

THE TEACHINGS OF *CATUR MARGA*: Critical Reflection on Constructivism Learning and its Relevance to UNESCO's Four Pillars of Education

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ABSTRACT

The general assumption that education is a means of acquiring knowledge is indisputable, but the opinion that education is only obtained in a formalist environment is very naive, because it excludes other possibilities where education is also obtained from non-formal education models (andragogical), such as; *pasraman* education, ashram education, *pesantren* education, etc. The conservative paradigm with all its attributes, such as; educational fundalism, educational intellectualism, and educational conservatism, is basically more towards achieving a *quo-vadis* form of education and maintaining harmonization. The conservative paradigm with all its attributes, such as; educational fundalism, educational intellectualism, and educational conservatism, is basically more towards achieving a *quo-vadis* form of education and maintaining harmony only, without any criticism of all pre-conditions and post-conditions of existing knowledge and awareness. This concept is basically not too far from a mere "stabilizing" view of imprisoning educational practices (shackling education), which in turn raises the assumption/stigma that even educational intellectualism is inseparable from the subject of interests. This article aims to review and analyze the teachings of *Catur Marga* as a *pasraman* education pattern that adopts gradual and tiered educational patterns which in today's educational terms are called constructivism learning patterns. This pattern is widely applied with the aim that individuals and communities of learners are able to construct their own knowledge through a series of learning experiences, which turns out that this pattern is in line with the four pillars of education initiated by UNESCO, which gradually include; (1) learning to know, (2) learning to do, (3) learning to live together, and (4) learning to be.

Keywords: *Catur Marga*, educational constructivism, four pillars of education, and critical reflection of the educational paradigm in Indonesia

1. Introduction

Education as one of the normative alternatives to gain knowledge is indisputable, while on the other hand the definition of education according to some experts should be used as a matter of debate. Education itself is inseparable from various kinds of criticism as part of the existence of educational development. Trying to understand a conception of education, often traps one into a pragmatic-functional flow of education, where education is solely seen from the point of view of the extent to which education is of value. So far we have been trapped in the function of education as a mere fulfillment of work needs, rather than as a basic material for acquiring real knowledge.

Habermas (1972) as quoted by O'neil (2002: XV- XVI) regarding the meaning of knowledge. There are three basic principles that can be understood, namely; first; knowledge as instrument knowledge, meaning that knowledge is used as a place to control, predict, manipulate, and exploit its object. Second; knowledge as hermeneutic knowledge, meaning that knowledge is only interpreted as a place of understanding, and third; knowledge as critical knowledge, meaning that knowledge is a critical catalyst for 'the dominant ideology' towards social transformation.

In a critical perspective, education should be placed as a critical analyzer and identifier, and free towards social transformation. Our predicament as consumers of knowledge through education is often unconsciously tied to the system and cannot be separated from the issue of interests or in other words dominant ideology through education. The main purpose of education itself is as part of the formation of consciousness that is appreciated through knowledge. Borrowing the definition of consciousness from Paulo Freire (1999: 24) which divides human consciousness into three parts, namely; magical consciousness, naive consciousness, and critical consciousness. Magical consciousness is more defined as a level of consciousness that does not have the power to analyze a reality, while naive consciousness means the 'human aspect' as the root cause of problems in society. The third level of consciousness, critical consciousness, sees the system and structure as the source of the problem.

The boundaries of the value and meaning of education itself are often interpreted abstractly, forming a public opinion that education must be legal and neutral. Perhaps we should collectively discuss what the deepest meaning of education really is, not to mention talking about who is entitled to get it, and what measures are to be used in its classification. In this context, Hinduism offers the teachings of "*Catur Marga*" as a concept of teaching about how education should be carried out and what it should be measure to be used in its classification. *Catur Marga* is a concept that is well known to the Hindu community as part of the *Tattwa* aspect of the basic framework of Hinduism.

Hinduism has three basic frameworks that become the foundation in every implementation of its teachings. The three basic frameworks include; *Tattwa*, *Susila*, and *Acara*. *Tattwa* is the essence, philosophy, ultimate truth that is the basis of religious teachings, while *Susila* is ethics, guidelines for noble behavior in religion, and the third, *Acara* is the practice of religious teachings that are manifest (visible / visible) in the form of ritual activities, *yajna* or religious ceremonies.

The aspect of *Tattwa* is a philosophy that is the fundamental basis for various activities and patterns of socio-cultural life in Hindu society. Its teachings are absolute, but very universal. In the field of education, learning about the nature of *morality* (behavior), as well as ritual activities (*yajna*) actually comes from *Tattwa* values. One of the teachings of Hinduism in the aspect of *Tattwa* that is directly related to universal patterns of education is the teaching of *Catur Marga*.

Catur Marga is originally understood as four ways to get closer to God (*Ida Sang Hyang Widhi Wasa*). The four paths consist of; (1) *Bhakti Marga*, (2) *Karma Marga*, (3) *Jnana Marga*, and (4) *Raja Marga* (Adiputra, 2003: 23-24). The four paths are methods or ways that can be done to get closer to God Almighty, or often called teachings to achieve the union of *Atman* with *Paramaatman*. *Catur Marga* is not a teaching in which the four parts are separate methods of approaching God, but rather four stages of stages in achieving an understanding of the nature of God, the nature of the universe, the nature of behavior, rituals, and understandings of other essential knowledge. The stages in stages in the teachings of *Catur Marga* then form a flow that is similar to the flow of thought (paradigm) of constructivism in the field of education.

Educational constructivism is basically a theory in the field of education whose emphasis lies on learning that constructs its own reality or at least individual learners interpret their own learning experiences based on their perceptions. Learning with constructivism patterns starts gradually, from the formation of behavioral habits in a gradual manner behavioral until a learner is able to understand the nature, purpose, and meaning of their action that have become a habit.

Education and learning that uses patterns of constructivism is still very popular today, because it provides a very broad possibility for a learner to construct their own knowledge and understanding through a series of patterned actions. With the majority of self-constructed understanding, it is expected to be able to impress strongly in the memory of a learner. According to Haryanto (2008: 2), knowledge always refers to the concept structure that is formed. In contrast to empiricists who state that knowledge must point to external reality.

Related to the teachings of *Catur Marga* and learning with constructivism patterns, of course this teaching is also in line with the four pillars of education initiated by UNESCO (United Nations Educational, Scientific and Cultural Organization) which is an international organization under the auspices of the United Nations (UN) which aims to take care of all matters related to education, science and culture in order to increase mutual respect based on justice, the rule of law and human rights. However, when viewed from the field of education, the teachings of *Catur Marga* actually implement educational patterns in stages and levels which in today's educational terms are referred to as constructivism learning patterns. The four pillars of the UNESCO education pattern in stages include;

First; Learning to Know. Learning to know aims to develop students' ability to understand and develop the knowledge they acquire. In this pillar, students are taught to learn actively and critically, and also develop their ability for problem solving. Learning to know covers all aspects of education, including learning

inside and outside the classroom. Inside the classroom, students are taught to study a variety of different disciplinary topics, while outside the classroom they are taught to develop their own creativity, such as through extracurricular activities and daily life experiences.

Second; Learning to Do. Learning to do aims to develop students' ability to apply the knowledge and skills they have acquired in everyday life. In this pillar, students are taught to develop practical skills such as problem solving and innovation. Learning to do covers all aspects of activities inside and outside the classroom. Inside the classroom, students are taught to develop practical skills such as problem solving, project creation and organizing classroom activities. While outside the classroom, students are taught to develop creativity and innovation through extracurricular activities and daily life experiences.

Third, Learning to Live Together. Learning to live together aims to develop students' ability to live together in a multicultural and global society. In this pillar, students are expected to develop attitudes and values that respect differences and promote cooperation. Learning to live together covers all aspects of activities inside and outside the classroom. In the classroom, students are taught to develop attitudes and values that respect differences and promote cooperation among individuals, groups and nations. In addition, students are also taught to understand human rights, democracy, peace and social justice. While outside the classroom, students are taught to develop social skills through extracurricular activities and daily life experiences. Students can also participate in community or volunteer activities to help people in need.

Fourth, Learning to Be. Learning to be aims to develop students' ability to develop their potential and prepare themselves for a better life in the future. In this pillar, students are taught to develop their intellectual, emotional and spiritual abilities. Learning to be covers all aspects of activities inside and outside the classroom. In the classroom, students are taught to develop intellectual abilities such as critical, creative and innovative thinking. In addition, students are also taught to develop emotional abilities such as managing emotions and communicating effectively. Outside the classroom, students are taught to develop spiritual abilities through activities such as meditation or self-reflection. Students can also develop their potential through extracurricular activities such as sports or art activities.

UNESCO's four pillars of education provide a strong foundation for the development of integrated and holistic education. Through this, students are taught learning to know, learning to do, learning to live together and learning to be. Each pillar provides a different focus on education objectives and provide students with the skills and knowledge they need to be active and productive citizens in an increasingly complex global society. Therefore, education should focus on developing all four pillars of education.

In this article the author tries to link the concept of *Catur Marga* teachings in Hinduism with constructivism education patterns, as well as the four pillars of UNESCO education to provide a more comprehensive and universal understanding of the *Catur Marga* teachings which are not just a teaching to get closer to God, but more than that, namely a teaching pattern, similar to the pattern of constructivism education. With this understanding, it is

hoped that the Hindu community will be able to strengthen and expand the application of the *Catur Marga teachings*, related to its relevance to current educational patterns to form people who have intelligence and character, religiously based on Hindu teachings.

The subject matter to be discussed in writing this article is more on the exposure of the reality of education in general, especially in Indonesia, which has unwittingly experienced a 'polarization'. The main purpose of education itself is actually to place individual consciousness in the right time and space to face the reality of life, instead of a dehumanizing polarization that presents individuals as objects of education and individuals as objects of the 'system' concerned.

The discourse on the rationalization of education has basically begun to appear in the 70s, Ivan Illich and Paulo Freire who tried to propose various interesting arguments about education and its essence, as well as educational problems with various 'contents' contained in it, including discussions about the underlying aspects of education with its various interests. Apart from these offers, it is time for us to experience enlightenment about the true nature of education, instead of us only struggling with the problem of 'objectification', where our position as 'consumers' of knowledge and knowledge through education will continue to be on the track as objects without any bargaining value to become the subject of education itself.

Thus, an education that should be placed on the real education path is basically inseparable from various problems which diminishes the value and essence of education itself. Education is supposed to be an effort to educate human civilization, not as a 'monopoly' event in order to form a civilization that is formed with various specific purposes as well. Education that is considered noble and contains virtues turns out to experience a crisis of confidence in the inability of education as a supplier of knowledge and knowledge in facing all the realities and challenges of the times, therefore this article seeks to reconstruct these problems.

The research method used in writing this article is to use the literature method or often called library research. Nasution (2003: 145) states that every research requires materials sourced from libraries. This material includes books, journals, magazines, pamphlets, and documentary materials. The literature study method is used in this research to record things or topics contained in sources that are in accordance with the research topic.

In analyzing the data, it is done by reducing, presenting, and drawing conclusions. Data reduction refers to the process of selecting, simplifying, abstracting and transforming raw data (Emzir, 2010: 129). Data reduction is done by summarizing or making summaries, tracing problems, making smaller units of data in accordance with the problems studied. The units created were then coded to facilitate data presentation. During the data collection process, activities were carried out to select or sort out the results of observations and interviews, and focus attention according to the research theme.

The next step in the data analysis process is data presentation. Data presentation is part of the analysis to assemble or arrange information that gives the possibility of drawing conclusions and taking action (Basrowi and Suwandi, 2008: 209). In this stage, the data is presented systematically to make it easier to

understand and provide a flow so that the whole data is understood not as segmental or fragmental parts that are independent of each other, but as a whole and interrelated with each other.

The next step in data analysis activities is conclusion drawing. Emzir (2010: 133) states that from the beginning of data collection, qualitative research is carried out to draw conclusions begins to decide what things mean, noting patterns, explanations, possible configurations, causal pathways, and propositions. After examining the results, the research activities were closed by drawing a conclusion. Conclusions were also verified throughout the research. The meanings that emerge from the data must always be tested for truth and appropriateness so that their validity can be guaranteed.

The data that has been collected will then be presented in the form of qualitative descriptive writing. This is done because of the overall data obtained mostly in the form of words that are descriptive in nature. The technique of presenting data with qualitative descriptive is a way of writing using words or narratives to describe the topics discussed, so that it is hoped that the research theme can be understood in a complete and comprehensive manner.

2. ANALYSIS AND DISCUSSION RESULTS

1. Concept of *Catur Marga* Teachings

Catur Marga comes from Sanskrit, from the root word '*catur*' meaning four and '*marga*' meaning path, way, or method (Tim-Penyusun, 2006: 61). *Catur Marga* is a teaching that contains four ways or paths to get closer to God Almighty. Hinduism emphasizes its followers to always be devoted and get closer to *Ida Sang Hyang Widhi Wasa*. Four kinds of ways or paths to get closer to God Almighty, can be carried out by Hindus according to the level of *jnana* (knowledge and level of spirituality) of each individual Hindu community. The four paths will be described as follows.

Bhakti Marga

The term *bhakti* comes from the root word '*bhaj*' meaning respect, prostration (Tim-Penyusun, 2006: 18). *Bhakti* is a manifestation of human respect for God Almighty (*Ida Sang Hyang Widhi Wasa*) and all His manifestations. *Bhakti* is one of the teachings that emphasizes human activities to get closer to God by prostrating, respecting, devotion to God. In general, devotion can be done by human beings by worshiping the intangible God or the manifested God (Nala and Wiratmaja, 2004: 151). Being devoted means that mankind obeys His recommendations and prohibitions, implementing His teachings with full faith and awareness, as stated in *Bhagawadgita*, XII.2, as follows:

"sribhagavan uvacha:
mayy avesya mano ye mam
nityayukta upasate
sraddhaya parayo 'petas
te me yuktatama matah". (Pendit, 1994: 319).

Translation:

"Sri Bhagavan said:

Those who unite their minds in devotion to Me, worship Me, and always

have perfect trust are the ones I see as the best in yoga."

Bhakti Marga is a way of approaching God Almighty through deep love, where love is the means, love is also the goal. The way to approach God through sincere and continuous kindness and prostration (Sudharta and Atmaja, 2001: 24). The scope of understanding *Bhakti Marga* is actually not only limited to worship in a narrow sense, but also is a sincere activity in order to hold and maintain the virtues of mankind in behaving nobly as an embodiment of the teachings of his religion.

Karma Marga

Karma Marga is a way or path to get closer to *Ida Sang Hyang Widhi Wasa* by doing noble and beneficial deeds for humanity without showing off (Sudharta and Atmadja, 2001: 24). The path of *karma* is done for the sake of self-improvement, by doing things that are beneficial, both for oneself and for the good of many people. For oneself, *karma marga* is done with self-discipline, always maintaining and controlling thoughts, words and deeds. For the many, it is done by helping each other and helping others, and always putting the interests of the many a head of personal or group interests. In the Bhagavadgita, II.47, it is stated as follows:

"*karmany eva dhikaras te
ma phaleshu kadachana
ma karma phala hetur bhur.
ma te sango 'stv akarmani*". (Pendit, 1994: 63-64).

Translation:

"Your obligation now is only to act, work without expecting results do not let the reward be your motive, Nor should idleness be your goal".

The path of *karma* is a noble deed done with full sincerity (*lascarya*; in Balinese). Through good deeds that are carried out on an ongoing basis, it is hoped that it will be able to foster good *karma* in individuals so that it will directly bring themselves closer to *Ida Sang Hyang Widhi Wasa*.

Jnana Marga

Jnana in Sanskrit means knowledge (Tim-Penyusun, 2006: 50). *Jnana Marga* is a way to get closer to God Almighty through learning knowledge or 'truth', and devoting oneself to knowledge. The knowledge learned and practiced comes from the Vedic scriptures, both knowledge in the categories of *para vidya* (spiritual in nature) and *apara vidya* (worldly in nature), as described in the bhagawadgita, IV.33, below:

"*sreyan dravyamayad
yajnaj jananyajnah
parantapa sarvam
karma 'khilam partha
jnana perisamapyate*". (Pendit, 1994: 135).

Translation:

"An offering of knowledge, Parantapa, is more valuable than a material

offering;
its entirety all this work is centered on knowledge, oh *Parta*".

Through the understanding of the above sloka indicates that all knowledge learned, both *para vidya* and *apara vidya* knowledge, essentially all knowledge comes from the teachings of the Vedas. By learning this knowledge, individuals or communities of learners are expected to understand the nature of the universe and understand the nature of *Ida Sang Hyang Widhi Wasa* as the sole essence of the right holder of truth itself. So that in the end each individual and community of learners is expected to be able to understand that Brahman and himself are of a single substance (*Brahman Atman aikyam*).

Raja Marga

Raja Marga is a way to get closer to *Ida Sang Hyang Widhi Wasa* through abstinence, controlling the senses, by practicing *tapa*, *brata*, *yoga*, and *samadhi*. *Tapa* and *brata* are performed to control the senses and the human body from all lusts, while the *yoga* and *samadhi* are done to train oneself to unite *Atman* with *Paramaatman (Brahman)*. In this context, Hindu society is required to be able to release themselves from all kinds of worldly ties and desires that shackle themselves to gain enlightenment and inner calm. In the book of Bhawadgita, VI.4 is expressed as follows:

"*yada hi ne'ndriyartheshu
na karmasv anushajjate
sarva samkalpa samnyasi
yogarudhas tado 'chyate*". (Pendit, 1994: 166).

Translation:

"when he feels completely free from the
bonds of sense objects and work,
and discarding all intentions, he is said to
have attained yoga".

The sloka quote emphasizes that the five senses in humans are the source of all worldly ties and passions. These senses must be controlled for individuals and communities of learners to eliminate the darkness (*awidya*) that surrounds the human mind. If the darkness of the mind is removed, a clear mind as a form of true spiritual awareness will be achieved.

At a glance from the above description, it can be seen that the concept of the *Catur Marga* teachings provides four choices of paths for every human being to get closer to God Almighty, according to their respective levels of *jnananya*. However, if examined in depth, the four paths are stages that must be taken in stages. This means that every individual and learning community should not be fixated on just one stage of *bhakti*, but continue to strive to improve aspects of understanding, knowledge, and also the spiritual side so that the four levels of the *Catur Marga* stages can be mastered and carried out as a whole.

Understanding the teachings of *Catur Marga* comprehensively underlies the idea that *Catur Marga* is actually a teaching on universal constructivism

education patterns, both in the context of *para vidya* and *apara vidya* knowledge. The relevance of the teachings of *Catur Marga* to the Western view of constructivist learning patterns will be discussed in the following sub-section.

2. Catur Marga Teachings; A Constructivism Perspective and its Relevance to UNESCO's Four Pillars of Education

Educational constructivism is a learning theory whose emphasis lies on individuals or communities of learners who construct their own reality or can interpret their own learning experiences based on their perceptions of experience, so that individual knowledge becomes a function of experience, mental structures and one's previous beliefs used to interpret objects and events (Smith, et al, 2009: 88). In more detail, the basic assumptions of this theory will be described as follows:

- (1). Knowledge is constructed from experience;
- (2). Learning is a personal interpretation of the world;
- (3). Learning is an active process in which meaning is developed on the basis of experience;
- (4). Conceptual growth comes from negotiating meaning, sharing multiple perspectives, and changing internal representations through collaborative learning;
- (5). Learning should be situated in realistic settings; testing should be integrated with the task and not a separate activity (Smith, et al., 2009: 90).

According to Jean Piaget, the knowledge construction process is strongly influenced by the age level of the individual learner. This is because the age level greatly affects the mindset. The older the age, the more mature and complex the way of thinking. The characteristics of thinking according to the age level of Jean Piaget can be detailed as follows:

- (1). Sensomotor Stage, in the age range of 0 - 2 years. The characteristics of thinking are motor intelligence, the world here and now, no language, no thoughts in the early stages, no idea of objective reality.
- (2). Preoperational Stage, in the age range of 2 - 7 years. The characteristics of thinking are increased language skills, egocentric thinking, symbolic thinking, reasoning dominated by perception, problem solving is more intuitive than logical.
- (3). Concrete Operational Stage, in the age range of 7 - 11 years. The characteristics of thinking are the ability to conserve, logic, classification and relations, understanding of numbers, the development of the principle of inverse in thinking.
- (4). Formal Operational Stage, in the age range of 11 years and over. The characteristics of thinking are the generalization of complete thoughts, proportional thinking, the ability to solve abstract problems and hypotheses, the development of strong idealism, combinational thinking (Piaget in Syah, 2002: 69-75).

According to Vygotsky, one of the most fundamental and key concepts in the constructivist approach to learning is the social interaction of individuals with their environment. Learning is a process that involves two important elements.

First; learning is a biological process as a basic process. Second; psychosocial process as a higher process and its essence is related to the socio-cultural environment, so that the emergence of a person's behavior is due to the intervening of these two elements (Baharuddin and Wahyuni, 2010: 124).

Furthermore, when a person gets a stimulus from his environment, he will use his physical senses to capture or absorb the stimulus, then by using his brain nerves the information that has been received is processed. The involvement of the sensory organs in absorbing the stimulus and the brain nerves in managing the information obtained is a physical-psychological process as this basic element will be further developed when they interact with their socio-cultural environment. Therefore, Vygotsky strongly emphasizes the importance of the role of interaction with the socio-cultural environment.

The constructivist line of thought is in line with UNESCO's four pillars of education, which gradually include:

- (1). Learning to do, where learning is sought to empower learners to be willing and able to enrich the learning experience.
- (2). Learning to know, namely the learning process is designed by intensifying interaction with the environment, both physical, social and cultural environments, so that students are able to build understanding and knowledge of the world around them.
- (3). Learning to be means a learning process where children are expected to build their knowledge and confidence. The knowledge and confidence is gained after the child actively interacts with the surrounding environment.
- (4). Learning to live together, namely learning is more directed at efforts to form a personality to understand and recognize diversity, so as to give birth to positive attitudes and behaviors in responding to differences or diversity (Ismail and Hidayatulloh, 2014: 233-234).

The relevance between the basic assumptions of constructivism put forward by Vygotsky and the concept of the *Catur Marga* teachings can be seen from each division of the teachings which are stages in the process of individuals constructing knowledge. If it is also associated with the four pillars of education proposed by UNESCO above, its relevance in general characteristics can be detailed as follows:

- (1). At the *Bhakti Marga* stage, a learner's behavior is shaped through behavioral activities that are repeatedly fixed as a stimulus. The goal is to form beliefs, obedience, and habits with a series of memorable learning experiences as the basis in forming knowledge construction. Usually, most activities in the early stages are done with *tutoring* techniques. *Tutoring* is basically cognitive training between experts and novices. *Tutoring* can occur between adults and children, or smarter learners and less intelligent learners (Santrock, 2007: 393). In UNESCO's four pillars of education, this stage is a learning to do activity.
- (2). In the *Karma Marga* stage, a learner is still shaped by behavioral activities that are repetitive in nature. The difference is that at this stage a learner begins to form interpretations of a series of activities he does. The stimulus begins to be reduced with scaffolding techniques. Scaffolding is a

technique of changing the level of support throughout the course of a teaching session. The smarter person (teacher or smarter peer) will adjust the amount of guidance to the learner's performance. As competence increases, guidance is reduced (Santrock, 2007: 392). At this stage, the activities are also directed at fostering awareness of not showing off (sincerity, *lascarya*). Therefore, this stage if associated with the four pillars of UNESCO education is a combination of learning to do activities that gradually lead to learning to know activities.

- (3). At the *Jnana Marga* stage, learners are more oriented towards the formation of cognitive knowledge. The learner is directed to be able to interpret a series of learning experiences and has formed conceptual lines of thought. They are also able to interpret multiple realities and think collaboratively. In UNESCO's four pillars of education, this stage is a learning to know activity that gradually leads to learning to be.
- (4). At the *Raja Marga* stage, a learner has been directed to apply their knowledge in realistic situations. The individual learner has also begun to control their emotional turmoil and senses, and prioritize thinking in various perspectives. At this stage, the learners' personality, intelligence and motor skills have been constructed quite well. In UNESCO's four pillars of education, this activity is learning to be and learning to live together.

Based on this explanation, it can be stated that the teachings of *Catur Marga* when drawn in the realm of education, have implemented the concept or pattern of constructivism learning which is also in line with the ideals of UNESCO through a learning construction pattern based on the four pillars of education. Therefore, the concept of *Catur Marga* teachings is very important to be implemented and applied not only in religious learning, but also in various aspects of other fields of knowledge.

As a step to maximize and streamline the implementation of the concept of *Catur Marga* as a constructivism learning pattern, socio-cultural environmental factors and educational factors cannot be ignored, especially in the early phases of the beginning of the basics of knowledge construction. According to Vygotsky (in Baharuddin and Wahyuni, 2010: 124), the learning period begins when the individual is in a development called the proximal zone, which is a level reached by a child when he performs social behavior. Individuals will learn about various concepts best if the concept is within their immediate developmental zone. It can also be interpreted as a learner who does not do something alone, but needs the help of a group or an adult. The importance of this is also emphasized in the Rgveda, X.32.7 as follows: "He who does not know a place asks those who know it; he goes on his way, guided by those who know; this is the benefit of education; he finds the straight path". (Titib, 1996: 249).

In the period of cultivating attitudes and behaviors at the *Bhakti Marga* and *Karma Marga* stages, an educator is emphasized to prioritize affective construction, although in addition it also builds psychomotor skills. In the sense that it prioritizes the formation of behavior and mental skills behaviorally through habituation and reinforcement through the provision of stimulus and response (learning to do and learning to know).

Stimulus means the complex of conditions that surround an organism and

collectively act as a stimulus to evoke a pattern of behavior which comes from the organism (Chaplin, 2002: 487). Meanwhile, a response is an answer or reaction given as a result of a stimulus. In this case, an educator plays a role in creating a series of stimuli that will be responded to with the desired behavior. According to Vygotsky's concept of constructivism learning, the existence of a stimulus is important information that will be absorbed by the sensory organs and give rise to a response in the form of action or behavior. Stimulus processing activities by the sensory organs and the emergence of action or behavior as a response are the basic elements in learning (Baharuddin and Wahyuni, 2010: 124).

In the *Jnana Marga* stage (*learning to know* and *learning to be*), the role of an educator in individual learners is prioritized for construction and exploring cognitive potential, as well as training psychomotor skills. This means that this phase no longer prioritizes behavioral habituation. A learner is encouraged to actively discover and construct their own understanding. In the principles of constructivism, this learning model is known as discovery learning, where learners are encouraged to learn by themselves.

A learner, learning actively builds cognitive construction with concepts and principles, so that an educator encourages learners to have experiences, and connects these experiences to find principles for themselves (Baharuddin and Wahyuni, 2010: 129). Through learning to find the principles and will tend to obtain memorable memories so that the cognitive knowledge possessed will last long (long term memory). In connection with this, Winkel (2004: 73), reminding is the most fundamental cognitive activity where people realize that their knowledge comes from the past or based on impressions obtained in the past. The view of constructivism states that the main principles in cognitive learning are; *first*, knowledge cannot be obtained passively, but is done actively by the cognitive structure of the learner; *second*, the function of cognition is adaptive and helps organizing through real experiences that individual learners have (Wheatley in Yudhawati and Haryanto, 2011: 73).

In the *Raja Marga* stage, an educator directs individual learners to go directly to real situations and conditions (learning to be and learning to live together). In this phase, it is assumed that the individual learner already has skills as a combination of their learning experiences from the stages of *Bhakti Marga*, *Karma Marga*, and *Jnana Marga*. An educator is expected to be able to orient the individual learner to an applicative learning setting, with a combination of the results of affective, cognitive, and psychomotor constructions that have been formed previously. By applying their knowledge in the reality of real life, the complexity of the constructed understanding will be more stable and flexible, because individual learners have been able to adjust between their learning experiences with real situations and conditions in the socio-cultural life of the community.

3. Critical Reflection; New Construction of Education Paradigm in Indonesia

Education has many implications and always follows the rules of a system that has been established through a hierarchical structure above it. The state or those with the power to shape by a downward process, a series of claims that the

process actually represents the desire to erect an "enlightened" edifice.

The ancient primary school according to Gramsci (2000: 177) occupied a separate building in which there were two elements. The *first* refers to the essential materials of natural science. A sense of fascination with nature and all its advances should be prioritized over the other side of reality. The transformation of Western empiricism and scientific values that entered Indonesia was not through unique stages and classifications of discoveries, independent innovations that really always follow the movements of nature. Indonesia in the grand scheme of the world's natural knowledge only gets and must admit itself as the "onion child" of civilization determined by the quality of education. The dominant Western influence seems to foster a pre-confirmation slump and must drop the degree as a human and nation that is truly educated by nature. Furthermore, discoveries in various fields are still imported in various kinds of packaging. The consumerism of knowledge that engulfs Indonesia as a patterned style and primitivization. Eventually it must lead to helplessness and marginalization of intellectual abilities. The *second* is the idea of civil rights and obligations. This means that every individual must choose if they do not want to be trapped in the polarization of education that is politicized in such a way as to become an ideology. The idea of science is meant to engage the learner into the *soceitas rerum of the world of things*, while the idea of science is meant to engage the learner into the *soceitas rerum of the world of things* on civil rights and obligations intends to invite entry into the corridors of the state and its role in civil society.

The symptoms of the decline of purpose, which began with the ambiguity of its conception, can be seen in depth in the ability of educated people to create. Most of the facilities and supporting tools of the Indonesian phenomenon are mirages. The archetype applied refers to adoption rather than adaptation. The scarcity of conjunctures to attract, in order to transfer knowledge does not really synthesize, but in fact it makes the creativity of Indonesia's human resources stagnate.

An educational climate cornered on one ideology can have the logical consequence of monopolizing the knowledge system and consequently closing other channels that should jointly develop an attitude of maturity of thought and creativity. External stimuli that come in as a result of globalization play a major role in the effort to let go of old traditions and create new ones that are the result of strict selection.

The change of educational culture from old to new will not go smoothly and truly succeed if it does not pass through the process of "criticism". The grand edifice of educational ideology is the rational category of understanding the will of education itself. State law is more political than an equitable distribution that determines an equal portion for the life and development of educational institutions. State law has proven to be so subjective in its view of the allotment of education that it can be said to be an "educational tyranny" when in fact the law is also a product of human activity. Politically, of course, the power in the state will be held through election results. The governing group can easily kill one school of education rather than trying to improve the whole.

The terminology of educational "instruction" is a net spreader of flow

monopoly. Efforts to rationalize educational institutions will not be realized in the latest developments if the mainstream of state policy must still be adhered to. Strict curricula may only exist in formal state-owned schools. Meanwhile, private educational institutions will be co-opted by government institutions and colleges have their own way of refreshing the flow, because their educational ideology is completely half free from state instructions. *Priyayi* and their historicity are the pioneering elements, the ultimate holders of the Western educational tradition. *Weberian* formulation of rationalization had to go into decline when the Second World War ended. Indonesia at the time of its founding yearned for an eclectic type of education, semi-modern in tone but with a conservative foundation. Educational radicalism is still too distant in our minds today. Anger, despair and dissatisfaction are the spark in the process of educational enlightenment that already has this basic capital. The initial capital, with the fall of nobility due to the entry of democracy from the Western concept is actually an important moment that should get more analysis. The picture of an immature but grounded education is quite relevant for the formation of a new concept that does not have to be trapped in the strict confines of educational ideology.

Lombard (2000: 167) observes that the hierarchical line of the *priyayi* is very complicated in relation to the process of transforming concepts from the West. Furthermore, good progress was achieved by this class because of the establishment of universities. The dominant appeal to raise prestige eventually succeeded in unmasking that early Indonesian education was conservative and geared towards aristocratic tastes. As Gramsci further revealed the role of establishing the "rules of the game" between education and the state will produce a reciprocal relationship between them so that the position of other communities in education is not the same.

Learning is not just a matter of work. Learning is a process of forming a point of view in assessing and changing reality. The dialogue between the "self" and its environment is reflected in a 17-year-old's introduction to the prison of his educational structure. When he begins to realize that what has been provided by his formal environment is not education in the true sense. The contraction that makes and often afflicts conservative habits, begins with a closed view of the times. A condition with less sensitivity to the changing times. The rise of liberal education began in the period after the tyranny of education began to be questioned. The image put forward by liberalism is to produce a human being with a complexity of specialization who is expected to play an important role in seeing and changing reality. Its orientation is forward-looking, cloaked in the interest of furthering individualistic ideas. If that is the concept of good education, then we have to clash it with social reality. Altruism can permeate every insight of liberalism with limited sincerity and openness. The problem can escalate into a conflict if there is misunderstanding, fatigue and boredom because the power of knowledge is only in the hands of one person or certain exclusive groups.

Indonesia is a representation of a nation that is difficult to adapt or provide compounds from incoming knowledge elements and then formulate a common ground that summarizes many opinions and provides solutions. This

limping continuity of education forces the elements of education to begin to feel a responsibility that is formulated quickly. Indonesia already has a platform to choose from. Conservative or liberalist has its own style and direction that during the establishment of Indonesia has always been included in the circle of bureaucracy, state management that increasingly discards the uniqueness of each educational ideology.

The embodiment of educational ideology has always clashed with the state because the world of education has not been able to stand on the other side which is more relevant to developing itself. Dependence on the state as the largest supplier to support ideas about equal distribution of knowledge with the aim of getting instant results, in the form of graduates and ready-made skilled workers who are deployed in various jobs. The missing link in education refers to the blurring of concepts in addition to the wrong decision to cooperate as part of civil society. The state, with its centralization of authority, has finally succeeded in making the world of education truly a dead item that must be willing to be kicked here and there and shaken by various interests that are not supposed to happen and become its will.

The connecting chain between the world of education and life, reality is located in the conception of the whole. Educational ideology as a claim only sees half of reality according to the teleological capabilities that underlie it. Furthermore, the conceptual dynamics themselves must always change pragmatically to follow the new flow that is always changing as a result of the interaction between the present and the past to be bridged.

Durkheim's view of social change places historicity as one of its two important aspects. *Flashback* can be described as an effort of introspection and reconstruction, collecting fragments and serious learning to avoid missing links in the future.

New Construction of Education Paradigm in Indonesia

A critical paradigm for education in Indonesia; Looking at the Preamble of the 1945 Constitution, it reads "... contribute to the intellectual life of the nation and participate in implementing world order ...". It is clear that there is a noble agreement that should be used as the basis and main benchmark in determining policies related to all matters of education, especially education in Indonesia. The measure of the progress of a nation can be seen from the quality of the nation's education. That is, the more advanced the level of education of a nation, the more advanced the country will be. Why? Because the increasing quality of education will have an impact on improving the quality of human resources as well. Thus, it is not difficult to make a nation intelligent and highly conscious. However, it is not as easy as one might think, due to various internal considerations as policy makers and actors (government bureaucracy) as determinants of policy values for education. Not to mention the problem of the 'content' of education itself which is loaded with the value of interests, where education itself cannot be separated from the ideology and paradigm of what is to be used and achieved in the formation of patterns.

The value of an awareness in thinking and making choices requires special prerequisites in order to enter an area created from the construction of

thoughts as a result of the dialectic of pre-existing thoughts. One thing that needs to be agreed upon here is the condition of the value of awareness that has been shackled by various kinds of 'interests' through education. You can guess the next step, where education, which is in fact a warehouse supplying knowledge and knowledge, is used as a place for 'hegemonic ideology' by limiting all forms of free and critical thinking. The concept of such a formation pattern is very dangerous for a generation that unconsciously forms its thought patterns to fulfill the interests of some groups. The journey of each discourse that is carried out, whether it starts from a conservative educational paradigm with a variety of secretion results, cannot provide any opportunities for individuals to lead to an enlightening thought. In fact, it does not rule out the possibility on the topic of this one paradigm that clearly creates an enlightened mind excessive capital survivalism, by spreading patterns that make it difficult for individuals to act as subjects when receiving knowledge through education. It is as if education represents a form of awareness that is full of virtues and makes human life better in facing the challenges of life. The second paradigm emphasizes the word 'liberal' which generally represents freedom in all forms of thought but remains fixated in the corridors that have been laid out before and does not dare to leave directly the order of consciousness, even tending to preserve it.

A new, dual-purpose solution is to incorporate the value of critique, which is abstinent from routine habits in the classroom climate. This sorting out is not an easy thing to do, given that the *patron-client* culture still functions. Conservatism and liberalism are modal, in the sense that so far their existence has not touched the direction and further conception of the existence of education. Recognizing the ideology of one of them is also a speculative project that encourages new tensions that may be exacerbated by conflicts in the formulation of further education.

C. CONCLUSION

Hinduism has actually had the concept of learning constructivism for a long time, this concept can be found in the teachings of *Catur Marga*. That is a *pasraman* education pattern that adopts the gradual and tiered education patterns applied by the *Maha Rsi* in ancient times, when he wanted to convey the contents of the Vedas (*Sanatana dharma*). The teachings of *Catur Marga* are not only a way to get closer to God Almighty, but also in the perspective of education. The teachings of *Catur Marga* are four stages for gradual and tiered learning, so that it must be carried out sequentially. Through an understanding of the concept of *Catur Marga* teachings as a Hindu constructivism learning pattern, it should be implemented and applied widely, so as to form Hindu people who are intelligent, moral, and have skills in accordance with their fields of study.

The construction of knowledge in the *Catur Marga* learning pattern as Hindu constructivism requires the role of the socio-cultural environment of the community and educational patterns that are able to guide and direct individual learners discover the principles and conceptions on their own. The goal is for learners to be able to apply the knowledge they gain to the wider community, so that the ideals of UNESCO on the four pillars of education can be realized

properly. These ideals are reflected in the concepts of "learning to know", "learning to do", "learning to live together" and "learning to be".

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