Persuasive Communication in *Dharma Wacana* as an Effort to Build Self-Image at Pura Agung Tirta Bhuana Bekasi

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Abstract

In Hindu religious activities, *Dharma Wacana* must be delivered in an efficient manner in order for the public to accept the spiritual message. The *Pendharma Wacana's* proficiency in conveying the message is crucial to the transmission of this dharma message. However, particularly in Pura Agung Tirta Bhuana Bekasi, there aren't many *Pendharma Wacana* that play the role of personal branding in promoting the dissemination of Hindu doctrines. This research methodology combines a case study technique with a qualitative approach. Seven (seven) *Pendharma Wacana* with a variety of backgrounds. The results demonstrate that trustworthiness is increased by careful preparation, which includes mastery of appearance, practice, and substance. Congregational comprehension is facilitated by distinctive communication styles like humor, intonation, and simple language. Furthermore, their image as role models is reinforced by their traditional appearance (white attire, saput, and characteristic accessories) and their consistent application of everyday Hindu ideals. In addition to making it easier to distribute religious content, *Pendharma Wacana's* personal branding helps the congregation develop strong emotional ties when coaching is being provided. Their religious expertise, communication abilities, and moral character all contribute to their increased social acceptance. Particularly in urban settings, this study makes a significant contribution to the advancement of contemporary Hindu lecture techniques. In addition to enhancing the idea of religious communication, the theoretical and practical implications of the eight elements that make up *Pendharma Wacana's* personal branding also provide a strategic framework for the creation of flexible communal communication tactics in large cities.

Keywords: Hinduism; Image; *Dharma Wacana*; Communication; Temple

Introduction

Humans are inquisitive creatures driven by curiosity. What he sees, what he hears, what he experiences, he wants to get information about it (Triguna, 2018). If he had gotten the information, he felt satisfied. This can happen because humans have the ability to understand. Everyone understands what he knows, and he also understands that he does not know what he does not know. Everything that man knows is called knowledge (Abdurrazak et al., 2022). Knowledge in the field of communication science today for humans is very necessary because a Communication is a procedure through a person's mind that can influence the thoughts of others (Baby-Ramírez et al., 2025).

Communication can be done verbally (the form of words, both verbal and written) or nonverbal (the form of attitude or behavior and gesture). Verbally (directly) communication can be done by face-to-face, telephone and mail, while nonverbal (indirect) through facial expressions, clothing, and voice intonation (Littlejohn et al., 2012). The Decree of the Supreme Assembly (VIII) in 2001 in the field of information and education explains its premise in the first paragraph of the preparation of a strategy for religious information through various communication media, especially print, audio

and visual media (Aalto et al., 2009). Coaching in the field of religion is directed to be able to improve the quality of religious people so as to create a comfortable living atmosphere. As well as the increasing role of religious people in the development of (Ridholloh, 2023).

To increase the participation of religious people in development, it is necessary to pursue religious guidance and counseling in an appropriate and sustainable manner in accordance with the living conditions of religious people, namely achieving *Mokşartham̐* and *Jagadhita* (Putra and Astini, 2020). Related to this, what needs to be a common concern in fostering religious people is the limited understanding of the people of religious teachings. Furthermore, in the Decree of the Coordinating Minister of State for Development Supervision and Utilization of the State Apparatus Number 54/KEP/MK. WASPAN/9/1999, regarding the functional position of religious extension workers is to carry out and develop religious guidance or counseling activities and development through religious language (Suhardi, 2022).

Understanding and deepening Hindus in living and implementing Hindu teachings in urban areas, such as the Bekasi area. One of the most effective methods of fostering the ummah is the *Dharma Wacana* which has been carried out since the past until now. The Central Hindu Parisada in the grand assembly of 1990 has established six types of methods of community formation, namely *Dharma Wacana*, *Dharma Gìtà, Dharma Tulà*, *Dharma Sàdhana*, and *Dharma Yàtrà* (Ariyoga, 2022). Information about the implementation of the *Dharma Wacana* has been going on since Vedic times. As is the case in the book of Itihàsa especially Ràmàyana and Mahàbhàrata. *Dharma Wacana* is one of the effective means of communication in conveying Hindu religious teachings to the audience or Hindus (Austin, 2015).

Previous research also needs to be presented by the author to provide an initial overview of the focus of the research that has been carried out. Putra & Suryani (2023). This study analyzes the structure and philosophical meaning of the *Dharma Wacana* material delivered in the Piodalan ceremony. The results show that the majority of *Pendharma Wacana* still rely on traditional manuscripts (*lontar*) with a textual approach, without creative variations.

This research highlights the importance of contextualizing material for younger generations, but does not address delivery techniques, communication styles, or the image of speakers. Limitations of this study are that it only focuses on the content of the text and philosophical interpretation and does not evaluate nonverbal communication factors or audience engagement. Next is research from Dewi & Arjawa (2024). This study examines the impact of the use of digital media (YouTube) in disseminating *Dharma Wacana* material.

Although it assessed viewers' responses (likes, comments), this study only analyzed the accuracy of the content and the duration of the delivery, without considering the speaker's personal branding factors (such as charisma, appearance, or public speaking techniques). The results showed that storytelling materials were more in demand, but there was no exploration of why certain sources attracted more attention than others. The limitations of this study are that it does not discuss the role of the identity or image of the source in attracting the interest of the audience and ignores the persuasive and emotional aspects in religious communication.

The two studies above contribute to the understanding of the content of *Dharma Wacana*, but ignore the role of personal branding and communication strategies of presenters that are the focus of this research. This finding completes the gap by showing that the success of the delivery of Hindu teachings does not only depend on the material, but also on the competence of the *Pendharma wacana* to build an image and relationship

with the ummah. And implicitly, this research offers a new perspective by combining applied communication approaches and image management in religious studies, which has not been touched by previous studies.

The implementation of *Dharma Wacana* at Pura Agung Tirta Bhuana Bekasi is one of them on the holy day of Tilem. The author observes that Hindus in Bekasi City are diverse both from Balinese and Javanese ethnicities and from different backgrounds of *Pendharma Wacana*. Therefore, the author will observe and research the Personal Branding (self-image) of *Pendharma Wacana* from their respective backgrounds. So that it can cause the perception of Hindus in the city of Bekasi. The profession of a *Wacana* Educator is very synonymous with the spotlight of the listeners' eyes. The task he delivered in front of the Hindus required courage and good preparation.

In addition, a branding or activity carried out by *Pendharma Wacana* to build other people's perception of *Pendharma Wacana* figures must be carried out programmatically or carefully planned. This is because Branding has to do with how people understand, see whether the presence of *Pendharma Wacana* figures is a solution or problem for the people related to the *dharma* message about the teachings of Hinduism. The foundation for the formation of a strong Personal Branding must begin and be sourced from the healthy and strong character or personality of the human being (Liu et al., 2025).

This is what must be considered by *Pendharma Wacana* figures because their Personal Branding is a perception that is embedded in the minds of others. Of course, the end goal is how the other person or the people have a positive view so that they can continue to trust. The *Dharma Wacana* activity which is carried out regularly every holy day of Purnama Tilem at Pura Agung Tirta Bhuana Bekasi has been carried out since 2012, the main purpose of which is to foster Hindus in social environmental problems with the discussion of Hindu teachings.

With a different culture between Balinese Hinduism and Javanese Hinduism located at Pura Agung Tirta Bhuana Bekasi. The novelty of this research is the image of a *Wacana* educator that provides a message to the people that they must have a self-image both personally and in their environmental adaptation. Based on the background of the above problem, there are several main problems that the author will discuss are How is Personal Branding of *Pendharma Wacana* in Hinduism? and How can Personal Branding of *Pendharma Wacana* make it easier to understand Hindu teaching material at Pura Agung Tirta Bhuana Bekasi?.

Method

This research uses a qualitative approach with a case study method with persuasive communication theory. The data collection method from this study uses interview, observation, and documentation methods. The data used included qualitative data, primary data in the form of interviews with 7 informants using the purposivr sampling technique, and secondary data in the form of books, journals and other references. Data was obtained through in-depth interviews with several *Pendharma Wacana* who have different backgrounds (religious teachers, retirees, entrepreneurs, stakeholders, and heads of organizations). The analysis was conducted based on eight personal branding concepts specialty, leadership, personality, difference, visibility, unity, constancy, and good name. In this analysis, the author distances himself by looking at the objectivity of the data processing carried out until the results of the research findings. The data analysis techniques carried out by the researcher are data reduction, data presentation and conclusion drawn.

Results and Discussion
1. Specialization in Personal Branding *Pendharma Wacana*

      Broadly speaking, *Pendharma Wacana* in Hinduism is an orator or speaker who has the ability to speak in front of Hindus in a structured manner. Of course, with the specialization of Personal Branding *Pendharma Wacana* by way of ability or a long process, they prepare *Wacana* or *Dharma Wacana* material that will be delivered to the people in a relevant manner. Given that from the first observation made by the author at Pura Agung Tirta Bhuana Bekasi there is the ability of *Pendharma Wacana* to prepare himself before doing *Dharma Wacana* with Hindu teaching material, it cannot be separated from the holy books that are used as relevant references to the activities of the Pura Tirta Bhuana Temple at Pura Agung Tirta Bhuana Bekasi. This can be clarified from the opinion of a *Pendharma Wacana* with a retired background of PT TELKOM according to Subiakta regarding self-preparation related to the *Dharma Wacana* material, it is stated that:

> I think my references are more than one book, first the reference to the Vedic Holy Word by Dr. Made Titib, the *Bhagavad Gita* because it is easy to implement in daily life, and also the reference from the Google site, generally I just take the title because the content tends to use the book Dharma Widhi, there is also a book by Sundamani about Clan Chess. So I tend to use a lot of references from books because the background is getok viral, thank goodness it can arouse the people, because I am not able to be in arta dhana but I am able to be in vidya dhana (Interview, May 3, 2025).

      The same thing as stated by the Suamba informant with an entrepreneurial background in the interview stated that:

> In my opinion, becoming a *Pendharma Wacana* must meet the following requirements, including 1. Written form or making a *Dharma Wacana* manuscript, 2. There must be at least two slokas, 3. Must understand the content or content of the *Dharma Wacana* to be delivered, 4. Having a position or an elder or elder who is indeed able to provide the *Dharma Wacana* means that not just anyone conveys the *Dharma Wacana*. So I always follow these conditions before doing *Dharma Wacana* (Interview, May 1, 2025).

      Listening to the two interview descriptions that in preparing themselves before doing the *Dharma Wacana* on the activities of the Holy Day of Full Moon Tilem at Pura Agung Tirta Bhuana Bekasi with the theory of eight Personal Branding that he has, namely the specialization of ability, is further strengthened by the statement by Supriyanto that:

> The preparation that we (I) usually do is of course the preparation of the material that will be delivered, coming early so that we can prepare everything so as not to be in a hurry, and also to be able to get to know the location and the people whether it is pluralistic or all groups or just parents or others, then by knowing the location. So the language that we (I) use is also of course adjusting (Interview, April 6, 2025).

      Departing from Personal Branding, a specialization in the ability to prepare a *Wacana* Educator. Therefore, from the results of the author's interviews with *Pendharma Wacana* informants who have various backgrounds, the author observes that a *Pendharma Wacana* or orator in general has preparations, such as the preparation of *Pendharma Wacana* with a Retired and Entrepreneurial background because they do not have an educational background from Hinduism, they use their abilities as *Pendharma Wacana* by reading book references, the internet and following the requirements as *Pendharma Wacana* is one of them must master the material first (Murba, 2007). In

addition, a *Pendharma Wacana* in preparation must determine the theme and title of the activities of the Holy Day of Full Moon Tilem at Pura Agung Tirta Bhuana Bekasi, then compile and assemble into a manuscript, how to convey by bringing a manuscript or memorizing the manuscript of the *Dharma Wacana* material.

Followed by preparation from the mental, namely increasing sradha and bhakti in order to get a warrant from Ida Sang Hyang Widhi Wasa. Then the physical preparation in conveying the *Dharma* of *Wacana* must be systematic, logical and rational. Good preparation will bring *Pendharma Wacana* to be confident and able to explain the content of *Dharma Wacana* as best as possible. There are also preparations in the term, namely seeing the location first or looking for information from the background of the people in the city of Bekasi both in terms of economy and ethnicity. The ability to prepare *Dharma Wacana* material must indeed be accountable because Hindu teachings are sacred knowledge. Stringing words or language needs to be prepared as best as possible with language that is easy for people to understand. So that it can be implemented if it is well arranged and can be applied to the daily life of Hindus.

The analysis of personal branding according to Montoya and Vandehey (2002) emphasizes specialization as the main foundation of personal branding. In the context of *Dharma Wacana*, a *Wacana* Practitioner who has special expertise in a certain field will find it easier to build credibility. Hovland's persuasive communication theory states that source credibility is a key factor in the effectiveness of the message. *Wacana* leaders who are considered experts and trustworthy will be better able to influence the audience present. This specialization creates expert power that makes religious messages more receptive without excessive resistance from the audience.

2. Leadership in Personal Branding of *Pendharma Wacana*

The presentation of a *Pendharma Wacana* in presenting the *Dharma Wacana* material requires a preparation in terms of practice before presenting the material. A good speaker will always follow the system and get excellence, position and appreciation because in the eight formation of Personal Branding leadership, the author is careful from informants with different backgrounds, of course, it is the main capital in positioning themselves to become *Pendharma Wacana* who is able to convey messages from the content of *Dharma Wacana* material, with practice before doing *Dharma Wacana* to the people on the activities of the Holy Day of Purnama Tilem as stated In his opinion, Eko is set in the background of a Hindu religious teacher in an interview conducted on May 3, 2025 which stated that, Because the practice is necessary as a speaker or *Dharma Wacana*, what is the use of making a lot of material simple.

A similar thing was conveyed by the Suamba was carried out with the author in an interview stating that, because my background is not from Hinduism but entrepreneurship, so so as not to be misunderstood, I always do an exercise if necessary, I do this preparation in front of the mirror (Interview, May 1, 2025). However, this is not similar to the opinion of the informant from the *Wacana* Office on the background of PT TELKOM Retirees. Practice is indeed necessary in the procedure before doing *Dharma Wacana*, but not all *Pendharma Wacana* practitioners do practice. As Subiakta argues that:

> In my opinion, the training is indeed necessary, but only for people who are still doubtful about the *Dharma Wacana* material that will be presented, while like me, a retired PT Telkom who oversees the Social Sector, of course, the exercise is no longer necessary, the most important thing is to read a lot of books of sacred knowledge according to Hindu teachings (Interview, May 3, 2025).

Listening to the three interview descriptions that in explaining the *Dharma Wacana* material, it is necessary to practice first before doing *Dharma Wacana* at the activities of the Holy Day of Purnama Tilem at Pura Agung Tirta Bhuana Bekasi with the theory of eight Personal Branding that his leadership has is further strengthened by the statement of Key Informant by Supriyanto with the background of the Head of the Organization, explaining that:

> Everything, if you want to get maximum and good results, you need several efforts, one of which is always practicing continuously to further hone your skills. Because being a performer who stands in front of a crowd is not easy. So that this exercise can help in controlling the feeling of lack of PD/Gerogi. Of course, before performing, try to try pranayama to reduce nervousness before performing (Interview, April 6, 2025).

Departing from Personal Branding to leadership in the form of a *Wacana* Educator. Therefore, from the results of the author's interview with *Pendharma Wacana* informants who have various backgrounds, the author observes that an exercise before explaining the *Dharma Wacana* material needs to be done such as the exercises carried out by *Pendharma Wacana* from the background of Hindu and Entrepreneurship teachers. With the training of a *Pendharma Wacana* from the background of a Hindu religious teacher, the practice will make it easier for him to narrow down a lot of material into simple (Zatalini, 2021). Meanwhile, from an entrepreneurial background, training continues to be carried out if necessary in front of the mirror. However, a retired PT. TELKOM Social Affairs, training does not need to be done because he has a lot of experience, besides that the training is carried out by a *Pendharma wacana* if there are still doubts in delivering the *Dharma Wacana* material. Practice before appearing in front of the people will give confidence and eliminate nervousness when presenting *Dharma Wacana* material according to the opinion of *Pendharma Wacana* from the background of the Chairman of the Organization.

In addition to *Pendharma Wacana*, he is used to being a professional speaker in the social field, but the author observes that an exercise will bring *Pendharma Wacana* in its delivery in a structured and easy way to remember the content or message of the *Dharma Wacana* material that will be delivered at the activities of the Holy Day of Full *Purnama Tilem* at Pura Agung Tirta Bhuana Bekasi. According to Montoya, the concept of leadership in personal branding is closely related to the ability to influence and inspire others. In *Dharma Wacana*, a Pendharma with strong leadership qualities will be able to use ethos (credibility) and pathos (emotional) in a balanced manner. Persuasive communication theory suggests that charismatic leaders (Weber) can create social proof (Cialdini) that Hindus tend to follow the values taught because they believe in the leader's authority. Leadership in this context is not only about formal positions, but rather the ability to build influence through wisdom and exemplary daily behavior.

3. Personality in Personal Branding *Pendharma Wacana*

The appearance of a *Pendharma Wacana* is of course seen directly by the people in terms of their personality, one of which is in terms of their clothes or clothes. Clothes have a strong attraction to attract people to see them when *Pendharma Wacana* first stands in front of the podium, in the eight formations of Personal Branding the personality of a *Pendharma Wacana* must be strong, as it is and flow. In terms of neatness, color and politeness in dressing a *Pendharma Wacana* at the *Purnama Tilem* holy day activities at Pura Agung Tirta Bhuana Bekasi. This can be strengthened by an interview from an informant with a background in Entrepreneurship Suamba Pharmacist in an interview stating that, If I have a characteristic in terms of clothing, I always wear white clothes,

white distar and white underwear, because I think this clothes reflect a victory in my confidence in giving *Dharma Wacana* (Interview, May 1, 2025). This is in line with the author's informant that appearance is a determinant of high confidence in finalizing a preparation, namely Partono about *Pendharma Wacana* set in the background of youth, in an interview stated that:

> Because by dressing neatly it will be my main capital as a young person who dares to speak in front of the podium and most importantly cool so that it makes me (me) confident. And I tend to reflect that I'm young. In my opinion, (I) don't need to show my culture in terms of clothes, the most important thing is new, neat, even if it's a t-shirt if possible, it's neatly collared and most importantly cool, so it makes me (me) confident. And I tend to reflect that I am (I) a young person (Interview, May 3, 2025).

Listening to the two interview descriptions that in explaining the *Dharma Wacana* material, personality in clothes is the main highlight of a *Pendharma Wacana* before doing *Dharma Wacana* at the activities of the Holy Day of *Purnama Tilem* at Pura Agung Tirta Bhuana Bekasi with the theory of eight Personal Branding that personality has in displaying the style of *Pendharma Wacana* clothing is further strengthened by the statement of key informant by Supriyanto *Pendharma Wacana* with the background of the head of the Organization, explained that.

> Basically, the problem of the clothes used is of course prayer clothes because I am an ethnic Javanese Hindu, the clothes I use are traditional Javanese prayer clothes. At the same time, it introduces our identity as Javanese Hindus. Because there is a Javanese proverb that says, Ajining diri is in lathi, Ajining rogo is in clothing Meaning self-worth is in the mouth, physical value lies in clothing (Interview, April 6, 2025).

Departing from Personal Branding personality in the form of the clothing style of a *Pendharma Wacana*. Therefore, from the results of the author's interview with *Pendharma Wacana* informants who have various backgrounds, the author observes that a style of clothing is the main capital in the technique of conveying *Dharma Wacana* in order to attract the attention of the people to pay attention, such as the clothing style of *Pendharma Wacana* from the background of Entrepreneurship, Stakeholders, Youth, and Organizational Leaders. The clothing style of *Pendharma Wacana* from the background of Entrepreneurship and Stakeholders is both identical to the white color of both the distar, clothes, and saput (Denny, 2021).

From the youth *Pendharma Wacana*, the style of clothing if it can always be new, neat and fragrant, while from the Chairman of the Organization from the style of clothing, of course, the prayer clothes and what is worn reflect the physical value of the person as in daily life such as the style of Hindu prayer clothes of the Javanese religion. The style of prayer clothing with motifs or with cultural culture is indeed able to attract Hindus to pay attention to it, such as the ethnic Javanese and Balinese prayer clothes that the author observed from *Pendharma Wacana* at Pura Agung Tirta Bhuana Bekasi.

In addition, the author observes the clothing style of *Pendharma Wacana* if it is worn comfortably, politely, cheap, does not interfere when doing *Dharma Wacana* and has chas characteristics, then Personal Branding will be attached to *Pendharma Wacana*. Montoya states that a unique personality is the main attraction of personal branding. In *Dharma Wacana*, *Pendharma Wacana* with a warm, humorous, or empathetic personality will find it easier to establish relationships with the people. Cialdini's Persuasion Theory mentions the principle of liking (liking) where people tend to be influenced by those they like. The Elaboration Likelihood Model (Petty & Cacioppo) explains that when audiences like speakers, they are more open to the message, even to complex material. An authentic

personality also reduces the psychological distance between the Pendharma and the congregation, creating more effective communication.

4. Differences in Personal Branding of *Pendharma Wacana*

Applying *Dharma Wacana* material in the activities of the Holy Day of Full Moon Tilem will make it easier for the people to implement it in their daily lives. From the background of the six informants interviewed by the author, they applied the *Dharma Wacana* material in their own way. Of the eight theories of Personal Branding *Pendharma Wacana* that he has, the difference in how to present *Dharma Wacana* material at the Holy Day of Tilem activities at Pura Agung Tirtha Bhuana Bekasi Temple. This can be clarified from the opinion of the informant Sumadya stating that:

> Of course, in a trivial way, like me if I am assigned to be the *Pendharma Wacana*, of course I will come on time if necessary to come first before the people who come. And in terms of delivery, I tend to use polite words (Interview, May 3, 2025).

This is almost in line with the opinion of the author's informant with an entrepreneurial background, namely Suamba, who noted that, In my opinion, preparing as efficiently as possible and as long as it is not far from the corridor of the original teachings, I will correlate the teachings of Hinduism with the current life that is inherent in the ummah (Interview, May 1, 2025).

Listening to the two interview descriptions that in explaining the *Dharma Wacana* material there is a different way from other *Pendharma Wacana* so that a brand or Brand is attached to the people, with the theory of eight forms of Personal Branding in explaining the *Dharma Wacana* material, further strengthened by the statement of the Key Informant by Supriyanto *Pendharma Wacana* with the background of the Head of the Organization explaining that:

> There are several ways, one of which is how to convey intonation without sounding monotonous, with little body movements, both hands and other organs when needed to emphasize the material to be conveyed. And maybe a little joke or joking (jokes) when needed (Interview, April 6, 2025).

Departing from Personal Branding, the difference is in the form of how to convey the *Dharma of Wacana*, a *Pendharma wacana*. Therefore, from the results of the author's interview with *Pendharma Wacana* informants who have various backgrounds, the author observes that a way of delivery will be conveyed if the content of the *Dharma Wacana* is conveyed with techniques that are able to give characteristics to each of them. As the author observed, *Pendharma Wacana* at the Tirta Bhuana Temple in Bekasi with different backgrounds.

From *Pendharma Wacana* with the background of Stakeholders and Heads of Organizations. *Pendharma Wacana* from the background of the Stakeholder will always be faithful to his words and always be on time before delivering the *Dharma Wacana*, from the Chairman of the Organization how to deliver by paying attention to intonation, gestures and a little joke or humor (Adnyana, 2021). The delivery of the *Dharma Wacana* that can appeal to the people, the author observes that the delivery is relaxed, relaxed and not monotonous, with jokes and not patronizing will be easy to convey and apply its teachings by the people. As well as delivery that is able to give logic to every word, and is clear, precise and does not come out of the theme of the holy day of the Full Moon Tilem. With an intonation that is not made up, always smiling cheaply and being able to look at all the people when delivering the *Dharma Wacana* material.

Montoya emphasized the importance of differentiation in personal branding. A *Wacana* Educator needs to develop a unique communication style, whether through the

use of creative analogies, local stories, or contemporary approaches. Persuasive communication theory suggests that vivid and distinct messages will be easier to remember. In the Hierarchy of Effects Model (McGuire), differences in communication styles can attract the selective attention of the audience as the first step in the persuasion process. This differentiation also creates a clear positioning in the minds of the people, making the *Pendharma Wacana* easier to recognize and remember.

5. The Law of Visibility in Personal Branding *Pendharma Wacana*

The skills of *Wacana* Lecturers will be deepened by ethical communication and being able to understand the language presented in the *Dharma Wacana* material. In the theory of the eight formation of Personal Branding *Pendharma Wacana*, a Brand or brand consistently can be seen (in depth) The Law of Visibility. This is as stated by the informant *Pendharma Wacana* from an entrepreneurial background Suamba explained that In conveying the *Dharma Wacana*, I tend not to use public language, I tend to use language based on literature in books, in practicing communication skills I must be ethical with polite Indonesian (Interview, May 1, 2025).

The explanation is similar to the Informant of *Pendharma Wacana* who has a background as a Retired PT TELKOM by Subiakta stating that Because by understanding the ethics of communication, it is hoped that in conveying the *Dharma Wacana* I will not offend others. Because communication is the main key to success in delivering a message to the people (Interview, May 3, 2025). Regarding the explanation of the informant of *Pendharma Wacana* with a retired background. Similar to the opinion of Informant from the Youth background by Partono explained that, By way of communication skills that I convey, I always read and bring the text of *Dharma Wacana* that I made myself. In practicing mental speech, I often discuss with my peers and elders (Interview, May 3, 2025).

Listening to the two interview descriptions that in communication skills conveying the message of *Dharma Wacana*, it is necessary to have a depth of vision distance for a brand or Brand attached to *Pendharma Wacana*, with the theory of eight forms of Personal Branding in *Pendharma Wacana's* communication skills, further strengthened by the statement of Key Informant by Supriyanto *Pendharma Wacana* with the background of the Head of the Organization explaining that:

> Of course, the Waca Teacher needs to master the skills in speaking or communicating, this is the initial capital that must be possessed in addition to the talents that they already have, so it needs to be trained continuously. In order to become more proficient and professional in delivering the dialogue (Interview, April 6, 2025).

Departing from Personal Branding, the difference is in the form of The Law of Visibility, which is the communication skills of a *Pendharma Wacana*. Therefore, from the results of the author's interview with *Pendharma Wacana* informants who have various backgrounds, the author observes a communication skill that they each have to the people. from the background of *Pendharma Wacana* on Entrepreneurship, Retirees of PT. TELKOM for Social, Youth and Organization Chairs. *Wacana* Educators from Entrepreneurship and Retirement backgrounds tend to prioritize polite or ethical language, from Youth communication skills at the time of *Dharma Wacana* by reading texts and practicing speaking or discussing with peers Latuapo (2022), while from the Chairman of the Organization communication skills will continue to be honed by frequently becoming a speaker.

Pendharma Wacana's communication skills, the author observed that during the activities of the Holy Day of Purnama Tilem at Pura Agung Tirta Bhuana Bekasi with the

ability to influence or make a sentence that is a sentence of invitation or command, *Pendharma Wacana* easily conveys the purpose or content of the message to the people. In addition, communication skills that are able to captivate the ummah like what *Pendharma Wacana* said, they must do it as well as possible so that they can become an example for the ummah or the audience.

The concept of visibility in personal branding (Montoya) emphasizes the importance of a consistent presence in public spaces. For *Pendharma Wacana*, this means being active not only in the temple but also on social media and community events. The Mere Exposure Effect (Zajonc) theory shows that the frequency of exposure increases the audience's likability. Agenda Setting Theory (McCombs & Shaw) is also relevant the more often a *Wacana* speaker is seen discussing a particular topic, the more important the topic is in the eyes of the audience. Planned visibility helps build top of mind awareness among urban Hindus.

6. Unity in Personal Branding of *Pendharma Wacana*

Unity in words and deeds or *Satya Wacana* (faithfulness to words). It is an obligation for the *Wacana* Lecturer in conveying *Wacana* must be in accordance with his behavior with mimics or symbols. So every word, of course, must be in accordance with the deeds of this in the minds of the people is a perception for *Pendharma Wacana* which is able to reflect the Hindu teachings that are presented on the holy day of Full Moon Tilem at Pura Agung Tirta Bhuana Bekasi. In the theory of the eight formation of Personal Branding for *Pendharma Wacana* unity in words and deeds becomes a Brand, as expressed in his opinion, *Pendharma Wacana* from the background of Partono Youth stated that:

> Because Hindu teachings are related to sacred knowledge, I apply it as much as possible in my daily life and in the delivery of *Dharma Wacana* material. Of course, I will still convey it to the people. The slokas that I present will certainly not deviate from the discussion or theme of *Dharma Wacana*, one of which is on the holy day of the Full Moon Tilem (Interview, May 3, 2025).

In line with the opinion of the informant *Pendharma Wacana* from an Entrepreneurship background by Suamba, stated that I think it is indeed difficult to be an example for others because humans are not free from mistakes, but I have tried to do the teachings of Tri Kaya Parisuda in my daily life and learn from these mistakes I will improve myself (Interview, May 1, 2025).

Listening to the two interview descriptions that in unity reflecting the Hindu teachings that he stated as *Pendharma Wacana*, there needs to be harmony with what he said and with what he did, with the theory of the eight formation of Personal Branding in unity reflecting Hindu teachings for *Pendharma Wacana*, further strengthened by the statement of Key Informant by Supriyadi explaining that:

> Of course, we (I) must be able to carry out good deeds. Because indirectly we (I) become role models or examples for the people so that we (I) must be able to apply in our daily lives what we (I) convey. And also always establish harmonious relationships and always create a peaceful and comfortable situation for everyone and those around us (Interview, April 6, 2025).

Departing from Personal Branding, the difference is in the form of unity in applying Hindu teachings for a *Pendharma Wacana*. Therefore, from the results of the author's interview with *Pendharma Wacana* informants who have various backgrounds, the author observes a unity in applying Hindu teachings for a *Pendharma Wacana*. From the background of *Pendharma Wacana*, Entrepreneurship and the head of the Organization. A unity in applying Hindu teachings as much as possible is applied in daily

life, but because it is still young, mistakes will certainly occur, from the background of *Pendharma Wacana*, Entrepreneurship will be applied according to the teachings of *Tri Kaya Parisudha* (Sudharta, 2003). And from the *Pendharma Wacana* with the background of the Chairman of the Organization, Hindu teachings will be applied because it will make others peaceful and calm when what they convey to the people. Unity in applying Hindu teachings, the author observes that a *Pendharma Wacana* is indeed someone who is an expert in speaking in front of the people with the material that he conveys sacred teachings or Hinduism, it is natural that *Pendharma Wacana* must be an example for the people who listen to every presentation of *Dharma Wacana* material, every word is a prayer, then the words of *Pendharma Wacana* must be from a true and good source.

Montoya emphasized alignment as a key element of personal branding. For *Pendharma Wacana*, this means that there is consistency between the values taught and daily behavior. Cialdini's Persuasion Theory mentions the principle of consistency, people value consistency and tend to follow those who are consistent. Cognitive Dissonance Theory (Festinger) explains that the incompatibility between words and deeds will create psychological discomfort in the audience. On the other hand, Pendharma who walks the talk will build stronger trust and greater persuasive influence in the eyes of the people present.

7. Steadfastness in Personal Branding of *Pendharma Wacana*

The importance of a professional in delivering *Dharma Wacana* will form a Brand *Pendharma Wacana* that has the right skills and preparation. With the theory of the eight formation of Personal Branding of a *Pendharma Wacana* a constancy has a process that must be considered at every stage. Such as how to explain the content of *Dharma Wacana* material so that there are always no mistakes, the need for anticipation such as taking small notes and manuscripts. A similar description was conveyed by the informant of *Pendharma Wacana* from a Youth background by Partono explaining that, I think the way to maintain a professional *Pendharma Wacana* is simple, even though my method is by reading the manuscript, but the most important thing is that there is feedback or reciprocity for the future (Interview, May 3, 2025).

The same thing was said by *Pendharma Wacana* with the background of a retired PT Telkom Social Division by Subiakta stating that, Because with me conveying that it is not monotonous and uses the languages that are currently trending from social media then it will be easy to understand and be understood by the people (Interview, May 3, 2025). Listening to the two interview descriptions that in reducing the occurrence of mistakes, a strategy needs to be used for *Pendharma Wacana*, with the theory of eight forms of Personal Branding in the determination to explain the content of *Dharma Wacana*, further strengthened by the statement of Key Informant by Supriyadi in an interview which explained that, Usually we make a small note that we deliberately make in case there are some things that are forgotten so that this is very assist in the process of delivering *Dharma Wacana* (Interview, April 6, 2025). Departing from Personal Branding, steadfastness is a way to anticipate mistakes when delivering *Dharma Wacana* material. Therefore, from the results of the author's interviews with *Pendharma Wacana* informants who have various backgrounds, the author observes a way of anticipating mistakes when delivering *Dharma Wacana* material.

From the *Wacana* Lecturer on the background of Youth, Retired PT. TELKOM Social Affairs and Head of Organization. Youth *Wacana* Lecturer by bringing a manuscript when delivering the *Dharma Wacana* to anticipate mistakes, from the background of the Retired *Wacana* of PT. TELKOM Social Sector to anticipate mistakes by following a current trend (Nurhalizah and Siti, 2022). Meanwhile, from *Pendharma*

Wacana the background of the Head of the Organization, by bringing small notes to anticipate mistakes when inconfidence arises.

The author observes that a *Pendharma Wacana* will have an anticipation so that in conveying the content of the *Dharma Wacana* it is correct or can reduce errors. Of course, with alternatives such as carrying small notes, reading manuscripts, or by memorizing (Kaiser et al., 2007). In this process, Personal Branding *Pendharma Wacana* if carried out continuously one of these alternatives will be attached to the process of presenting *Dharma Wacana* material related to displaying content presentations on the holy day of Purnama Tilem at Pura Agung Tirta Bhuana Bekasi Temple, there needs to be careful preparation in the determination to grow the Personal Branding process.

With confidence, *Pendharma Wacana* will go through the stages both materially, physically and spiritually. Persistence in personal branding (Montoya) refers to a long-term commitment to core values. In the context of *Dharma Wacana*, this means staying true to Hindu principles despite facing modernization challenges. Cialdini's Persuasive Theory of commitment and consistency shows that perseverance increases credibility. Inoculation Theory (McGuire) is also relevant, A firm stance will be more resistant to criticism and able to maintain its influence. This steadfastness does not mean rigidity, but rather the consistency of values while remaining adaptive in the delivery method.

8. Good Name in Personal Branding *Pendharma Wacana*

Maintaining a Brand that has been formed and processed as a professional *Pendharma Wacana* from the beginning, an appreciation needs to exist from the people who listen to the Wacana of a *Pendharma Wacana*, but the purpose of *Pendharma Wacana* is not basically what is conveyed can be applied or implemented by the people in their daily lives, in the theory of the eight laws of the formation of Personal Branding good name for Religious *Wacana*. This is strengthened by the statement of the informant of *Pendharma Wacana* with the background of the Stakeholder, Sumadya in an interview stating that, If I am not too important to applaud from the people, but when I finish delivering the *Dharma Wacana* I get a response or shake hands and thank me directly, I prefer that (Interview, May 3, 2025).

The same thing was expressed by *Pendharma Wacana* from the retirement background of PT. Telkom Social Affairs by Subiakta in an interview stated that:

> If I don't really hope for the most important thing is that my material will be conveyed to the people. Actually, this applause is an appreciation for me, but I tend to see my level of success in conveying the *Dharma Wacana* if the people come to me and want to directly ask me about the teachings of Hinduism (Interview, May 3, 2025).

Listening to the two interview descriptions that in the delivery there is a need for appreciation or in the theory of the eight laws of the formation of Personal Branding for *Pendharma Wacana* is further strengthened by the statement of Key Informant by Supriyanto *Pendharma Wacana* with the background of the Chairman of the Organization, in an interview explaining that:

> Basically, we as the *Dharma Wacana* do not expect appreciation or applause because ethically we only give *Dharam Wacana*. And if the people like what they hear and automatically they will give us an appreciation. So the point is to just do it as best as possible and don't think about the results (Interview, April 6, 2025).

Departing from Personal Branding, a good name in the form of professional appreciation of *Pendharma Wacana* when delivering *Dharma Wacana* material. Therefore, from the results of the author's interview with *Pendharma Wacana* informants who have various backgrounds, the author observes a professional appreciation of *Pendharma Wacana*. From the background of *Pendharma Wacana* Pemangku, Retired

PT. TELKOM social field and Organizational Chair. Appreciation of *Pendharma Wacana* from the background of the appreciation stakeholders is not only applauding but by directly shaking hands, from the background of PT.

Telkom social field an appreciation by directly meeting and discussing, while from the Chairman of the Organization with appreciation applause automatically because the material presented is interesting and good (Firmansyah, Lalu, Ridhlo and Efendi, 2022). Appreciation when delivering the *Dharma Wacana*, the author observed, with appreciation for taking pictures with *Pendharma Wacana*, greeting each other after the *Purnama Tilem* prayer event, by waving each other's hands, throwing a smile at each other, being able to listen to every *Dharma Wacana* material that was delivered. As well as directly exchanging phone numbers or directly coming to the house of *Pendharma Wacana* to maintain communication between the people and the guide.

According to Montoya, reputation is the crystallization of the previous seven elements of personal branding. In the *Dharma Wacana*, a good reputation is built through consistency in specialization, leadership, personality, and other elements. The Source Credibility Theory (Hovland) shows that reputation enhances the ethos of the speaker. The Halo Effect (Thorndike) explains how audiences tend to generalize one positive aspect (e.g. morality) to all other aspects. A Pendharma with a good name will more easily influence the ummah because every message conveyed automatically gets a *bonus* from the reputation that has been built before.

Conclusion

Pendharma Wacana's personal branding plays an important role in facilitating the delivery of Hindu religious materials at Pura Agung Tirta Bhuana Bekasi. The eight concepts of personal branding formation include specialization, leadership, personality, difference, visibility, unity, constancy, and good name to form the image of an effective *Wacana* Educator. Mature preparation such as mastery of materials, training, and a professional appearance increase the confidence and acceptance of the people. Unique communication styles, such as the use of humor and proper intonation, make the teachings easier to understand. In addition, consistency in applying Hindu values in daily life strengthens their credibility as dharma bearers. Theoretically, it strengthens the theory of Source Credibility and the Elaboration Likelihood Model (ELM), which emphasizes the importance of the charm and expertise of communicators in the process of religious persuasion. This research expands perspectives on how elements of personal branding such as specialization, leadership, and consistency can enhance the credibility and engagement of audiences in religious contexts. Practically, this study provides methodological implications for *Pendharma Wacana* and Hindu stakeholders in developing more effective methods of delivering teachings in urban environments. The theoretical and practical implications of the eight concepts of personal branding formation *Pendharma Wacana* not only enriches the theory of religious communication, but also offers a strategic framework for the development of adaptive community communication strategies in big cities. *Pendharma Wacana's* personal branding not only has an impact on the delivery of material, but also builds emotional relationships with the people. Factors such as appearance (traditional clothing), persuasive communication techniques, and adaptability to the audience's background are key to success. Appreciation from the people, such as applause or post-event interactions, indicates the success of the personal branding. Thus, *Pendharma Wacana* who is able to combine religious knowledge, communication skills, and personal integrity can be a role model while strengthening the spread of Hindu values in modern society, especially in Bekasi. Theoretically, this study strengthens the Social Penetration Theory and Communication Accommodation Theory,

which explain how emotional closeness and adjustment of communication style can increase the effectiveness of *Dharma Wacana*. Practically, this study has real implications for the development of methods of delivering Hindu teachings in urban areas, especially in terms of Religious Communication Training and Religious Visualization and Performance. The theoretical and practical implications of an important contribution to the development of religious communication science by emphasizing that the personal branding of *Pendharma Wacana* not only plays a role as a tool for conveying religious messages, but also as a strategy to build emotional bonds with the people.

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