examples across all four



categories of *Catur Guru*:

a. *Guru Swādhyāya* (God as the Supreme Teacher).

Teachers frequently employed natural metaphors to render divinity tangible in children's everyday lives. For instance: "*Ketika kita diberi tubuh yang sehat, itu anugerah Tuhan agar kita bisa berbuat baik setiap hari*" ("When we are given a healthy body, it is God's blessing so we can do good every day"). Such utterances situate God's guidance within familiar experiences—health, nature, and daily routines—showing that divine presence is not distant but immanent. This pedagogical framing nurtures gratitude, responsibility, and an affective awareness of dharma as a lived principle. It also echoes Fairclough's (1995) idea of discourse as ideological, since students are positioned to view their embodied existence itself as a manifestation of divine teaching (Fairclough, 2013).

b. *Guru Rupaka* (Parents).

The discourse surrounding parents emphasized respect through practical, relatable household chores. For example: "*Kalau kalian membantu ibu menyapu, itu artinya kalian sudah hormat kepada guru rupaka*" ("When you help your mother sweep, it means you are already showing respect to your guru rupaka"). By linking filial piety to everyday acts of service, the teacher's language reframed domestic labor as sacred duty. This aligns with Widiastuti's (2021) findings that *Catur Guru* education strengthens moral discipline from a young age (Widiastuti, 2021). Through such utterances, students are socialized into an ethic of devotion (bhakti) that merges religious duty with family care, thereby strengthening the role of home life as a site of character formation.

c. *Guru Pengajian* (School Teachers).

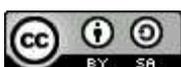
Respect for teachers in school was cultivated through speech acts that positioned educators as parental figures within the classroom. For instance: "*Kalau bertemu guru di sekolah, ucapkan salam dan senyum, karena guru pengajian itu seperti orang tua di sekolah*" ("When you meet your teacher at school, greet them with a smile, because your school teachers are like parents at school"). This utterance not only reinforces classroom etiquette but also constructs an institutional identity where the teacher embodies both knowledge authority and moral guardian. By framing teachers as extensions of parental authority, the discourse collapses home and school domains, creating continuity in children's moral socialization. This confirms Fairclough's (2013) claim that discourse is relational: it mediates power and solidarity in the teacher-student dynamic (Fairclough, 2013).

d. *Guru Wisesa* (Government).

The abstract authority of the state was translated into visible, relatable acts of care. Teachers illustrated this with examples such as: "*Kalau melihat polisi menyeberangkan anak-anak di jalan, itu artinya pemerintah menjaga keselamatan kita*" ("When you see police officers helping children cross the street, it means the government is protecting us"). Such utterances personalize the role of government, shifting it from a distant institution to an accessible presence in children's immediate environment. This representation fosters early civic literacy, positioning the state as both protector and moral guide. In Fairclough's (2013) terms, this illustrates the social practice dimension of discourse, where linguistic choices connect micro-interactions in the classroom with macro-level ideologies of governance, order, and collective well-being (Fairclough, 2013).

Following Fairclough's view that discourse is both representational and ideological, these textual choices functioned as more than descriptive statements; they actively framed students' self-perceptions as devout Hindus who embody *bhakti* (devotion) and *dharma* (righteousness) in their daily lives. The repeated use of causal cohesion (e.g., *sebab, karena, oleh karena itu*) connected abstract ethical imperatives with practical actions, such as helping parents or greeting teachers with respect. Similarly, metaphorical language transformed intangible spiritual concepts into vivid, experiential imagery—casting teachers as lamps, parents as roots, priests as guides, and God as the eternal source of knowledge. These symbolic representations facilitated the internalization of values by mapping cultural cosmology onto the lived experiences of children.

This pattern resonates with Suardana's (2020) assertion that *Catur Guru* education plays a



pivotal role in cultivating respect, discipline, and spiritual ethics from an early age. It also demonstrates how textual features in classroom discourse are inseparable from identity work: by engaging with religious vocabulary and metaphors, students are socialized into a subject position where reverence toward teachers, parents, priests, and God is not merely encouraged but naturalized as the moral foundation of their identity (Suardana, 2020). In this sense, the classroom becomes a discursive site where language both reflects and constructs a Hindu-Balinese worldview, reinforcing the symbiotic relationship between pedagogy, religion, and culture.

## 2. Discourse Practice Dimension: The Production and Consumption of Values

At the level of discourse practice, classroom interaction demonstrates a dynamic process of meaning production and consumption. Teachers act as producers by recontextualizing textbook passages into oral explanations, interactive discussions, and practical instructions, while students act as consumers and co-constructors of meaning. Rather than passively receiving doctrinal knowledge, students actively interpret and personalize the discourse through their own experiences, social interactions, and cultural background. For instance, when prompted to share experiences of respecting their parents at home, students provided contemporary examples:

- “*Saya bantu ayah memperbaiki motor di rumah.*” (“I help my father fix the motorbike at home.”)
- “*Saya ajari ibu cara memakai WhatsApp untuk telepon nenek.*” (“I show my mother how to use WhatsApp to call my grandmother.”)

These utterances illustrate that the Guru Rupaka principle is not merely understood as an abstract religious doctrine but is reinterpreted as a living practice embedded in the rhythm of contemporary family life. Discourse consumption thus occurs not only at the cognitive level but also at the affective and practical levels, where ethical norms are embodied in students’ everyday routines.

This process foregrounds intertextuality (Fairclough, 2013), namely the dialogic relationship between sacred texts, classroom discourse, and students’ lived experiences. Through intertextuality, Hindu religious education becomes more participatory and reflective, diverging from the one-directional sermon-like model that often dominates religious instruction (Dewi, 2023). Instead, the classroom operates as a dialogic space in which textual authority is continually negotiated in relation to social reality. The participatory dimension is further reinforced when students respond to and build upon each other’s contributions. For example, one child stated:

- “*Saya selalu menyapa guru di Google Classroom dengan emoji senyum.*” (“I always greet my teacher on Google Classroom with a smile emoji.”)

Another added:

- “*Saya mengingatkan teman supaya tidak menulis kata-kata kasar di grup kelas.*” (“I remind my friends not to post bad words in our class group.”)

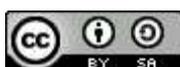
These exchanges reveal how respect toward teachers—traditionally framed in face-to-face contexts—is now extended to digital spaces, thereby expanding the reach of the *Guru Pengajian* principle. The teacher’s role here is not only to validate but also to reframe these everyday acts as expressions of *bhakti* (devotion) and *dharma* (righteousness).

Similarly, when discussing *Guru Wisesa* (government), students interpreted authority through observable acts of public service. Illustrations included:

- “*Saya lihat polisi membantu anak-anak menyeberang jalan di dekat sekolah.*” (“I saw police officers helping children cross the street near the school.”)
- “*Perangkat desa membagikan masker gratis waktu pandemi.*” (“Our village officers distributed free masks during the pandemic.”)

These accounts demonstrate how students anchor the abstract notion of governmental protection into concrete, modern social practices. Such accounts underscore the process of recontextualization, where institutional authority is materialized through visible, relatable actions in the community.

Through these cycles of production and consumption, classroom discourse does more than convey information—it shapes habitus (Bourdieu, 1984). Students gradually internalize the *Catur Guru* as not only theological knowledge but also as ethical dispositions enacted in both offline



and online domains. In this sense, discourse practice serves as a mediating site where text, talk, and action converge, enabling students to perceive themselves as moral subjects whose Hindu identity is continuously performed in contemporary life.

### 3. Social Practice Dimension: Hindu-Balinese Ideology in Education

At the level of social practice, the teaching of *Catur Guru* extends beyond the mere transmission of religious knowledge to the internalization of Hindu-Balinese cultural values, emphasizing harmony, respect, and *bhakti* (devotion). Teachers not only convey doctrinal content but also cultivate a collective consciousness among students regarding the importance of maintaining harmonious relationships with parents, school teachers, spiritual leaders, and God.

This dimension highlights the epistemological foundation of Hindu education, particularly the *Catur Pramāṇa*—four modes of acquiring knowledge: *pratyaksa* (direct experience), *anumāna* (reasoning), *upamāna* (analogy), and *śabda* (authority of sacred texts). By integrating these epistemic modes into classroom practices, students engage in learning that is both experiential and reflective, bridging abstract ethical principles with tangible actions in their daily lives. For example, observing parents' or community leaders' behavior (*pratyaksa*), reasoning why teachers deserve respect (*anumāna*), drawing analogies from natural phenomena (*upamāna*), and referencing scriptural guidance (*śabda*) collectively reinforce moral understanding.

This holistic integration demonstrates that Hindu religious education is not a fragmented transmission of knowledge but a coherent epistemic system where cognitive, affective, and ethical dimensions intersect. Such an approach aligns with Badra's (2019) findings that education grounded in Hindu local wisdom enhances student engagement while simultaneously strengthening character formation and ethical orientation (Badra, 2019). In this context, the classroom operates as a discursive microcosm of Hindu-Balinese social values, where ideological tenets are lived, negotiated, and embodied through daily practices, fostering students' identity as morally conscious and socially responsible members of their community.

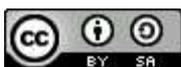
### 4. The Role of the SUWINDIA Model: From Reflection to Action

The implementation of the SUWINDIA model demonstrates how the epistemology of *Catur Pramāṇa* can be systematically operationalized into structured learning stages, integrating reflection, direct experience, reasoning, and ethical application. During the *mulat sarira* stage, students engage in self-reflection, developing awareness of their thoughts, feelings, and behaviors. For example, one student reflected, "*Hari ini saya merasa senang karena membantu ibu merapikan rumah*" ("Today I felt happy because I helped my mother tidy the house"), while another noted, "*Saya ingin lebih sabar ketika berbicara dengan adik saya*" ("I want to be more patient when talking to my younger sibling"). These reflections indicate that even at the primary level, students can connect personal experiences to moral and spiritual awareness.

In the *ngeranjing* stage, students acquire direct experience (*pratyaksa*) by observing or participating in activities that exemplify the teachings of *Catur Guru*. For instance, a student shared, "*Saya membantu ayah menanam pohon di halaman rumah*" ("I helped my father plant trees in the yard"), while another remarked, "*Saya ikut mendengarkan dharma wacana di pura kemarin*" ("I attended a dharma wacana at the temple yesterday"). These concrete experiences allow students to embody the principles of devotion (*bhakti*) and moral action, bridging abstract teachings with everyday life.

Through *ngereka-reka*, students engage in reasoning (*anumāna*) by analyzing and interpreting their experiences. One student explained, "*Kalau kita hormat kepada guru di sekolah, kita akan lebih mudah belajar*" ("If we respect our teachers at school, we will learn more effectively"), whereas another reflected, "*Membantu orang tua itu seperti menunjukkan bhakti kepada Tuhan*" ("Helping our parents is like showing devotion to God"). These reasoning processes foster early development of moral cognition, enabling students to link personal actions with spiritual and social values.

The *nyujur* stage focuses on practical application, where students implement the principles learned. For example, a student stated, "*Hari ini saya menyapa guru di kelas dengan senyum dan salam*" ("Today I greeted my teacher in class with a smile and a respectful greeting"), while another reported, "*Saya menolong teman yang kesulitan mengerjakan tugas*" ("I helped a friend



who was struggling with the assignment”). Such actions demonstrate the translation of conceptual understanding into lived moral behavior, reinforcing respect, empathy, and communal responsibility.

During the *ngelimbang* stage, students evaluate their actions and reflect on ethical implications. One student observed, “*Kalau saya selalu membantu orang tua, rumah menjadi lebih rapi dan harmonis*” (“If I always help my parents, the house becomes tidier and more harmonious”), and another reflected, “*Menepati janji kepada teman itu bagian dari dharma*” (“Keeping promises to friends is part of dharma”). This evaluative process cultivates ethical discernment and links individual responsibility to broader social and spiritual values.

The *ngelakoni* stage emphasizes modeling and demonstration, where teachers exemplify desired behaviors and students imitate them. For instance, a teacher instructed, “*Lihat bagaimana saya menghormati pendeta saat dharma wacana, sekarang kalian coba*” (“Observe how I show respect to the priest during dharma wacana; now you try”). The *ngraketang* stage encourages collaboration and joint creation; students remarked, “*Ayo buat poster tentang empat guru dalam hidup kita*” (“Let’s make a poster about the four teachers in our lives”), reinforcing teamwork and shared reflection on ethical principles.

Finally, the *ngajegang* dharma stage focuses on reflective consolidation of learning outcomes. One student shared, “*Hari ini saya belajar bagaimana menghormati semua guru dalam hidup saya, dari Tuhan hingga orang tua dan guru di sekolah*” (“Today I learned how to respect all my teachers in life, from God to my parents and school teachers”). This stage encapsulates the holistic progression from introspection to action, demonstrating that Hindu religious education is not merely cognitive but also experiential, reflective, and ethically applied.

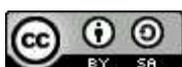
The SUWINDIA model illustrates how epistemology and pedagogy can converge to foster holistic character formation. By linking each stage with tangible student experiences, the model enables the internalization of values such as *bhakti* (devotion), discipline, and moral responsibility, effectively bridging conceptual understanding with practical application. These findings support Angreni’s (2022) argument that ideal Hindu education harmonizes conceptual knowledge with spiritual praxis, ensuring that students not only understand religious principles but also embody them in their daily lives (Angreni, 2022). In this way, SUWINDIA transforms the classroom into a dynamic site of moral and spiritual formation, cultivating ethically aware, reflective, and socially responsible students.

## CONCLUSIONS AND SUGGESTIONS

This study confirms that the teaching of *Catur Guru* at SDN 1 Banyuning functions not merely as a transfer of knowledge but as a discursive practice that actively shapes students’ identities, social relations, and value systems. Through the lens of Critical Discourse Analysis, it was evident that teacher and student utterances extend beyond the mere repetition of textbook content, enlivening principles of *bhakti* (devotion), respect, and discipline within the socio-cultural context of Hindu-Balinese society.

The implementation of the SUWINDIA model proved highly compatible with the epistemology of Catur Pramāṇa, as each learning stage enables students to engage with knowledge through direct experience (*pratyaksa*), reasoning (*anumāna*), analogy (*upamāna*), and sacred authority (*sabda*). Consequently, SUWINDIA facilitates Hindu religious education that is more dialogic, reflective, and applicable, while simultaneously supporting the holistic development of students’ character.

These findings underscore the strategic role of language in Hindu religious education, demonstrating how classroom discourse fosters both critical and spiritual awareness. Theoretically, this research enriches scholarship on Hindu education by integrating the Critical Discourse Analysis perspective, while practically, it provides teachers with a contextually grounded model for delivering value-based religious education. Future studies may extend this inquiry to other educational levels or explore the integration of *Catur Guru* teachings with broader Hindu values, thereby enhancing the contribution of Hindu education to the cultivation of religiously devout, ethically responsible, and critically aware generations.



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