

The Suboptimal Process of Teaching and Learning Hinduism in Java

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Abstract

Education plays a crucial role in achieving a dignified nation's civilization since the better the quality of a nation's education, the more aligned it is with the improvement of the nation's overall quality. In several areas, particularly outside of Bali, there is currently a phenomenon where Hindu students claim to study subjects related to other religions and even receive grades for those subjects, which are then included in their report cards as religious scores. On the other hand, there are religious institutions that are prepared to provide education for students who do not receive Hinduism education in their schools, even with the necessary facilities and amenities. However, Hindu students outside Bali still face challenges, such as a lack of Hinduism teacher and other factors, hindering their ability to study Hinduism education. Therefore, there is a need for the revitalization of Hinduism education.

Keywords: Education; Hinduism; Java; Revitalization

Introduction

Education plays a crucial role in achieving a dignified nation's civilization since the better the quality of a nation's education, the more aligned it is with the improvement of the nation's overall quality. As an essential foundation for a country's progress, education serves as a strong driving force to nurture and develop human resources, leading to the creation of a more capable generation to face new challenges and changes in the era of globalization. Additionally, education is also a human need to enhance and explore one's potential, encompassing various aspects such as cognitive, psychomotor, and affective aspects (Pohan, 2017). Therefore, it requires a high level of awareness and strong willingness from individuals to develop their abilities through education.

According to Indonesian Law No. 20 of 2003 on the National Education System, education is defined as a conscious and planned effort to create a learning environment where learners actively develop their potential to possess *spiritual* and religious strength, self-control, personality, intelligence, noble character, and the necessary skills for themselves, society, nation, and state. Based on this regulation, optimal support from various education stakeholders is necessary to facilitate learners' learning activities and achieve educational goals effectively and efficiently. In the learning process, there is a series of communication activities between learners and teachers, which can be considered effective when the material delivered by the teacher is absorbed into the learners' cognitive structure. Learners should not only have a superficial understanding of the material limited to memorization but also be able to comprehend it meaningfully. One of the steps that can be taken to pass on noble values to future generations is through education, both formal and non-formal. The Government Regulation No. 55 of 2007 on Religious Education explains that religious education is the education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their religious teachings, implemented at least through subjects or lectures in all educational levels and types. Through Hinduism education, it is hoped that students will be able to understand and comprehend the essence of Hinduism teachings and apply them to develop a positive character (Pratiwi, 2018).

Currently, the teaching and learning process of Hinduism education is still suboptimal, both in terms of learning facilities, teachers, and the curriculum, despite the significant number of Hindu students in primary and secondary education. This is evident from inadequate learning resources, such as a lack of Hinduism books in libraries, minimal and inadequate learning media, and a lack of dedicated learning spaces.

In addition to the availability of educational facilities and the quality of Hindu teacher, students also face their own challenges, especially related to their interest and motivation to learn. Some students are solely focused on achieving educational competency standards, without considering the proper learning process or simply aiming for grades rather than seeking effective education. They may view religious subjects as less prioritized since they are not part of the subjects tested for graduation, leading to low motivation among students regarding Hinduism education.

Currently, there are issues related to the quantity and quality of Hinduism teachers. Based on data from the Ministry of Religious Affairs of the Republic of Indonesia's Hinduism Affairs Bureau, the number of students in primary to secondary education levels is 2,364, while the registered Hinduism teachers are only 410. In higher education, the number of registered Hindu students is 9,995, but there are only 756 Hinduism lecturers. These figures indicate a significant imbalance between the availability of Hindu teacher and Hinduism students in Indonesia. Although there are a considerable number of Hinduism education graduates from various universities in Indonesia each year, the number of graduates does not correspond to the available job opportunities aligned with their field of study. Additionally, not every year sees new teacher appointments or civil servant admissions (Indonesia it is called CPNS).

Furthermore, in terms of teacher quality, there are still some who are considered less competent. In several areas, there are no professional Hinduism teachers or those who hold permanent civil servant positions. Many educational institutions rely on contract or honorary teachers. As a result, Hinduism teachers often face salary issues since the salaries of contract or honorary teachers come from School Operational Assistance funds (BOS), local budget (APBD), or regional contract funds. The systematic implementation of Hinduism education through formal education curricula is also lacking, as the limited number of hours allocated for Hinduism education poses a challenge for Hindus in Java (Arisetia, 2017). Additionally, the effort to gather students from various schools at the same time often results in only one or two teachers available. This situation makes it difficult for Hinduism teachers, especially outside Bali, to implement the designated curriculum or teaching methods due to the need to teach students of different levels simultaneously.

Then, what has been happening from the past until now in several regions in Indonesia, especially outside Bali, is that there are some Hindu students who claim to follow lessons in other religions and even obtain grades that are then included in their report cards as religious subject grades. On the other hand, there are religious institutions that are ready to provide education for students who do not receive Hinduism education in their schools, even with limited resources and facilities, usually conducted in Hindu temples (*pura*). Additionally, the supporting and hindering factors in the implementation of Hinduism education have not been well-documented and remain as mere discourse in society (Arisetia, 2017). Based on the issues previously discussed, the idea arose to address this matter in an article entitled the suboptimal process of teaching and learning Hinduism education in java. The author's purpose in addressing this issue is to remind that there is a lack of Hinduism education outside of Bali for Hindu students, and to seek solutions or perspectives for our friends outside Bali who practice Hinduism to still be able to receive Hinduism education.

Method

Research methods in education can be defined as scientific approaches to obtaining valid data with the aim of discovering, developing, and proving specific knowledge that can be used to understand, explain, solve, and anticipate problems that may exist in the education. The method used in this research is qualitative descriptive method. Qualitative research is a research procedure that produces descriptive data in the form of words, notes related to meanings, values, and understanding. The data collection techniques used include observation, interviews, and document analysis. Qualitative research is aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals or groups in an inductive manner.

Results and Discussion

According to Nurkancana (Tanu, 2008), it is stated that Hinduism education was initially conveyed orally by a *Rsi* (sage) and has been passed down through generations, indicating that writing has been known to humans since ancient times. Therefore, the teaching method of Hinduism education that was developed since then is the *Upanishad* learning model, which involves sitting close to the feet of the guru, being obedient, and following the instructions and teachings provided by a guru.

Hinduism education found in Hinduism texts, such as the *Silakrama*, is often referred to as *aguron aguron*. According to Punyatmadja (1992), it is stated that *aguron-guron* is a period of seeking *spiritual* knowledge within the *spiritual* life system of Hindu community known as *Catur Asrama*. *Catur Asrama* consists of two words, *Catur* meaning four and *Asrama* meaning stages or levels. Thus, *Catur Asrama* itself means four stages or levels of life that must be undergone to achieve moksha (liberation) (Subrata, 2019). In *aguron-guron* or *asewake guru*, Hindu followers go through a period of seeking *spiritual* knowledge and nurturing a high *spiritual* personality.

In *Catur Asrama*, which is based on *spiritual* guidance, there are *Brahmacari*, *Grahashta*, *Wanaprasta*, and *Bhiksuka*. During the *brahmacari* period, the emphasis is on deepening and strengthening one's *dharma* (duty/righteousness), as *dharma* serves as a guiding principle for every individual to perform virtuous deeds. After completing the *brahmacari* period, an individual progresses to the *grehasta* stage, which involves forming a happy household, and then continues to the *wanaprasta* stage, where one reduces worldly activities and returns to *spiritual* pursuits.

Regarding Hinduism education, it is also discussed in the book *Himpunan Keputusan Seminar Kesatuan Tafsir Terhadap Aspek-Aspek Agama Hindu XV* (Collection of Seminar Decisions on the Unity of Interpretation of Hinduism Aspects XV), which is the result of decisions made by the high council of Hindu religion governing and nurturing Hinduism life (Armini, 2017).

Therefore, in this context, Hinduism education needs to be implemented effectively and continuously, with the expectation of creating harmony within individuals, among fellow believers, and between different religious communities as a collective effort of society to achieve peace. The importance of Hinduism education is explained in the sacred Vedic scriptures, as mentioned in Titib (1996):

Aksetravit ksetravidam hyaprat sa paiti ksetravidānuśistah etad van bhadram anuśāsanasyo ta sruti vindatyas ṅjasinām (Rgveda, X. 32. 7)

Translation:

A person who is unfamiliar with a place asks someone who knows it. They continue their journey, guided by the knowledgeable person. This is the benefit of education. It helps them find the right path.

1. Hinduism Education According to the Indonesian Law

National education according to Indonesian Law Number 20 of 2003 concerning the National Education System, Article 3, serves to develop the abilities and shape the character and civilization of the nation with the aim of developing the potential of learners to become individuals who are faithful and devoted to the One Supreme God, have noble character, creative, healthy, independent, knowledgeable, competent, and become democratic and responsible citizens as an effort to enhance the intelligence of the nation's life. According to Indonesian Law Number 20 of 2003, Article 4, Paragraph 1, education is carried out democratically and fairly, as well as non-discriminatory, upholding human rights, religious values, cultural values, and national diversity.

According to Indonesian Law Number 20 of 2003, Article 12, Paragraph 1, learners in each educational unit have the right to:

- a. Receive religious education in accordance with their religion, taught by teachers of the same religion;
- b. Receive educational services in accordance with their talents, interests, and abilities;
- c. Receive scholarships for those who achieve excellence and whose parents cannot afford to finance their education;
- d. Receive educational expenses for those who achieve excellence and whose parents cannot afford to finance their education.

According to Article 30, Paragraph 1, religious education is organized by the government and/or community groups of religious adherents in accordance with the Indonesian Laws and regulations. Paragraph 2, religious education functions to prepare learners to become members of society who understand and practice the values of their religious teachings and/or become experts in religious studies. Paragraph 3, religious education can be conducted through formal, non-formal, and informal education pathways.

Furthermore, according to Article 35, Paragraph 1, national education standards consist of content standards, process standards, graduation competency standards, education personnel standards, facilities and infrastructure standards, management standards, financing standards, and assessment standards that must be improved systematically and periodically. According to Article 40, Paragraph 2, educators and education personnel have the obligation to:

- a. Create a meaningful, enjoyable, creative, dynamic, and dialogical educational atmosphere;
- b. Have a professional commitment to improve the quality of education, and;
- c. Set an example and maintain the good reputation of the profession and the position in accordance with the trust given to them.

According to Article 42, Paragraph 1, educators must have the minimum qualifications and certification according to the level of teaching authority, be physically and mentally healthy, and be able to achieve the goals of national education.

Article 45, Paragraph 1 states that every formal and informal educational institution shall provide facilities and infrastructure that meet the educational needs in accordance with the growth and development of the physical, intellectual, social, emotional, and *spiritual* potential of the learners. According to Article 46, Paragraph 1, education funding is a joint responsibility of the Government, Regional Government, and the Community. Considering the above functions and goals of religious education, it is explained that religious education, including Hinduism education, is essential in the process of shaping one's character. Religious education, including Hinduism education, contains ethical teachings that can guide learners to have good character in their lives.

However, the previous explanation was only theoretical, while in reality, there is a phenomenon where many current learning processes lack integration between education

and human values. Therefore, the implementation of religious education becomes a mere formality, focused solely on sharpening intelligence quotient (IQ). This does not mean that enhancing intelligence quotient (IQ) is not important as long as the implications do not deviate from the goals. Ideally, when learning is able to create a balance between intellectual intelligence (IQ), emotional quotient (EQ), physical or bodily quotient (PQ), and *spiritual* quotient (SQ). A learning process that only emphasizes the enhancement of intelligence quotient (IQ) can lead to a *spiritual* drought within a person (Kartika, 2018).

This drought phenomenon causes individuals to drift further away from their true human character, resulting in individuals who are intellectually intelligent but *spiritual* and emotionally dry. In the field of education, *spiritual* dryness has a negative impact on the formation of learners' character. This means that many children are intelligent, but few have good character. A person's intelligence in non-*spiritual* knowledge (material) is useless without the presence of good character within a person.

From the above discussion, it can be concluded that Hinduism education is highly important and is expected to enhance the *Sradha* (faith) and *Bhakti* (devotion) of learners towards *Ida Sang Hyang Widhi* (Supreme God). This also shows that the purpose of education aligns with the purpose of religion itself. *Moksartham Jagaddhita Ya Ca Iti Dharma*, general knowledge (guna widya) is necessary to be learned in order to attain happiness in the world, while religious or *spiritual* knowledge (brahma widya) is useful for *spiritual* liberation. When related to Hinduism education, the Three Frameworks of Hinduism known as *Tri Kerangka Agama Hindu* (*tattwa*, *susila* dan *upacara*) can be considered as the realm of *Hindu* education in Bali.

The word *tattwa* means truth or it can be interpreted as the ultimate truth. In the Upadesa scripture, *tattwa* is equated with 20 philosophical concepts. The aspect of *susila* (morality) is a formative aspect of religious attitudes that implies good and noble attitudes and behaviors, with the expectation of fostering wisdom, *wiweka jnana*. In Hinduism, the teachings morality (*Susila*) do not only regulate behavior but also thoughts and words, all of which are encompassed in the concept of *Tri Kaya Parisuddha*, meaning the purification of three behaviors by Hindu believers. The interconnectedness between *tattwa*, *susila*, and *upacara* (rituals) in Hinduism teachings in Bali makes it difficult to discuss one without including the others.

Based on the above explanation of Hinduism education that has been elaborated, the focus of this research is that Hinduism education is a conscious guidance by educators towards the physical and *spiritual* development of learners, by applying Hinduism education towards the formation of a virtuous character in children, which is of course deeply rooted in the religion itself. In the teachings of Hinduism, followers are always taught to do good deeds, refrain from reprehensible or evil actions, and avoid actions that contradict religious norms, social norms, and legal norms, in order to achieve a peaceful and harmonious life.

2. Identification of Problems in Hinduism Education

Until now, various problems have been found in the process of Hinduism education throughout Indonesia. These problems originate not only from the field or schools but also extend to the level of curriculum and teaching materials to be delivered to the learners. According to Armini (2017), the identification of problems in Hinduism education includes the following:

- a. Hinduism education is prioritized less and considered less important, resulting in it being marginalized compared to other subjects (related to the need for *prestige* or recognition of the existence of Hinduism education institutions).
- b. Hinduism education materials for students are perceived as boring and uninteresting.

- c. Learners quickly feel bored and saturated when attending Hinduism education classes (related to the need for enjoyable and comfortable learning environments for children).
- d. The situation in Hinduism teaching and learning processes is often passive.
- e. Assessment or evaluation in Hinduism education is considered unclear.
- f. The cognitive-affective-psychomotor outputs of Hinduism education are still insufficient (low).
- g. The outcomes of Hinduism education are less competitive in the world.
- h. Hinduism education is unable to bring about significant changes in children.
- i. Some Hindu learners outside of Bali who attend non-Hindu educational class still experience unfairness when it comes to religious education, as they have to follow predetermined religious classes.
- j. The base of Hinduism education held by Hindu communities is currently minimal, unlike other religions such as Muslim, which have numerous Muslim religious education bases spread across Indonesia, from kindergarten to university.
- k. Insufficient funding allocation for the implementation and development of Hinduism education.

a. Problems in Hinduism Education at the Site

Based on various analyses and observations from research results, there are several factors that contribute to why religious education, especially Hinduism education, has not developed significantly and evenly. Among them are national education policies and implementation using an input-output analysis approach that is not consistently applied. The centralized nature of national education leads to educational implementation heavily dependent on lengthy decisions that may not always align with the school's conditions. The last factor is the involvement of the community, particularly parents of students, which has primarily been supportive in terms of funding rather than the educational process. However, an educational institution can succeed in its activities if it can integrate with the community (matching the values between the educational institution and the society).

Made Sudarta, the Chairman of the *Suka Duka Hindu Dharma* (SDHD) DKI Jakarta, stated that currently, there are approximately 70 Hinduism teachers in all of DKI Jakarta. This number is disproportionate to the number of Hindu students scattered throughout Jakarta. To address this issue, *pasraman* schools or Hindu-based schools have been established in each region of Jakarta. Additionally, to overcome the shortage of Hinduism teachers, teaching from several classes has been combined. For example, combining grades one to four of elementary school and combining grades five and six. So, Hindu students receive Hinduism education three times a month. Every Sunday on the second, third, and fourth weeks, while the first week follows the government's curriculum program.

Furthermore, Hinduism teachers have faced challenges with the implementation of Curriculum 13 and KTSP (School-Based Curriculum), as well as issues with revised Curriculum 13 books or the National Curriculum. In terms of the success of the Hinduism education learning process, Hinduism teachers are also required to master effective and comprehensive teaching methods, supported by adequate teaching resources and facilities.

I Kadek Andre Nuaba, the Chairperson of the Presidium of PP KMHDI, stated that currently, there is a severe shortage of Hinduism educators in Indonesia, especially outside of Bali. This issue is not limited to elementary to high school levels but also extends to higher education. The suggested middle ground by schools or campuses as formal educational institutions, in his opinion, is not sufficiently effective and tends to be neglectful. For example, students are directed to libraries that may not have religious book

facilities or are required to find their own teachers from *pasraman* schools. They may even have to reluctantly attend classes on other religions.

Currently, in Indonesia, the problem of a shortage of Hinduism educators can be considered extremely chronic and affects the quality of Hinduism education. This situation arises due to the imbalance between the number of new students and newly appointed teachers, with more teachers entering retirement. Every year, Hindu higher education institutions graduate hundreds of competent *alumni* in Hinduism education who are deemed ready to become Hinduism teachers.

Apart from the lack of appointments by the Ministry of National Education, the shortage also occurs because the government has limited budget allocations. In a year, only 5-7 additional teachers are appointed, which is not proportional to the increasing number of students each year spread across various regions in Indonesia. In addition to external factors, there are also obstacles from internal factors within the students. In this case, it refers to the low motivation and interest in learning Hinduism studies among students. This can be observed through the high absenteeism rate during Hinduism classes or the lack of willingness to deepen the taught materials. Besides being due to the students themselves not prioritizing religious studies, it could also be because most Hinduism schools are held on Sundays, which is a day off, requiring additional encouragement for students to attend Hinduism classes.

b. The Hinduism Education Curriculum Problems of Teachers and Teaching Concepts

The teaching and learning process is currently heavily influenced by the rapid development of technology and information. Additionally, the impact of online schooling during the pandemic has had an extraordinary effect on students, teachers, and parents, as everyone had to adapt and have access to internet-related facilities, especially smartphones. As a result, even with the resumption of offline learning, the teaching and learning process still relies on online communication between teachers and students. This situation has also made students quickly grasp technology, which can have a positive impact but requires teachers to provide diverse and engaging materials to accommodate various learning mediums for students.

According to some Hinduism education teachers, post-online learning is considered more flexible, as many students are already familiar with and understand the use of current technology. The current situation has made students not solely dependent on teachers for explanations because they can easily access various learning materials from the internet. This provides them with more opportunities for discussion and experimentation with different teaching models, such as demonstrations using teaching aids, power point presentations, or cooperative lectures using methods like Numbered Head Together (NHT).

Regarding the uneven implementation of the curriculum that teachers must follow according to government regulations, there are still various challenges in its execution due to limitations in teachers' experience and mastery of the curriculum. Competence related to knowledge and skills in understanding the curriculum is also highly variable among Hinduism teachers in schools and other educational institutions. This situation is greatly influenced by frequent changes in the curriculum whenever there are new government regulations, without sufficient socialization, training, or provision of clear and detailed learning materials as references.

Furthermore, teachers face another challenge in dealing with the changing of student's generation nowadays. The current generation of students is diverse, requiring teachers to be more flexible and adaptable. It is undeniable that teachers are always expected to handle various situations that may arise in the classroom. Hinduism education,

which is expected to shape the character of students from elementary to university level, should be conducted continuously. This requires a teaching system and educators who are willing and capable of making Hinduism education lessons interesting, innovative, and creative, in line with the curriculum established by the government, taking into account the current educational environment greatly influenced by the effects of globalization. This ensures the transmission of noble values of Hinduism to the next generation of students.

3. Supporting Factors and Obstacles in Hinduism Education

In implementing Hinduism education for students, it is essential to consider the collaboration between parents, teachers, the community, and known Hinduism figures. The implementation of Hinduism education should start from the closest environment, namely the family, before children are introduced to it in theory and practice through formal and informal education, from primary to higher levels.

In Hinduism education, there are various factors that influence the smoothness, effectiveness, and efficiency of the learning process. In relation to this, there are factors that support or hinder its implementation. These factors need to be taken into account to ensure the successful implementation of Hinduism education. By considering these factors, evaluation and improvement can be made to address deficiencies and enhance the teaching and learning process of Hinduism education.

a. Supporting Factors in the Teaching and Learning Process of Hinduism Education

As human beings, we are born with inherent values, often compared to a blank sheet of paper, but throughout our lives, we experience various events that shape our character. Whether these experiences and the influence of our environment have a positive or negative impact on us depends on the individual. Therefore, it is impossible for someone to develop a good character without undergoing an educational process in their life.

That is why education within the family is a crucial aspect of life. Whether a person becomes the individual they should be or not depends on their upbringing and guidance, both physically and *spiritual*. Without religious education and social education, a person cannot fulfill their true human nature or their complete potential.

Based on the previous explanation, it can be concluded that the primary factors that support the education of students are the role of parents and the environment in which they live. The supporting factors in implementing Hinduism education are as follows:

1) Family Education Level Factor

The educational level of parents influences how they advocate for and provide educational facilities, especially formal education and religious education, to their children or students. There is an assessment regarding this matter, stating that children who grow up in well-educated families receive special attention in the field of education compared to those from less educated families. Early childhood education begins in the family environment, so parents play a significant role in shaping their children's character according to the values they want to instill and in ensuring the success of early education for their children.

2) Parental Support and Effort

In Hinduism education, especially in Java, where the Hindu population is still a minority, the support and effort of parents to fight for their children's right to receive education in accordance with their religion is crucial. In this regard, parents must actively participate in providing supporting learning materials, such as books, seeking information about religious activities, and finding solutions if the school does not provide Hinduism teachers or facilities. If parents merely accept what the school provides, it is the students who suffer and have to study other religious teachings to receive good grades.

3) Family Economic Condition Factor

Undeniably, the cost of education is increasing nowadays, which concerns various parties, especially parents. Nowadays, parents have to consider their children's educational journey from preschool to higher education from the moment they are born. This is because the parents' productive age decreases as their children grow older, while the need for education and its facilities continues to expand and develop. Providing the best education, both formal and non-formal, for their children becomes the parents' responsibility.

Families with a middle to upper-middle economic level, or those considered well-off, prioritize education and provide the best supporting facilities for their children to ensure a smooth path to their future. As we know, there are various supporting media, facilities, and resources in the education field. This requires a considerable financial investment. On the other hand, less affluent families can only provide limited resources. Fortunately, the government has started implementing programs to support underprivileged communities, as evidenced by various government programs aimed at ensuring that all children in the nation can access education from basic to advanced levels.

Regarding religious education, financially capable parents tend to fulfill their children's needs for religious books, learning resources, or even seek guidance from experts or religious teachers. Thus, the economic level of a family greatly supports students in receiving religious education that aligns with their educational level.

4) Community Factor

The community can be seen as a form of social life, providing an educational platform and arena for human life, with its diversity in terms of ethnicity, religion, economy, and more. In this context, the social factor of the surrounding environment influences a person's attitudes, knowledge, interests, and habits, whether positively or negatively. Furthermore, understanding the social norms of the community also affects an individual's thought patterns and actions.

Therefore, interactions in the community, beyond one's family, can provide direct or indirect teaching of religious values from community leaders, officials, or religious leaders. The religious education values a person believes in are influenced by these factors because the community's role in education is significant, alongside the family and school as educational institutions.

b. Hindering Factors of the Teaching and Learning Process in Teaching Hinduism

The rapid changes in the era of advanced globalization have had a concerning impact on the field of education. This also affects the process of teaching and learning Hinduism education, particularly outside Bali where Hinduism is a minority religion. Despite government efforts to address Hinduism education issues, there are still perceived shortcomings among the Hindu community due to several factors, as follows:

1) Lack of Infrastructure and Teaching Facilities

The limited number of Hindu students in formal educational institutions leads to insufficient attention being given to the provision of Hinduism education infrastructure and facilities. As a result, in schools, the Hinduism education process requires gathering students from different grade levels into one class for each religious education session. Additionally, the reliance on the creativity and resourcefulness of Hinduism teachers for teaching materials and supporting resources poses challenges in providing adequate teaching facilities.

2) Insufficient Number of Hinduism Teachers

While the total number of Hindu students is considerable when combined, they are dispersed across multiple schools with considerable distances between them.

Moreover, the number of teachers competent in teaching Hinduism education is even fewer. Therefore, during each teaching session, a single teacher must provide instruction to students from multiple grade levels, necessitating the division of limited instructional time among all students. Gathering students from different schools and grade levels is often challenging due to differing schedules and activities in each school.

3) Economic Activities of Families

In Indonesia, where most of the population is engaged in the industrial sector, many families have modest incomes. Daily survival and meeting basic needs become the primary focus, resulting in less prioritization of education. Affording the cost of education poses a significant challenge, and many families rely on government assistance. This lack of financial resources leads to parents paying less attention to their children's education. Additionally, the limited access to Hinduism education requires additional financial investment. Furthermore, some individuals still hold negative views regarding the progress their children can achieve if religious education is prioritized.

4) Inadequate Parenting Practices

This obstacle arises from the lack of parental involvement or incorrect parenting methods in shaping and guiding their children, particularly concerning religious education. Parents who neglect religious education, disregard their children's desires, or fail to consider their surrounding environment contribute to this challenge. This situation often occurs in poor families who show less interest in religious education and are preoccupied with their own work.

5) Mindset of Certain Individuals

This factor is related to the lack of recognition for achievements in religious education. Some parents believe that deepening religious knowledge will not lead to good job prospects for their children. They consider religious education less important compared to other subjects. Consequently, the negative perception of society towards religious education, especially for minority communities, hinders the development of religious education itself.

According to the Indonesian Hinduism Council (PHDI), as described in the seminar proceedings on the interpretation of Hinduism aspects, Hinduism education can be conducted through two main channels:

- a. Non-school Hinduism education aims to nurture the *spiritual* growth of the community based on Hindu teachings.
- b. Hinduism education in schools aims to nurture the physical and *spiritual* growth of students in accordance with Hinduism teachings and values.

Based on the explanations above, it is evident that the teaching and learning process of Hinduism education, both in schools and non-school settings, still faces various challenges and does not reach its full potential. Therefore, concerted efforts from relevant authorities and stakeholders are crucial to address these issues due to the significance of religious education in shaping students' foundation for life within society and the nation.

4. Enhancing the Motivation for Learning Hinduism Education among Students

In the education, particularly in the teaching and learning process, success and continuity are not solely determined by intellectual factors but also influenced by various other non-intellectual factors that are equally important. One such factor is a student's ability to motivate themselves in their learning (Purwanti, 2018).

Motivation plays a crucial role in the learning process as it drives the enthusiasm for learning. Motivation is an essential prerequisite for learning; a student who lacks motivation or has insufficient motivation will not achieve their full potential. The importance of motivation in learning aligns with Maslow's theory (1945) regarding his

hierarchy of needs, which describes the hierarchical relationship of various needs, where the fulfillment of basic needs is the foundation for subsequent needs. In the fast-paced modern era, there is a significant decline in the enthusiasm or willingness of children, which can impact their learning outcomes or achievements. According to Djaali (2013), interest is a primary factor in developing students' potential and has a significant influence on their activities and success in learning.

Students who have an interest in the subject of creed and morals will study diligently. They enjoy attending classes and are diligent in studying both at school and at home because they find the subject appealing. They actively listen to the taught material and participate in learning activities because they are attracted to the subject. If a student lacks interest, they will lack enthusiasm in learning and often encounter difficulties. Educational psychologists argue that a lack of interest in learning can lead to fatigue and a desire to stop studying. The decline in students' interest in a learning activity can be observed from their behavior, actions, and movements.

Based on the explanations above, improving and fostering an interest in learning Hinduism education requires improvements in learning materials, diverse teaching methods, and the enhancement of educators' skills in creating a more engaging learning environment suitable for the students' age group. Additionally, the role of parents and the surrounding environment, including schools, is crucial. Students spend most of their time with their families and the people in their school environment. If the immediate and surrounding environment provides positive encouragement to attend religious education classes, even with limited facilities, it is expected to increase students' desire to participate in religious education classes and reduce class absences.

a. Revitalizing Hinduism Education

Hinduism Education is still predominantly theory-based, with little emphasis on analyzing real-life problems faced by students. As a result, Hinduism Education often becomes focused on rote memorization rather than teaching how to apply Hinduism as a path or foundation for solving life's challenges (Sudira, 2005). When the benefits of Hinduism Education are experienced firsthand, students will develop a greater fondness for the subject. Therefore, it is necessary to undertake a revitalization of Hinduism Education to make the teaching and learning process more meaningful for the lives of the students. Furthermore, addressing teacher competency issues can contribute to the revitalization of Hinduism Education. It is crucial to have teachers who are updated with current educational practices and competent in the field of Hinduism Education to promote the progress of Hinduism Education. Providing adequate teaching resources can also support teachers and students in the teaching and learning process (Sudarsana & Luwih, 2023).

The success of character formation in students should be based on the teachings and values of religion. This responsibility does not solely rest with schools as formal educational institutions. The role of the school community and the school environment is also significant and needed for the successful delivery of religious teachings and noble values, involving school board members, teachers, staff, principals, as well as active participation from the students themselves. Hinduism Education aims to instill faith in *Ida Sang Hyang Widhi Wasa* (Supreme God) and raise awareness that religion is a necessity. Thus, in the implementation of the teaching and learning process of Hinduism Education, the focus is on developing the mental quality of students, enabling them to have clear visions and missions, contextual insights and knowledge, clear life goals, commitment to high values and principles, self-esteem, competence, the ability to live harmoniously and creatively in a pluralistic society, and concern for the environment in accordance with their duty (*swadharma*) (Sudira, 2005).

To improve the quality, effectiveness, and efficiency of teaching Hinduism Education, support should be provided in terms of financial assistance and moral support for teachers to pursue higher education, thereby enhancing their competence, experience, and quality. This allows educators to create an active, enjoyable learning environment and strive for effective, efficient, engaging, and impressive educational content, methods, and forms for their students. For students, this can be achieved by enhancing the quality and quantity of learning materials, as well as providing additional or improved learning resources such as study companion books, internet facilities, and other learning media that support students' learning needs. This effort aims to provide learning experiences in an educational context that align with students' evolving and realistic aspirations. It also grants students the freedom to explore their interests, abilities, and developmental needs to the fullest. By providing valuable experiences, the goal is for students to become independent and responsible for themselves and their surrounding environment, including society.

According to Sudira (2005), considering all aspects, Hinduism education needs to be revitalized in terms of curriculum, teacher competencies, teaching and learning resources, learning sources, and learning models. These elements should be developed and adjusted to the current and future contexts. Hinduism education should be able to train students to perceive life's issues and develop problem-solving skills based on the principles of *Satyam* (truth), *Siwam* (virtue), and *Sundaram* (peace).

Conclusion

Education should be conducted democratically, fairly and without discrimination, upholding human rights, religious values, cultural values, and the diversity of the nation. In its implementation, the teaching and learning process of Hinduism Education still faces various challenges, such as a lack of teaching facilities and resources, insufficient competent Hindu teacher, the inability to implement curriculum updates in the learning process, and proposed solutions from various stakeholders that are still in the discourse stage without realization. These constraints contribute to a lack of interest and motivation among students in learning Hinduism Education, as evidenced by the number of students choosing to study other religious subjects to obtain better grades or their frequent absence during Hinduism Education classes. Therefore, it is necessary to revitalize Hinduism Education in various aspects related to the teaching and learning process, in order to achieve effective and efficient learning outcomes that instill religious values in students as a foundation for living and thriving in this era of development.

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