

Implementation of the ethical value of self-control in addressing students' sad ripu behaviors

Ni Made Putri Rahayu*, Luh Eka Muras Julianingsih Prayanti, Gede Agus Jaya Negara

Institut Agama Hindu Negeri Mpu Kuturan, Indonesia

Corresponding email: putri.dpib2@gmail.com

Abstract

This study aims to describe the role of the ethical value of self-control and identify the methods and strategies used to implement it in reducing students' Sad Ripu behaviors. This study employed a descriptive qualitative approach involving Hindu religious education teachers and seventh-grade students as participants. Data were collected through observations, interviews, and document analysis. The data were analyzed through data reduction, data presentation, and conclusion drawing. The findings indicate that the ethical value of self-control is instilled through discipline, advice, teacher role modeling, and the integration of ethical values into the learning process. The methods and strategies employed include communication, habituation, reinforcement, and continuous reflection on students' attitudes. These practices support teachers and schools in fostering self-control and encouraging students to behave in accordance with school norms. In conclusion, implementing the ethical value of self-control may contribute to the development of more positive, controlled, and responsible student behavior in everyday school life.

Keywords: *self-control, value implementation, Sad Ripu behavior*

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INTRODUCTION

Education is a fundamental aspect of human life that plays a role in the development of individual knowledge, attitudes, and skills. Law No. 20 of 2003 states that parents have been with children since the beginning of life; early and basic education is obtained through the family environment. The role of parents is very necessary because it is the most important role in instilling primary education in children, such as ethical values, character, and basic academic and non-academic abilities. This family education is the initial foundation before individuals enter formal education in the school environment and in the community and government environment (Aliyah & Salito, 2025, pp.116-117).

National education aims to improve the quality of human resources through an educational process that emphasizes the provision of insight, knowledge, and skills to support the development and advancement of human life from one generation to the next. Education and ethics are two distinct but interconnected terms. A solid understanding of educational ethics is essential before understanding these two topics (Annur et al., 2020, p.1).

Lazarus (in Suastini & Wisarja, 2024, p.160) states that self-control is a person's ability to make decisions and regulate their behavior to achieve various goals and outcomes. In the context of the human condition, individual control has different levels of self-control; some people have high levels of self-control, while others have low levels of self-control.

Indraprasti & Rachmawati (in Raditia, 2021) explain that adolescents tend to be less aware and unable to explain the temporary and lasting consequences of their behavior, so they need a mechanism to cope with this situation to help them control and manage their behavior, namely self-control. Adolescents need to learn to control themselves under adult direction because their emotional condition is unstable, changeable, and very easily influenced by many things. According to Nurihsan (2007, in Raditia, 2021), self-control can be defined as an individual's ability to restrain and direct their behavior

to avoid actions that could harm them, either now or in the future. Good self-control skills can help adolescents achieve success and positive personal development.

Researchers also found a similar phenomenon related to self-control. In Hinduism, one implementation of the ethics of self-control can be seen when someone successfully controls themselves from the negative influence of Sad Ripu. Sad Ripu is a natural thing that all humans have and cannot be eliminated, but needs to be recognized and then controlled to avoid deviant behavior that can be detrimental to themselves. When viewed in the context of education, especially for seventh-grade students at SMP Negeri 3 Singaraja, which is a transitional period for students from children to adolescents who are in the social and emotional development stage, the lack of self-control is reflected in behavior that is easily provoked, breaking rules, not focusing on listening to teachers, not participating in group assignments but wanting to get results. Thus, the ethics of self-control is a concept of religious teachings that can be used as a framework in understanding changes in individual or group behavior and can be used as a basis for instilling ethical values of self-control in students at school.

This phenomenon generally occurs in the school environment, but it can be overcome by continuously practicing it with students. Instilling ethical values and self-control in teaching and learning activities is one way to overcome this problem. Thus, teachers can use methods to stimulate students through 4 learning methods and strategies, which include: (1) training students to behave well wherever they are; (2) emphasizing education through ethical habits; (3) giving advice to students through stories that illustrate good self-control ethics; (4) paying attention to and supervising students wholeheartedly, because these four methods and strategies are the main foundation for a teacher (Abdullah Nashih Ulwan (in Raditia, 2021, p.2). The methods and strategies above can serve as guidelines for implementing and instilling the ethical value of self-control.

Character education is an educational approach that emphasizes not only cognitive mastery of moral values but also guides students to understand, internalize, and apply these values in their daily lives. Thomas Lickona, a renowned figure in the field of character education, explains that character is a tendency within an individual that encourages a person to respond to situations in a positive and moral manner. Lickona emphasizes that character cannot be separated from the understanding, mood, and moral actions that are continuously applied in students' daily lives (Astriya, 2023, p.230).

According to Lickona, character consists of three main interrelated components: moral knowing, moral feeling, and moral action. Moral knowing refers to knowledge of what is good and right; moral feeling includes awareness of feelings and attitudes of respect for those values, while moral action is the application of those values in real, everyday actions. Lickona states that to form good character, moral education must encompass all three components because understanding without moral feeling and action tends to be meaningless. Thus, students are not only required to understand moral values theoretically, but also need to realize the importance of those values and apply them in everyday life (Astriya Indira, 2023, p.232).

The constructivist theory developed by Jean Piaget and Lev Vygotsky explains that the learning process occurs when students actively shape their understanding through experience and interaction with their surrounding social environment. In the constructivist view, knowledge is not simply transferred from educator to learner, but is constructed by learners based on their own experiences, thoughts, and reflections. Baharuddin (2008, in Nerita. Et al., 2023) argues that the constructivist theories in this study complement each other. Piaget emphasized the importance of direct experience in developing an understanding of the ethical value of self-control, while Vygotsky emphasized the importance of teacher guidance and social interaction in deepening this understanding. In implementing the ethical value of self-control, students are not only invited to experience real-life situations related to ethical behavior but also receive guidance that helps them construct an understanding of the importance of self-control.

According to Huda et al. (2020, p. 88), ethics and self-control are crucial components of the human resource development process because they are essential elements that every person must possess. With ethics and self-control, individuals can improve their integrity. Moreover, research from Gresinta (2023, p.18) states that critical thinking and ethics are closely related because both play a vital role in decision-making and problem-solving. Critical thinking is understood as the ability to rationally

analyse and evaluate information to reach sound conclusions, while ethics relates to the principles and values that guide individual behavior. This connection is evident in the role of ethics in helping individuals distinguish between right and wrong actions in everyday life.

Several previous studies only discuss ethical values and self-control in general and have not explicitly discussed the implementation of ethical values of self-control as an effort to reduce Sad Ripu behavior in junior high school students. Thus, researchers can fill the research gap by describing the form of the role of implementing ethical values of self-control, as well as the methods and strategies used as a basis for instilling ethical values of self-control as an effort to reduce Sad Ripu behavior in junior high school students. Therefore, researchers hope that this study can play a good role for teachers to regulate and guide students to have good behavior in the school environment and society.

Based on the description, this study was conducted with the aim of describing the role of implementing ethical values of self-control as an effort to reduce Sad Ripu behavior and identifying the methods and strategies used in implementing ethical values of self-control as an effort to reduce Sad Ripu behavior in students.

METHOD

This study used descriptive qualitative research with a phenomenological approach. This research was conducted at SMP Negeri 3 Singaraja for six months, namely from October to May. The subjects in this study included Hindu Religious Education teachers and seventh-grade students, who were directly involved in the research process, adhered to self-control ethics, and were able to provide information on the focus of the research. This research was carried out in three stages, starting with conducting a preliminary study aimed at identifying problems to understand the situation, location, and research subjects, then the data collection stage using non-participant observation techniques, semi-structured interviews, and documentation studies. Moreover, the data analysis stage used techniques proposed by Miles and Huberman, namely data reduction, data presentation, and conclusion drawing. Based on the explanation above, the researcher also used data validity tests using method triangulation.

FINDINGS AND DISCUSSION

The Role of Self-Control Ethical Values as an Effort to Reduce Sad Ripu Behavior in Students

According to Bertens (in Wiranata, 2020, p.3), ethics has two meanings, namely ethics as practice and ethics as reflection. Ethics as practice relates to the application of moral values and norms in everyday life, whether these values are implemented or ignored even though they should be implemented. In this sense, ethics relates to morality that regulates behavior that should be done, should not be done, and actions that are considered good and right in social life. Ethical values are a form of self-control in social life in society. Humans, as *homo socius*, are understood as social beings who cannot live alone and always need interaction and relationships with others. They can live a good life if they live side by side with others, because their existence gains meaning through social life in a community. It makes no sense for someone to live alone without social and social interaction. Living with others is an important way to shape a better life.

Self-control relates to an individual's ability to make decisions and control their behavior to achieve desired outcomes and goals. Each individual has varying levels of self-control; some are good at it, while others are less so. Those who can take ownership of their own actions can transform situations and become the first individuals to manage and control behavior that produces positive outcomes (Salendra, 2016, p.1-2). Quoted in the *Sarasamuccaya* book, sloka 21 states that:

“*Surûpa tâm âtma mutter ca vistaram, Kulâûnvayam dvya smddisañcayam Naro hi sarvam labhate yathâktam, Sadâûbhenâtmak tenakarmanâ*”.

The translation: "So, those who do good deeds will be born from heaven as beautiful, noble, wealthy, and powerful people, and they will receive the fruits of their good deeds." Kadjeng et al (Kadjeng, 2021, p.21)

Based on the verse quoted above, it can be concluded that Hindus strongly believe in the existence of Ida Hyang Widhi Wasa, or the one and only God, who knows everything and determines the law of

karma. Therefore, Hindus should strive to avoid very bad evil deeds. Hinduism teaches its followers to have noble character from within, not just maintaining a good appearance on the outside. Furthermore, it teaches children about good and bad behavior, as well as right and wrong actions. Humans use their *wiweka*, their ability to distinguish and choose what is good.

Based on the results of observations and interviews conducted by researchers in grades VII A and VII D of SMP Negeri 3 Singaraja, it is apparent that the implementation of ethical values of self-control plays an important role in reducing Sad Ripu behavior in grade VII students. This role is evident through the process of behavioral habituation, moral development, and supervision carried out by teachers in Hindu Religious Education learning activities. The implementation of self-control values is not only directed at creating classroom order, but further aims to build students' moral awareness so they are able to control their emotions, speech, and behavior in social life within the school environment. The results of observations illustrate that Sad Ripu behavior in students does not appear in the form of extreme behavior, but is instead seen in everyday behavior such as talking while the teacher is explaining, teasing friends, being easily offended, having difficulty accepting reprimands, joking excessively, and the desire to dominate in group discussions. This form of behavior reflects the influence of *krodha* in the form of difficulty controlling emotions and *mada* in the form of a tendency to seek attention or feel more dominant than other friends. In grade VII D, this behavior appears more dominant due to the more active class conditions and more complex student social dynamics. Meanwhile, in class VII A, behavior lacking self-control was still found, but students tended to be easier to direct, and the class atmosphere was relatively more conducive.

The findings indicate that Sad Ripu behavior in junior high school doesn't always manifest as serious violations, but rather often manifests through everyday social habits that, if left unchecked, can impact social relationships and classroom learning. Therefore, implementing the ethical value of self-control plays a preventative role in helping students understand the boundaries of good and bad behavior before it escalates into more serious conflict.

Interview results with Hindu Religious Education teachers and homeroom teachers revealed that teachers understand self-control as more than simply a form of compliance with school rules, but rather a process of character building and moral awareness in students. Teachers believe that seventh-grade students are still in the transition phase from childhood to adolescence, so their emotional state is not yet stable, and they still require intensive guidance. In this context, teachers do not use a harsh or punitive approach, but rather emphasize a persuasive approach through advice, disciplinary habits, behavioral reflection, and a personal approach to students. This form of implementation demonstrates that self-control is developed through a humanistic and contextual educational process. The teacher not only explains the concepts of good and bad behavior theoretically but also helps students understand the impact of their behavior through direct social experiences in the school environment. Behavioral reflection, educational reprimands, and teacher role models are crucial in helping students develop awareness and control their speech and emotions when interacting with peers and teachers.

The research findings also indicate changes in student behavior after the consistent implementation of the ethical value of self-control. Some students began to demonstrate the ability to control their emotions, were more careful in their speech, and began to realize the impact of their behavior on others. Although these changes have not yet occurred comprehensively, this condition indicates that character formation is a gradual process that requires continuous habituation and reinforcement. Changes in student behavior, such as students who are starting to apologize, are more responsive to teacher directions, and begin to reduce teasing behavior, indicate that the implementation of the ethical value of self-control is starting to be internalized in students' social behavior. However, this study also found that the implementation of the ethical value of self-control faces several obstacles, particularly the influence of the social environment and social media, which often influence students' behavior outside of school. This condition indicates that the development of self-control cannot be solely the responsibility of the school, but requires support from the family and social environment for the character development process to run consistently.

The findings of this study align with Thomas Lickona's character education theory, which explains that character formation consists of three main components: moral knowing, moral feeling, and moral action. In this study, the implementation of the ethical value of self-control does not stop at providing moral knowledge about good and bad behavior (moral knowing), but also builds students' emotional awareness of the impact of their behavior (moral feeling) through advice, behavioral reflection, and a personal approach taken by the teacher. Furthermore, this process begins to be seen in students' changed actions (moral action) in the form of the ability to control emotions, guard their words, and improve social relationships with friends in the school environment. The results of this study reinforce Thomas Lickona's concept of character education that character formation cannot be done instantly through rules and punishments alone, but rather through habituation, role models, and ongoing social interactions. Furthermore, the research findings show that students are more receptive to guidance when teachers use a humanistic interpersonal approach compared to a harsh and authoritarian approach. This condition shows that the emotional relationship between teachers and students has a significant influence on the process of internalizing moral values in students.

In addition to strengthening Lickona's theory, this study also expands the concept of character education by demonstrating that the implementation of the value of self-control in Hindu teachings, namely self-control from the influence of Sad Ripu, has relevance in the context of formal education at the junior high school level. Sad Ripu is not only understood as a religious concept in Hindu teachings, but can be implemented as a character education approach to help students recognize and control negative behavior in everyday life. Thus, this study shows that local and religious values have an important contribution in the formation of student character in schools. On the other hand, the results of this study also provide criticism of the concept of character education, which has often been oriented towards aspects of formal discipline and compliance with school rules. The research findings show that student self-control is not enough to be formed only through rules or reprimands, but requires a process of emotional guidance, interpersonal communication, and consistent role models from teachers. This is evident in changes in student behavior that are more effective when teachers use a persuasive and reflective approach rather than a purely punitive approach.

Theoretically, this finding is in line with research by Huda et. al. (2020, p.88), which states that self-control and ethics play a crucial role in shaping student behavior through the educational process at school. Schools serve as strategic environments for character formation, particularly in helping students manage emotions and resist negative behavioral impulses. The results of this study reinforce this view, as changes in student behavior occur not only through formal rules, but also through ongoing habituation and reflection in daily interactions.

In addition, this finding can also be understood through the concept of Sad Ripu as explained by Oka (2025), which states that Sad Ripu comprises six negative impulses in humans that influence behavior, such as *krodha* (anger), *lobha* (greed), and *mada* (arrogance). These six aspects can be neutralized through the *metatah* ceremony in the Hindu tradition, but the six aspects of Sad Ripu cannot be neutralized through ceremonies alone; they are strengthened by coaching in the educational environment. In the context of this research, the behavior of students who are less able to control their speech and emotions can be associated with the manifestation of Sad Ripu that has not been optimally controlled. However, through the implementation of the ethical value of self-control, these negative impulses can begin to be minimized through the process of habituation and self-awareness of students.

Thus, the implementation of ethical values related to self-control plays an important role in reducing Sad Ripu behaviors among seventh-grade students at SMP Negeri 3 Singaraja. This role is evident through the moral development process that helps students control their emotions, guard their speech, respect others, and build awareness of the impact of behavior on social life within the school environment. The implementation of self-control values not only serves to create order in learning but also becomes part of the gradual process of character formation in students through habituation, role modelling, and ongoing social interaction.

Methods and strategies for implementing ethical values of self-control in an effort to reduce students' Sad Ripu behavior

Based on the results of observations during twelve meetings in classes VII A and VII D, it is clear that the implementation of ethical values of self-control at SMP Negeri 3 Singaraja is carried out through habituation, role models, behavioral reflection, and interpersonal approaches applied in daily learning activities and school culture. This implementation is reflected in activities such as “Pagi Ceria” (Cheerful Morning), the 5S culture (smiling, greeting, acknowledging others, politeness, and courtesy), school ceremonies, and interactions between teachers and students within the school environment. In the learning process, teachers also actively link the material to students' actual behavior through advice, educational reprimands, and reflection on behavior that appears during the learning process.

Observation results show differences in dynamics between classes VII A and VII D. Class VII A tends to be more conducive, so students are more receptive to teacher direction and guidance. Conversely, class VII D shows a more active social dynamic, so teachers need to use a more intensive approach, especially through interpersonal communication and a personal approach to students who have difficulty controlling emotions and behavior. Nevertheless, in both classes, there are beginning to be visible developments in student behavior, such as increased awareness of guarding speech, reduced teasing behavior, and an increased ability to accept reprimands from teachers.

These observational findings were reinforced by interview results, which indicated that implementing the ethical value of self-control is not solely the responsibility of Hindu Religious Education teachers, but involves all school components in an integrated manner. The Hindu Religious Education teacher explained that behavioral development is carried out through discussion, reflection, providing concrete examples, and moral stories connected to students' daily life experiences. The teacher considered a communicative and persuasive approach more effective than direct prohibitions because junior high school students tend to be more receptive to guidance accompanied by explanations and emotional approaches. In addition to religious education teachers, homeroom teachers also play an important role in implementing the value of self-control. The homeroom teacher for class VII A emphasized personal control strategies and emotional closeness so that students feel comfortable discussing the problems they are experiencing. Meanwhile, the homeroom teacher for class VII D emphasized an empathetic approach through direct reprimands, providing advice, and encouraging students to understand the impact of their behavior on others. This approach indicates that self-control development is carried out not only through supervision but also through building moral awareness and positive interpersonal relationships between teachers and students.

The school's role is also evident through the involvement of the vice-chancellor of student affairs, the guidance counselor, and the principal in the student character development process. The vice-chancellor explained that development is carried out in stages through collaboration between homeroom teachers, guidance counselors, and student affairs officials, so that student behavior is not handled individually, but through a continuous development system. The guidance counselor also emphasized the importance of counseling and emotional support approaches for students who experience difficulties in self-control due to family and social factors. Meanwhile, the principal emphasized that character development is the school's top priority. This is realized through the implementation of a culture of discipline, the five S culture, and the habituation of the "four magic words": excuse me, please, thank you, and sorry as part of the development of students' social ethics. The principal also emphasized the importance of collaboration with parents through a shared commitment to supporting student behavior development at school and in the family environment.

Interviews with students indicate that the coaching provided by teachers and the school is beginning to impact their behavioral awareness. Several students reported being more careful in their speech, learning to control their emotions, and showing greater respect for their peers and teachers in their daily school life. This demonstrates that the implementation of self-control values is gradually shaping students' moral awareness through a process of habituation and ongoing social interaction.

However, implementing the ethical value of self-control still faces several obstacles, particularly related to a lack of support from some parents, the influence of their social environment, and social media, which influences students' behavior patterns. Furthermore, the emotional state of students still in the transition to adolescence also poses a challenge in the process of developing self-control.

Based on the overall findings, the implementation of the ethical value of self-control at SMP Negeri 3 Singaraja shows that character education does not function solely as a transfer of moral knowledge, but rather as a process of internalizing values built through social experiences, interactions, and ongoing habituation. Thus, self-control in students is not formed instantly, but through a process of behavioral adaptation in various social situations within the school environment.

Substantively, the strategies implemented by the school demonstrate that self-control is developed through gradual social conditioning and internal control. Values such as minding one's words, controlling emotions, respecting others, and social responsibility are not simply introduced as rules but are embedded in students' daily lives. This confirms that character education is effective when moral values extend beyond the cognitive level and into the realm of social practice.

The differences in dynamics between classes VII A and VII D indicate that the internalization of self-control values is strongly influenced by the social conditions of the classroom and the students' emotional readiness. In more conducive classes, internalization of values tends to be more stable, while in classes with higher social dynamics, the process of developing self-control requires more intensive and repeated interventions. This indicates that character education is contextual and cannot be standardized but must be adaptive to the characteristics of the students.

When analyzed using Jean Piaget's constructivist theory, research findings indicate that students' self-control development occurs through a process of constructing knowledge based on real-life experiences within the social environment of the school. Piaget explained that students' moral development is formed through a process of assimilation and accommodation to new experiences they encounter. In this study, students began to understand that behaviors such as teasing friends, speaking rudely, getting angry easily, and having difficulty controlling their emotions can have a negative impact on social relationships and the classroom learning atmosphere. This understanding does not arise solely because of school rules, but develops through direct experience when students receive reprimands, reflect on their behavior, observe friends' reactions, and experience the social consequences of their own behavior. Thus, students gradually build moral understanding based on concrete experiences experienced in everyday interactions.

Furthermore, Lev Vygotsky's social constructivism theory is also strongly evident in the implementation of ethical self-control values in schools. Vygotsky emphasized that the development of students' knowledge and behavior occurs through social interactions with their surroundings. In this study, teachers served not only as transmitters of material but also as facilitators, guiding students through advice, personal approaches, behavioral reflection, group discussions, and social conditioning within the school environment. Interactions between teachers and students, as well as between students, create a social space that helps students learn to understand good and bad behavior.

The concept of the Zone of Proximal Development (ZPD) in Vygotsky's theory is also evident in the student development process. Some seventh-grade students could not initially control their emotions, watch their words, or resolve conflicts independently. However, through teacher guidance, educational reprimands, direction, and consistent practice, students began to demonstrate better behavior. In this context, teachers helped students achieve self-control skills they had previously been unable to achieve independently. This process demonstrates that students' moral development occurs when they receive social support and guidance tailored to their developmental needs.

Furthermore, the concept of scaffolding is also evident in the development strategies implemented by teachers and schools. Teachers provide gradual assistance through concrete examples, advice, behavioral reflection, personal approaches, and social supervision in daily activities. This assistance serves as a temporary buffer so that students can understand and practice self-control behavior in social life. As students begin to better control their behavior, apologize, respect their peers, and accept reprimands, teacher assistance gradually decreases as students begin to develop their own moral awareness. Thus, the implementation of the ethical value of self-control in this study demonstrates that character formation occurs through an interactive, gradual, and contextual social process, in accordance with Vygotsky's theory of social constructivism.

The results of this study also align with previous research conducted by Gresinta et al. (2023, p. 18), which stated that the integration of ethical values into the learning process plays a crucial role in shaping students' attitudes and behavior. Ethical values are not only conveyed as knowledge but are internalized through learning experiences that encourage students to think, behave, and act wisely. This is evident in this study, where strategies such as reflection, discussion, and habituation can help students understand the consequences of their behavior in social life.

In addition, this finding is supported by Budayasa and Dharmawan (2023, p.520), which emphasizes that the formation of ethics can be achieved through habituation, teacher role models, and a consistent school culture. This is also evident in this study, where the five S culture, the four magic words, and teacher role models are the primary means of instilling the value of self-control in students. Meanwhile, the concept of *Ātmavidyā* proposed by Adnyana (2023, p.199) reinforces that self-control also requires internal awareness and continuous practice to build students' self-discipline in dealing with external environmental influences.

However, this study also expands on previous research by demonstrating that implementing self-control values in junior high school students currently faces new challenges in the form of the influence of social media, social environments, and family circumstances that influence students' emotional development. These findings indicate that character formation in the digital era is no longer solely influenced by the school and family environment, but also by the virtual environment that influences students' mindsets and behaviors. Therefore, the implementation of character education requires a more adaptive approach to the social development of today's students.

In addition to strengthening previous research, this study critiques approaches to character education that overemphasize punishment and formal discipline without fostering students' moral awareness. The findings indicate that students are more receptive to guidance when teachers use a humanistic, persuasive, communicative, and interpersonal-based approach than when teachers use an authoritarian approach. This demonstrates that self-control is not developed solely through external control, but through a process of internalizing values that helps students understand the moral reasons behind behavior.

Based on the overall research findings, it can be concluded that the methods and strategies for implementing the ethical value of self-control at SMP Negeri 3 Singaraja are carried out through habituation, role modeling, behavioral reflection, interpersonal approaches, moral reinforcement, and school culture that are applied continuously in the daily lives of students. This implementation shows that the formation of self-control is a social, contextual, and gradual character education process, where students learn to understand, realize, and control their behavior through experiences and interactions in the school environment. Although there are still obstacles such as the influence of social media, social environments, and lack of family support, the implementation of the ethical value of self-control has shown an influence on the development of moral awareness and changes in student behavior in social life in the school environment.

CONCLUSION

The implementation of the ethical value of self-control in SMP Negeri 3 Singaraja has an important role in reducing Sad Ripu behavior in seventh-grade students. This role is seen through changes in student behavior, as students are starting to be able to control their emotions, watch their words, respect their friends, and are better able to accept teachers' directions and reprimands. These findings indicate that Sad Ripu behavior in students does not always appear in the form of serious violations, but is seen through daily social habits such as teasing friends, being easily offended, talking during learning, and difficulty controlling emotions. Thus, the implementation of self-control values functions as a preventive effort as well as building students' moral awareness in social life in the school environment.

The methods and strategies for implementing the ethical value of self-control are carried out through habituation, role modeling, behavioral reflection, interpersonal approaches, strengthening school culture, and collaboration between school components. Teachers not only provide theoretical

moral understanding but also foster students through social experiences, persuasive communication, and ongoing emotional support. These strategies indicate that the formation of self-control is more effective through a humanistic and contextual approach than an approach that only emphasizes punishment and formal discipline. Theoretically, this study strengthens the character education theory of Thomas Lickona and the constructivism theory of Jean Piaget and Lev Vygotsky, which emphasizes that students' moral development is formed through experience and social interaction. The coaching process carried out by teachers through gradual guidance, reflection, and habituation shows the application of the Zone of Proximal Development (ZPD) concept and scaffolding in helping students develop self-control gradually.

However, the implementation of the ethical value of self-control still faces obstacles in the form of the influence of social media, the social environment, and the lack of support from some families in the student development process. These conditions indicate that character formation requires synergy between schools, families, and the social environment for the process of internalizing values to occur consistently. Based on these findings, schools are advised to strengthen character education based on habits and ongoing emotional support and increase collaboration with parents in fostering student behavior. Future research is expected to examine the influence of the digital environment on the development of student self-control and develop research at different educational levels and research approaches.

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