

Internalization of Religious Moderation Values in Learning Strategies Within *Pasraman* Non-Formal Education in Mataram

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Abstract

Indonesia, with its religious, ethnic, and cultural diversity, faces great challenges in maintaining harmony between religious communities. *Pasraman*, as a non-formal educational institution that teaches Hinduism, has an important role in instilling the values of religious moderation in the younger generation. This study aims to analyse the learning strategy of religious moderation in *pasraman*, Mataram City, and the impact of internalising these values on *sisyas*. The method used is qualitative descriptive with a case study approach. Data was collected through in-depth interviews, direct observations, and documentation studies in several active *pasramans* in Mataram. The study results show that *pasraman* implements five main learning strategies system-oriented, expositive, cooperative, contextual, and affective. This strategy focuses on teaching the values of tolerance, respect for differences, and social harmony. Despite challenges such as a limited understanding of Acarya and limited facilities, the study's results revealed that the value of religious moderation has succeeded in shaping the character of *sisya*, who are more open, tolerant, and ready to contribute to a multicultural society. This research contributes to developing Hindu religious education based on religious moderation in Indonesia, especially in increasing tolerance and harmony in a plural society.

Keywords: Learning Strategies; Religious Moderation; *Pasraman*; Non-Formal Education; Character

Abstrak

Indonesia, dengan keberagaman agama, suku, dan budaya, menghadapi tantangan dalam menjaga keharmonisan antarumat beragama. Moderasi beragama menjadi penting untuk mencegah radikalisasi dan kekerasan, serta menjaga kerukunan dalam masyarakat yang plural. *Pasraman*, sebagai lembaga pendidikan non-formal, berperan dalam menanamkan nilai-nilai moderasi beragama kepada peserta didik. Penelitian ini bertujuan untuk menganalisis strategi pembelajaran dalam menginternalisasi nilai moderasi beragama di *pasraman* Kota Mataram dan dampaknya terhadap peserta didik. Menggunakan pendekatan kualitatif deskriptif dengan studi kasus, data dikumpulkan melalui wawancara mendalam, observasi langsung, dan studi dokumentasi di beberapa *pasraman* aktif di Mataram. Temuan penelitian menunjukkan bahwa *pasraman* mengimplementasikan lima strategi utama, berorientasi pada siswa, ekspositori, kooperatif, kontekstual, dan afektif, yang berfokus pada pengajaran nilai toleransi, penghormatan terhadap perbedaan, dan kerukunan sosial. Meskipun terdapat tantangan seperti keterbatasan pemahaman Acarya dan fasilitas terbatas, internalisasi moderasi beragama berhasil membentuk karakter siswa yang lebih terbuka, toleran, dan siap berkontribusi dalam masyarakat yang pluralistik. Penelitian ini memberikan kontribusi pada pengembangan pendidikan agama Hindu berbasis moderasi beragama di Indonesia, serta memberikan rekomendasi untuk peningkatan kompetensi Acarya dan peningkatan sarana prasarana di *pasraman*.

Kata Kunci: Strategi Pembelajaran; Moderasi Beragama; *Pasraman*; Pendidikan Non-Formal; Karakter

Introduction

Religious moderation in the educational environment, especially in non-formal educational institutions like *pasraman*. Indonesia, with its religious, ethnic, and cultural diversity, needs efforts to maintain harmony between religious communities. Religious moderation, which is a central perspective and attitude in carrying out religious teachings, is the key to preventing radicalisation and violence in the name of religion. Amid the challenges of intolerance that still exist, educational institutions such as *pasraman* play a vital role in instilling the values of moderation in *sisya* from an early age. Hindu religious education is a non-formal education called *pasraman*, which has a role in shaping the character and morals of the younger generation of Hindus (Oktaviani & Sudarsana, 2022; Suardana et al., 2023; Wijana et al., 2022).

As a non-formal educational institution that teaches Hinduism, *pasraman* has a great opportunity to introduce the concept of religious moderation to *sisya* so that they grow up with a balanced understanding of diversity. Education in *pasraman*, which focuses on character development and spirituality, must be able to integrate the values of religious moderation in its curriculum. Thus, *pasraman* not only forms a correct understanding of religion but also educates the younger generation to live in harmony and diversity, maintain social harmony, and contribute to developing a more peaceful and tolerant nation.

Pasraman is an educational institution that teaches Hindu teachings to all age ranges of Hindus, consisting of children (*Bala*) aged 6-10 years, adolescents (*Yowana*) aged 11-19 years, adults (*Praudha*) 20-44 years old, and the elderly (*Wredha*) 45 years and older (Rudiarta, 2023). *Pasraman* is a forum for exploring and learning Hindu spiritual values and strengthening students' religious identity (*sisya*) (Wisarja & Sudarsana, 2018). As part of the non-formal education system, it has advantages, including flexibility in implementing the curriculum and learning methods that can be adjusted to the needs and characteristics of the students (Sudarsana, 2016).

However, in its implementation, *pasraman* has challenges that need to be overcome to achieve educational goals optimally. The Unitary State of the Republic of Indonesia has diverse, and six religions legally recognized by the state, facing significant challenges in maintaining stability and harmony between religious communities (Asmara, 2020; Ropi, 2017). In this context, religious moderation is an important idea that must be applied in religious education, both in formal and non-formal education (Daheri et al., 2023; Hasan & Juhannis, 2024; Mulyana, 2023). Religious moderation prioritizes tolerance, respect for differences, non-violence, and respect for local culture.

A moderate attitude in practicing religious attitudes is necessary to maintain diversity and harmony in social life, especially in Indonesia, which has many religions, ethnicities, and cultures (Musyarrofah & Zulhannan, 2023; Pajarianto et al., 2022; Subchi et al., 2022). Religious moderation is closely related to the socio-political context of Mataram, considering that the city is a centre of diversity, both in terms of religion and culture, with most of the population being Muslim and a significant Hindu minority. In this context, addressing the values of religious moderation in non-formal education, as taught in *pasraman*, becomes very relevant. This non-formal education not only serves to strengthen a deep understanding of religion but also to build a character that can respect differences, promote tolerance, and avoid religion-based violence.

In Mataram, which has experienced tensions between religious communities, introducing religious moderation through education can help defuse potential conflicts, strengthen social cohesion, and encourage the creation of a more harmonious and inclusive society. Thus, *pasraman* serves as an institution that teaches Hindu religious teachings and contributes to stable socio-political development by instilling the values of

moderation in daily life. The theoretical framework in this study will explain key concepts such as religious moderation, non-formal education, and *pasraman*. Religious moderation refers to a balanced religious attitude, rejecting extremism and intolerance and prioritising tolerance and mutual respect among religious people. Non-formal education is carried out outside the formal education system, aiming to develop character and practical skills, as carried out in *pasraman*. *Pasraman*, as a non-formal educational institution, has a central role in teaching Hindu religious teachings and shaping the character of *sisya* by instilling the values of religious moderation.

In broader educational theories, especially moral and character education, *pasraman* is a space to form moral attitudes that include tolerance, honesty, and a sense of responsibility. The relationship between religious moderation, non-formal education, and character education is important to create a young generation that not only master's religious knowledge but can also adapt and live in harmony in a multicultural society. This research aims to provide a deeper understanding of the importance of internalising the value of religious moderation in education, especially in non-formal educational institutions such as *pasraman*.

In religious and cultural diversity in Indonesia, religious moderation is the key to preventing extremism and maintaining harmony between religious communities. *Pasraman*, as a non-formal educational institution that teaches Hindu religious values, has a strategic role in instilling moderation, tolerance, and mutual respect in the younger generation. With an educational approach based on religious values, *pasraman* forms spiritual understanding and contributes to strengthening social awareness and togetherness in the diversity of Indonesian society. In Hindu religious education, religious moderation can be applied through learning that teaches a theoretical understanding of religion and shapes children's character based on virtue, tolerance, and peace (Singgih, 2023; Warsana, 2017).

These values are fundamental for the younger generation to coexist harmoniously in a pluralistic society (Anriani et al., 2017; Habermas, 1979; Wong & Lee, 2019). Therefore, Hindu religious education in *pasraman* has a strategic role in forming a young generation that is moderate and tolerant of differences so that they can live side by side. *Pasraman* in Mataram has an important role in Hindu religious education, functioning as a non-formal institution that shapes the younger generation's character, spirituality, and religious understanding. In the context of religious diversity in Indonesia, *pasraman* also plays a role in instilling the values of religious moderation in the community by teaching tolerance, mutual respect, and the importance of coexistence in diversity.

Indonesia, known for its religious and cultural plurality, faces challenges maintaining harmony among religious communities. *Pasraman*, through its faith-based education approach, helps form a generation that understands the teachings of Hinduism in-depth, respects differences and contributes to creating a peaceful, tolerant, and respectful society. However, implementing learning strategies based on internalization the value of religious moderation in non-formal *pasraman* in Mataram City still encounters obstacles. According to the research results by experts, Sutriyanti & Dharmawan (2020) found that education in *pasraman* does not always run smoothly without obstacles.

Several factors affect the effectiveness of religious education in *pasraman*, including limitations in human resources, lack of understanding of religious moderation by teachers (*Acarya*), and limited supporting facilities to carry out teaching and learning (Sudiarta et al., 2023; Sueca et al., 2023). The main obstacle found in this study is *Acarya's* understanding of the difference between learning strategies and methods. Many *Acarya* do not understand the concepts of learning well and have been unable to show a

clear direction of learning to achieve learning goals that are by the needs of *sisya's* in *pasraman*. This causes an imbalance in the implementation of education, especially in terms of teaching religious moderation values. In implementing the teaching and learning process, *Acarya* has not prepared teaching materials optimally and has no standard format for making learning tools that suit the *sisya's* needs.

Religious moderation, in the context of *pasraman*, internalises specific values such as tolerance, respect for diversity, and peaceful coexistence, which are the foundation for creating harmonious relationships between religious communities. These values teach *sisya* to avoid extreme attitudes, both in the form of excessive conservatism and liberalism, that ignore religious teachings. The theory of moral development, as put forward by Kohlberg, emphasises the importance of understanding social norms and ethics in the moral development of individuals, which is also relevant to civic education.

Civic education, which teaches an attitude of social responsibility and participation in the life of a democratic society, is very much in line with the educational approach in *pasraman*. Through non-formal education such as *pasraman*, *sisya* are taught to integrate moral values with religious practices, develop a moderate attitude that respects differences, and contribute to creating an inclusive, peaceful, and united society. Another obstacle arises at the learning implementation stage, the *sisya's* characteristics are diverse, ranging from different ages to diverse levels of education, it is challenging for *Acarya* to manage the classroom.

This diversity results in difficulties in developing effective methods to achieve the desired learning goals. Coupled with the time that often clashes between holidays. The low interest in learning essay *pasraman* usually hinders teaching and learning. In addition, *sisya pasraman* has not fully understood the implications of religious moderation, which shows that various methods of internalizing values have not been running optimally. In the *Acarya* aspect, the obstacles are the lack of a deep understanding of the right learning strategies and methods to teach religious moderation. Some areas have not carried out routine learning reflection and evaluation, so learning tends to stagnate.

Acarya has not updated teaching materials for a long time. In addition, the limitations of *Acarya's* insight into the understanding of religious moderation are also an obstacle to instilling moderation values following the principles of *Tri Hita Karana* as the foundation of Hindus. *Acarya* often finds it difficult to determine the appropriate teaching materials for implementing learning in *pasraman*. The lack of standard teaching materials makes it difficult for *Acarya* to teach. Some areas consider that learning success can be measured from success in winning competitions or competitions. Hence, learning focuses on academics and lacks character development and religious moderation values (Diana & Farokhah, 2023; Ibrahim et al., 2023; Mukhibat et al., 2024).

Regarding learning methods, *Acarya* needs to improve their understanding and skills in using fun methods to increase children's interests and learning activities. Limited learning media facilities, such as liquid crystal displays and sound systems, are also obstacles to the sustainability of the learning process. Minimal facilities and infrastructure, as well as low operational funds available for *pasraman*, worsen the condition of education in *pasraman*. Some *pasramans* do not have a proper and comfortable classroom for effective teaching and learning. This study fills a gap in existing research on religious moderation in Hindu education in Indonesia, focusing on non-formal education, especially in *pasraman*, which has not been widely explored in the literature.

Most previous studies have focused more on formal education or only highlighted religious moderation in general without discussing specific implementations in the

context of Hindu religious education in non-formal institutions. This research broadens its horizons by examining how *pasraman*, as a non-formal educational institution, can instill religious moderation values, such as tolerance, respect for diversity, and coexistence, which are crucial for a multicultural Indonesian society. In addition, this research integrates the theory of moral and character education, as well as civic education, which is relevant to the educational approach applied in *pasraman*, to create a young generation who not only understands their religious teachings but also appreciates cultural and religious differences, supporting the creation of social peace in Indonesia. Thus, this research makes an important contribution to understanding the role of *pasraman* in promoting religious moderation and multicultural values in Hindu education in Indonesia.

This study aims to analyze and identify learning strategies used to internalize the value of religious moderation in non-formal *pasraman* in the city of Mataram. In addition, it seeks to explore the obstacles *Acarya* faces in implementing learning strategies containing religious moderation values. Through this research, a more effective learning model can be found to instill the values of religious moderation in non-formal *pasraman* in Mataram. Thus, this research is not only expected to make a scientific contribution to Hindu religious education but can also provide practical solutions to improve the quality of Hindu religious learning in *pasraman*. This research is a reference for the management of *pasraman*, *Acarya*, and related parties to create religious education that is inclusive, moderate, and able to form a young generation with a strong character in facing the challenges of globalization and social pluralism.

Method

This study uses a descriptive qualitative method with a case study approach to explore the learning strategy of religious moderation values in *pasraman* in Mataram. The focus of the research is to explore the experiences and perspectives of *acarya* and *sisya* at the bala stage (6-8 years) in Hindu religious learning. The data was obtained through in-depth interviews, direct observations, and documentation studies with key informants, including *acarya*, *sisya*, and the *pasraman* manager. Purposive sampling is used to select informants relevant to the research objectives. This research covers *pasraman* in Cakranegara District (Pasraman Samiaga), Sekarbela District (Pasraman Saraswati Tri Pararta), and Sandubaya District (Pasraman Sad Dharma Saraswati and Pasraman Swasta Pranawa). The criteria for selecting *pasraman* are those who have been active for over three years, often participate in local and national competitions and have a regular structure and schedule. Data was collected to identify the main themes related to learning strategies and obstacles in internalising religious moderation. Mataram was chosen as the study location because of the religious and cultural diversity relevant to studying the application of religious moderation in non-formal education in *pasraman*.

Results and Discussion

This study uses a descriptive qualitative approach with case studies to understand the process of internalising religious moderation values in learning strategies in *pasraman* in Mataram. Based on in-depth interviews with *Acarya* direct observation of the teaching and learning process, and documentation studies (curriculum and activity reports), it was found that there are several strategies applied to internalise the value of religious moderation in *pasraman*. In this case, observations show that *pasraman* integrates the values of tolerance, respect for differences, non-violence, and national commitment as integral parts of learning activities. *Acarya's* teaching methods of religious moderation are role-play, discussions, lectures, and hands-on practice such as religious ceremonies and community activities.

The results of the observation also show that the values of *Tri Hita Karana* and *Tat Twam Asi* are actively applied in every learning, which encourages them to build a harmonious relationship with God, others, and nature. The development of *pasraman* in Mataram City began in 2005 with the help of the Director General of Hindu Guidance for the Dharma Laksana Mataram Foundation, which later established Pasraman Dwijendra Mataram. Initially, the managers, including Ir. Ni Nyoman Maryani, S.Ag. did not have a clear direction for the education that would be held. Over time, with Government Regulation Number 55 of 2007 issuance, the term *pasraman* became increasingly popular. In 2009, the *pasraman* competition was held for the first time, motivating many new *pasramans* to stand.

Although many *pasraman* have emerged, the government's attention to operational funds and infrastructure facilities is still limited. To voice their aspirations, the management of the *pasraman* formed the *pasraman* association in 2017, led by Ir. Ni Nyoman Maryani, S.Ag. However, this association does not yet have strong legal legality, causing obstacles in lobbying the Ministry of Religion and the Director General of Hindu Guidance. In 2019, with the support of 19 *pasraman*, the Mataram City Pasraman Education Development Institute led by Nyoman Maryani was formed. The formation of a national event manager in 2021 under the name of the Indonesian Pasraman Educators Association (P3I) became a new milestone for the development of *pasraman*, with various facilities and operational funds starting to be received.

With the legality, the number of *pasramans* has increased rapidly to 21 *pasramans* in 2022. Each *pasraman* has a different schedule of activities and subjects. However, the non-formal *pasraman* religious education curriculum includes Vedic teachings, yoga, religious skills, and cultural arts tailored to local wisdom and available teaching staff. All *pasramans* strive to cultivate a strong Hindu character in *sraddha* (faith) and *bhakti* (devotion). To monitor the activeness and support the learning climate, the chairman of P3I regularly visits the *pasraman* in Mataram City.

Table 1. The Existence of *Pasraman* in Mataram City

No	<i>Pasraman</i> Name	District
1	Mustika dharma	Mataram
2	Sad dharma dwijendra	Mataram
3	Maha widya yana	Mataram
4	Sivandana	Sandubaya
5	Yowana pasupati gebang	Sandubaya
6	Sanatana dharma	Sandubaya
7	Private Pranawa	Sandubaya
8	Saraswati dharma bhakti	Sandubaya
9	Eka dharma	Sandubaya
10	Jnana purnama dharma	Sandubaya
11	Widya Prasanti	Cakranegara
12	Samiaga	Cakranegara
13	Pande anom	Cakranegara
14	Giri squirrel	Cakranegara
15	Dharma putra	Cakranegara
16	Widya santi dharma	Cakranegara
17	Padma sadulur	Cakranegara
18	Tri parartha saraswati	Sekarbela

19	Dharma sadhana	Sekarbela
20	Sarining gita	Selaparang
21	Yowana widya jnana	Selaparang

Source: Personal Documentation, 2024

In this study, samples were taken from *pasraman* in Cakranegara District (Pasraman Samiaga), Sekarbela District (Pasraman Saraswati Tri Pararta), and Sandubaya District (Pasraman Sad Dharma Saraswati and Pasraman Swasta Pranawa). The results of this study, which were obtained through observation, interviews, and documentation studies, show that in Mataram City, 21 *pasramans* actively carry out Hindu religious education activities. Learning in the *pasraman* involves various methods that emphasise the values of religious moderation. The methods used include lectures, questions and answers, quizzes, role-plays, discussions, and sad dharma methods that focus on strengthening the character and spirituality of the *sisya*. These findings show that education in *Pasraman* is important in shaping a moderate *sisya* character through a simple but in-depth approach.

1. Internalisation of Religious Moderation Values in Learning Strategies

The teaching strategy in *pasraman* prioritises religious moderation and how *Acarya* incorporates these values into daily lessons. In Pasraman Dwijendra Mataram, *sisya* conducted a role simulation where they played the role of religious leaders from various faiths. Each of them plays the role of adherents of a particular religion (e.g., Hindu, Islamic, Christian) and then engages in interreligious discussions on resolving conflicts or social problems in a peaceful and tolerant way. *Acarya* facilitated the discussion to show that harmony and tolerance are key in dealing with religious differences. *Sisya* was taught that despite having different beliefs, they could coexist peacefully by respecting and accepting religious diversity.

This simulation taught *sisya* how to use dialogue and respect other religions to solve problems. In Pasraman Saraswati Tri Pararta, *Acarya* tells stories from *the Mahabharata* and *Ramayana* that contain moral messages about tolerance, interreligious harmony, and respect for differences. These stories were chosen because they contain universal values that can be applied daily. *Acarya* explains how the characters in the story, such as *Yudhisthira* and *Krishna*, teach tolerance and respect for all beings, regardless of differences in religion or belief. *Sisya* is encouraged to relate these values to the real situations they face in society, teaching that tolerance is part of their religious teachings that must be applied in relationships with others with different beliefs.

At Pasraman Sad Dharma Dwijendra, *sisya* is involved in community service activities with people from other religions, such as helping to build places of worship for Muslims or Christians, as well as participating in social events involving people from other religions, such as social services or cooperation. *Acarya* explained that interfaith cooperation is a tangible form of tolerance and mutual respect between religious communities, which is explored from Hindu religious values, namely the value of *Tat Tvam Asi*, which means you are me (mutual respect). By working together in social activities, *sisya* learned that the Hindu religious values of *Tat Tvam Asi* are not only applied in a homogeneous environment but also in a pluralistic society.

It also teaches them that social tolerance and interfaith cooperation are key to creating a harmonious society. In Pasraman Samiaga, cooperative learning is carried out where *students* from various family backgrounds work in groups to solve social problems related to religious differences, such as religious discrimination or religion-based violence. Each group is asked to develop solutions that can be implemented in the community to prevent religious conflicts. *Acarya* directed *sisya* to seek a solution based

on justice, tolerance, and respect for religious freedom as contained in the verse of *Vasudhaiva Kutumbakam* in *Maha Upanisad 6.72: Ayam bandhurayam neti ganana laghuchetasam, Udāracharitanām tu vasudhaiva kutumbakam*. Meaning: The thought that he is my only brother, other than that he is not my brother - is the thought of a narrow-minded person. For those who are insightful or noble people, they say that the whole world is one big family. *Sisya* is encouraged to use the value of religious moderation to solve problems without violence, prioritize interfaith dialogue, and work together to build peace. In this way, *sisya* learned about tolerance and practised the principle daily.

In the Swasta Pranawa Pasraman, *sisya* is introduced to cultural and religious diversity through visits to other religious places, such as mosques, churches, and temples. In addition, this activity was complemented by a discussion session on respect for religious freedom and how these differences become Indonesia's cultural wealth. *Acarya* guided *sisya* to see that religious diversity is part of the nation's wealth that must be appreciated and safeguarded, as stated in the *Bhagavad Gita IV. 11 yathā mām prapadyante tāms tathaiva bhajāmy aham, mama vartmānuvartante manusyāh partha sarvasāh*. Translation, whatever path people take towards Me, I accept everything, from everywhere all they go to My way, O Partha. By interacting directly with people from other religions, *sisya* is expected to feel the importance of tolerance and harmony between religious communities in maintaining the peace and welfare of the community.

In every learning activity in *pasraman*, religious moderation values are carried out contextually and practically. *Acarya pasraman* plays an important role in instilling these values by connecting Hindu religious teaching materials with the social realities faced by *sisya*, teaching them to respect differences, avoid violence, and dialogue in creating harmony between religious communities. Through this approach, *sisya* not only acquires religious knowledge but also develops moral characters that are tolerant, empathetic, and ready to coexist in a pluralistic society. To realise educational goals oriented to the value of religious moderation, *Acarya* in *pasraman* implements several learning strategies tailored to the characteristics of the *sisya*'s, and the materials taught. Based on the findings of the study, ada there are five main strategies used in learning, namely:

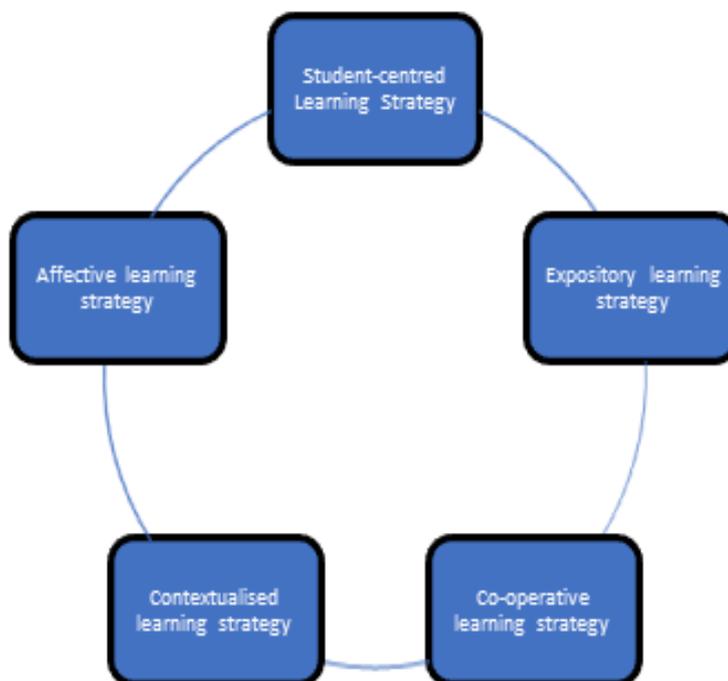


Figure 1. Learning Strategies At *Pasraman*
(Source: Personal Documentation, 2024)

The first strategy, *sisya*-oriented learning, emphasizes *sisya*'s active involvement in every learning process (Morel, 2021; Tholibon et al., 2022). The activities are both cognitive and effective, aiming to introduce the values of practical religious moderation. *Sisya* was involved in group discussions, simulations, and role-playing, which invited and educated *sisya* to internalize the values of togetherness, tolerance, and respect for differences. The second strategy is expository learning, prioritizing *Acarya*'s direct information delivery through lectures and storytelling (Nasution, 2020; Sinaga et al., 2023). This strategy helps convey basic concepts about religious moderation, such as maintaining tolerance, avoiding violence, and respecting differences. Although it looks traditional, this strategy effectively builds an initial understanding of the importance of keeping these values in daily life. Cooperative learning is the third strategy *Acarya* uses. Using this strategy, *sisya* was invited to work in small groups to solve problems related to anti-tolerance, violence, and disrespect for differences (Awofala & Lawani, 2020; Raja & Mahesh, 2023; Yimer & Feza, 2019).

This learning provides space for students to learn from peers, have various perspectives on solving problems, and develop social skills. This learning strategy can strengthen the sense of togetherness and increase tolerance among students from diverse cultural, religious, and economic backgrounds. The four contextual learning strategies adapt learning materials to the context of daily life in *sisya* (Inocian et al., 2019; Quintero et al., 2021; Tise et al., 2023). Contextual learning allows one to relate the religious concepts studied to the social realities around them. In this case, *Acarya* often associates learning materials with relevant events in people's lives so that the value of religious moderation can be understood more profoundly and appropriately in the social situation.

Fifth, effective learning strategies are focused on developing attitudes and behaviors (Mujiyanto, 2022; Nurhayati et al., 2023; Putinatr & Kiattikomol, 2022). Learning *Acarya* teaches knowledge about the theory of religious moderation. It instills moral values in Hindu religious teachings such as *Tri Hita Karana*, *Vasudhaiva Kutumbakam*, and *Tat Tvam Asi* by relating social diversity, peace, and tolerance. Affective learning is essential in *pasraman*, which prioritizes character building, especially for students of developmental age. Religious moderation in *pasraman* can be measured through four main indicators national commitment, tolerance, non-violence, and acceptance of tradition.

The results of this study show that *acarya* has succeeded in internalising these values through in-depth teaching, especially in early childhood (*bala*) aged 6-10 years. This education not only forms a correct understanding of religion but also teaches students to live in harmony and diversity, in accordance with the principles of *Tri Hita Karana* such as *Prahyangan* harmonisation of humans with God, *Pawongan* harmonisation of humans with others, *Palemahan* harmonisation of humans with the surrounding nature, which emphasises balance in life.

Certain programs and initiatives in *pasraman* in Mataram City have played an important role in internalising the values of religious moderation, both through formal and non-formal education approaches. These programs teach religious teachings and introduce them to tolerance, harmony, and respect for differences. Here are some programs that have contributed to the internalisation of religious moderation values, as well as how they shape the mindset of the *sisya*. Pasraman Dwijendra Mataram conducted a role simulation in which *sisya* played religious figures from various religions and were involved in interfaith discussions to resolve conflicts or social problems.

For example, they will play the role of a Hindu, Muslim, or Christian believer and then discuss how to overcome tensions that may arise in society related to cultural differences. This program builds awareness about tolerance and harmony between

religious communities. By experiencing it firsthand, *sisya* learned that dialogue and respect for religious differences effectively overcome differences and avoid violence. It also teaches them to respect differences and see religious diversity as a wealth to be preserved, not as a source of conflict.

Pasraman Sad Dharma Saraswati organises interfaith community service activities, where *sisya* collaborates with people of other religions in social activities, such as building places of worship or participating in social events involving people of different religions. This activity invites *sisya* to collaborate with community members regardless of religious differences. This program instils the value of cooperation and tolerance in the system. They learn that despite having different religions, they can still work together for a larger common goal, such as building a harmonious community. *Sisya* also realises that their religious values teach them to respect and support others, regardless of cultural differences.

This program influences the mindset of the *sisya* by encouraging them not to see religious differences as a barrier but as something that enriches the social interaction of the *sisya*. In order to improve the quality of Hindu religious education, several *pasramans* in Mataram participate in *pasraman* competitions held at the local and national levels. This competition involves various activities that promote Hindu religious teachings and the principles of religious moderation. In addition, this competition also encourages *pasraman* to improve its curriculum by emphasising the importance of tolerance and harmony between religions. The *pasraman* competition formed a *sisya* mindset to get to know their religion better positively, but it also taught them to appreciate other religions.

This program helps *sisya* understand that religious knowledge is not only to deepen their faith but also to develop the ability to tolerate and respect differences. By competing, *sisya* learns to excel without putting aside important social values such as cooperation and respect between religions. In Swasta Pranawa Pasraman, visits are made to places of worship of other religions, such as mosques, churches, or monasteries. *Sisya* was invited to understand and respect religious and cultural differences by visiting places of worship directly and conversing with people of other religions. In addition, this activity also taught *sisya* about the importance of mutual respect and appreciation for cultural and religious differences. This program builds a student mindset to be more open and accept the diversity around them.

By seeing other people's religious practices firsthand, *sisya* learned that despite having different beliefs, they still have the same goal of living in peace. It teaches them that religious and cultural diversity is not an obstacle but a potential force that enriches their social lives. At Pasraman Saraswati Tri Pararta, *Acarya* teaches the values of religious moderation by connecting Hindu religious learning materials with more universal character values, such as tolerance, honesty, empathy, and openness to differences. This learning focuses more on developing the character of a tolerant *sisya* who communicates well and can respect differences. This program helps *sisya* develop strong moral character and facilitates their becoming inclusive individuals who can work closely with others from different religious backgrounds. This forms a mindset to be more open to differences and teaches them to live in social harmony in existing religious and cultural diversity.

2. Integration of Theory and Pedagogical Framework in *Pasraman* Education

In *pasraman*, the integration of the theory of religious moderation and the pedagogical framework used allows the creation of education that is not only deep in the teaching of Hinduism but also in the formation of the character of the *sisya*. As explained by Banks and Banks (2019) education in *pasraman* combines religious understanding

with social values such as tolerance, mutual respect, and moral development to form a system ready to coexist in diversity. Using a non-formal and multicultural approach, *pasraman* can present learning balanced in religious understanding and the application of religious moderation values in daily social life.

This research proves that *pasraman* plays an important role in educating the young generation of Indonesians who not only understand their religion but can also live in harmony in a pluralistic society. The approach used in *pasraman*, integrating theories of character education, religious moderation, and multicultural pedagogy, significantly contributes to a tolerant and characterful young generation. Based on existing theories and pedagogical frameworks, education in *pasraman* aims to create a generation that is tolerant, empathetic, and ready to contribute to a harmonious society. By integrating the values of religious moderation in each learning strategy, *pasraman* can help *sisya* to respect differences, avoid extremism, and strengthen interfaith cooperation.

As a non-formal educational institution, *pasraman* plays a very important role in realising social harmony in a diverse society, especially in Mataram City, which has a high level of religious plurality. Overall, the theories about religious moderation and the pedagogical approach applied in Hindu religious education in *pasraman* are very relevant to creating a young generation that is moderate, tolerant, and ready to contribute to interfaith harmony. Suwindia & Wati (2023) shows the relevance of Hindu religious teachings in strengthening the value of religious moderation. Hinduism strongly supports the implementation of religious moderation through the concepts of *Tri Kaya Parisudha*, *Tri Hita Karana*, and *Catur Paramita*.

These three concepts not only direct Hindus to live in harmony with God, fellow humans, and nature but also educate people to avoid violence, respect differences, and live in harmony. *Tri Kaya Parisudha*, which are three things that must be purified in human life such as thoughts (*Manacika Parisudha*), words (*Wacika Parisudha*), and actions (*Kayika Parisudha*) to teach *sisya* to develop a moderate attitude through clear thinking, wise words, and loving behaviour. This concept is an excellent basis for teaching religious moderation in *pasraman*, prioritising harmonious social relations, especially between religious communities in multicultural Mataram.

Tri Hita Karana builds a harmonious relationship between humans and God, humans and fellow humans, and humans and nature. In the context of *pasraman*, this concept is translated through learning that teaches *sisyas* to live not only based on their religious teachings but also by recognising the importance of living together in diversity. This is reflected in *pasraman* teachings, which invite *sisya* to respect and support each other in society. *Catur Paramita* includes the four foundations of achieving a noble life. Friendship (*Maitri*), Compassion (*Karuna*), Sympathy (*Mudita*), and tolerance (*Upeksha*) are guidelines in the teaching of *pasraman*. These four values are relevant to instilling religious moderation in the *sisya*, considering the importance of empathy and respect for differences in social life.

3. Application of Learning Strategies in Internalizing Religious Moderation Values

Previous research by Idris et al., (2021) in the Academy of Strategic Management Journal examined implementing the value of religious moderation in Islamic religious education at SMA Negeri 9 Manado. This study uses a qualitative approach to assess how the value of religious moderation is taught in the subject of Islamic Religious Education and Ethics. Researchers found that religious moderation is not taught explicitly but rather instilled through example-based teaching and exemplary teacher teaching. Religious moderation is emphasised through teaching tolerance between religious communities, non-violence, and respect for local traditions.

Learning at this school prioritises the development of a moderate attitude that prioritises balance, just like *pasraman*, which also integrates the values of religious moderation in the learning process, albeit with an approach based on Hindu teachings. In the context of religious moderation AR, (2020) revealed the importance of religious teachers in instilling the value of religious moderation in the system. Religious moderation is taught in its education by promoting interfaith dialogue and teaching students to look at other religions more inclusively. Although in the context of Christian religious education, more emphasis is placed on understanding universal values in Christian teachings, a similar moderation approach is also used in *pasraman*, emphasising interfaith tolerance and respect for differences in cultures and beliefs. In *pasraman*, the value of religious moderation is also applied through education based on Hindu religious teachings, but with the addition of a broader socio-cultural context, especially in a plural society such as Mataram.

Research by Supadmini et al., (2022) on Learning Strategies in *pasraman* links religious moderation with multicultural education. This study shows that applying religious moderation values is closely related to multicultural education, where students from various cultural and religious backgrounds are invited to live in harmony and mutual respect. This approach is particularly relevant to the context of *pasraman*, where students of different ages and backgrounds can learn Hinduism while developing an inclusive character, accepting diversity, and respecting others. In *pasraman*, multicultural education and religious moderation are used as the main foundation in teaching the values of tolerance and unity.

However, in *pasraman*, the emphasis on Hindu religious values that are more distinctive when applying religious traditions and practices is prioritised compared to the context of multicultural education in general. In Islamic and Christian education, religious moderation focuses more on universal values such as interfaith tolerance and respect for differences. In *pasraman*, although these values are also strongly emphasised, the approach is more related to Hindu teachings and accepting diversity in a multicultural Indonesian society. Education in *pasraman* uses *Tri Hita Karana*, the principle of balance between humans, God, and nature, as the basis for internalising religious moderation.

While Islamic and Christian religious education relies more on text-based learning approaches and their respective religious teachings, *pasraman* uses a more practical approach through rituals, ceremonies, and hands-on teaching within religious communities. *pasraman* uses more flexible and hands-on activity-based methods, such as *yoga*, dance, *dharmagita*, and *upakara*, which integrate the value of religious moderation in daily practice. This contrasts with formal education, where theories about religious moderation are often given through lectures and discussions. In *pasraman*, the values of moderation are taught by involving *sisya* in practical activities that help them to understand and internalise these values more naturally and contextually.

In contrast, although there is a teaching-based approach through discussion and theory in Islamic and Christian religious schools, religious moderation is often taught by teachers, who act as an example for the *sisya*. Mubarok & Muslihah (2022) In other religious schools, teachers often convey knowledge about religion and religious moderation. Meanwhile, *Acarya* in *pasraman* has a more central and broader role as a religious educator, spiritual guide, and role model for *sisya*. *Acarya* teaches Hinduism and becomes a direct model in religious moderation by setting an example through behaviour, words, and interactions with *sisya*. This is important in fostering a deeper understanding of religious moderation that is more receptive to *sisya* than theory-based learning.

One aspect distinguishing *pasraman* from other religious educational institutions is the greater diversity of the system. In *pasraman*, there are *sisya* who come from diverse backgrounds in terms of age (children, teenagers, adults, the elderly) and sometimes religion. This diversity creates greater opportunities to instil the value of religious moderation directly in daily interactions between *sistas*. In Islamic and Christian religious education, diversity is more limited, with *sisya* generally coming from the same religious group, although some schools now also accept *sisya* from various religious backgrounds. The research results show that applying learning strategies based on the value of religious moderation significantly impacts *sisya pasraman's* character formation. Learning integrated with national values, tolerance, non-violence, and acceptance of tradition results in a more open mind, acceptance of differences, and higher awareness to maintain harmony between religious people and within religious people to maintain unity in spiritual life and society.

Implementing these five strategies can help create a harmonious environment among *sisya pasraman*. From the research results, the application of learning strategies based on the value of religious moderation has a significant impact on the formation of the character of *sisya pasraman*. Learning integrated with national values, tolerance, non-violence, and acceptance of tradition produces a more open mind, acceptance of differences, and a higher awareness of maintaining harmony between religious people and within religious people to preserve unity in spiritual life and society. Applying these five strategies can help create a harmonious environment among *sisya pasraman*.

4. Obstacles in Internalizing the Value of Religious Moderation

The obstacles faced with implementing learning cannot be ignored. One of the biggest challenges is the limited understanding of *Acarya* regarding the differences between learning strategies and methods. Some *Acaryas* do not fully understand the differences, so they use existing methods without paying attention to the effectiveness and relevance of the techniques used in achieving the learning goals of religious moderation. Most *Acaryas* also have not mastered the skills in making teaching materials that can stimulate critical thinking, so the teaching materials used sometimes cannot arouse *sisya* interest in exploring the values of religious moderation.

The limitations of facilities and infrastructure in *pasraman* also hinder the implementation of learning strategies. Some schools do not have adequate learning media facilities, such as projector screens and sound systems, to support technology-based learning and visual media. The limitations of comfortable classrooms and operational maintenance also hinder the smooth implementation of learning. However, the study found obstacles, including some *Acaryas'* limited understanding of the differences between religious moderation value-based learning strategies and other learning approaches.

Some *Acaryas* are still stuck in a more traditional teaching pattern, which focuses on memorising religious teachings without making room for the internalisation of values such as tolerance and harmony. In addition, the lack of facilities and limited time are obstacles to optimising learning strategies based on the principles of religious moderation. One of the biggest challenges is the lack of in-depth understanding from *Acarya* about the concept of religious moderation and how to integrate the values of religious moderation into their teaching practices. Without adequate training, *Acarya* may be unable to teach these values effectively or even fully understand how the values of religious moderation can be applied in their social and religious lives.

To address this challenge, *pasraman* needs to provide *Acarya* with ongoing training on the values of religious moderation and value-based teaching strategies. This

training can include workshops, seminars, and group discussions to improve *Acarya's* understanding of tolerance, respect for differences, and non-violence in Hindu religious teachings. Senior *Acarya* or religious leaders can act as mentors for younger *Acarya*. Through the mentoring program, *Acarya* can share practical experiences in teaching the values of religious moderation and provide moral and technical support in overcoming daily challenges in teaching. The training not only focuses on religious theory but also on everyday practices that integrate religious moderation.

For example, teaching *Acarya* how to apply *Tri Hita Karana* in their daily lives and inviting them to accompany *sisya* in applying these values in their social interactions. In some communities, there is a rejection or resistance to the values of religious moderation, especially if they are perceived as threatening more conservative traditions or beliefs. People who do not understand the purpose of religious moderation may feel threatened by changes or the application of new values that emphasise religious diversity and tolerance. To overcome community rejection, *pasraman* can hold awareness campaigns through seminars, discussions, and interfaith activities that educate the public about the importance of religious moderation in a pluralistic religious life.

People must be convinced that religious moderation does not mean diminishing their religious values but respecting differences and creating harmony. Respected local religious leaders can play an important role in supporting the implementation of religious moderation. *Pasraman* can work with Hindu religious leaders and other religions to introduce the values of religious moderation and provide moral support to the community. Interfaith collaboration can be a way to reduce tension and rejection of religious moderation. *pasraman* can invite representatives from other religions to participate in educational activities and introduce common values, such as tolerance and peace, despite differences in beliefs. This activity can be through seminars, interfaith discussions, or joint social work.

A rigid or inflexible curriculum can hinder the implementation of religious moderation strategies. Existing formal curricula may focus more on learning religious theory without providing enough space to apply religious moderation values in a broader social context. In addition, the curriculum can also be hampered by the limited time available to teach these values in depth. *Pasraman* can adjust the curriculum to emphasise more on teaching religious moderation values that are more applicable. This includes adding material on interfaith tolerance, acceptance of diversity, and respect for differences in the Hindu teaching module used in *pasraman*. Emphasis can also be placed on daily life through ritual activities and discussions about religious tolerance.

Religious moderation must be taught in religious subjects and can be integrated into other subjects, such as civic or character education. This will provide a comprehensive strengthening of the value of religious moderation to the *sisyas*. *Pasraman* can also introduce interactive learning media to be more relevant to students' lives. For example, using videos, role-playing games, or case studies involving real-life situations about religious moderation allows *sisya* to discuss and reflect in a broader social context. Given the time constraints in the formal curriculum, *pasraman* can hold extracurricular activities that focus on character development and moderate attitudes. These activities can be cultural exchange programs, visits to places of worship of other religions, or social work involving many religious people.

The limited facilities and infrastructure in *pasraman* can also hinder the effective implementation of learning. Narrow classrooms, lack of supportive learning materials, and limited funding can reduce the quality of religious moderation teaching and teaching. *Pasraman* can work with local governments or other educational institutions to obtain assistance funds to improve educational facilities. In addition, using technology such as

online learning platforms or learning videos can solve the limitations of physical facilities. *Pasraman* can collaborate with social institutions, other religious organisations, or educational partners to provide more complete learning media and training for *Acarya* and *sisya* in implementing the values of religious moderation.

This research contributes to the sustainability of Hindu religious education in Indonesia's non-formal *pasraman*. The new finding of this study is the importance of a more flexible and integrated approach in learning the value of religious moderation, which does not only provide material with conventional methods of lectures or theories and materials. Integrating various learning strategies provides opportunities for *sisya* to be more actively involved in internalizing the values of religious moderation with *tri hita karana* teaching materials. In addition, this study also found the importance of improving *Acarya* competencies in terms of understanding more varied and adaptive learning strategies and methods. Intensive training that focuses more on mastering activity-based learning methods and reflective evaluation can be a solution to improve the quality of learning in *pasraman*.

5. Implications of Internalizing the Value of Religious Moderation in *Pasraman*

The internalisation of religious moderation values in non-formal educational environments such as *pasraman* has a significant positive impact on shaping a younger generation that is more tolerant, empathetic, and able to contribute to creating a more peaceful and harmonious society. Here is a further explanation of the positive effects of internalising religious moderation, focusing on peaceful coexistence, interfaith dialogue, and reducing religious conflicts. One of the positive effects of internalising religious moderation is encouraging peaceful coexistence between religious communities. *Sisya*, who is educated to internalise the values of religious moderation, learns to respect religious differences as part of the diversity that enriches society, not as a threat.

With this teaching, they develop an open and accepting attitude towards differences, leading to a more harmonious society. For example, in interfaith community service activities in *pasraman*, *sisya* learn to work with people of other religions for social purposes, such as building public facilities or participating in social activities that benefit all levels of society. Through this direct interaction, they understand that despite having different beliefs, they can still work together to create a better environment. This strengthens social cohesion and increases a sense of unity in diversity. Internalising religious moderation also encourages *sisya* to empathise with those with different religious backgrounds.

In *pasraman* education, *sisya* are taught to respect their religion and understand and appreciate the religious practices of others. This process strengthens social solidarity and encourages them to engage in inclusive social action, where they become more concerned about other religious people's well-being and maintain a peaceful social balance in their communities. The internalisation of the value of religious moderation in *pasraman* focuses on the importance of interreligious dialogue in creating peace. *Sisya* was trained to speak wisely and listen attentively to people from different religious backgrounds. In this process, they learn to not only express their opinions but also understand the point of view of others.

This is especially important in a pluralistic society where religious conflicts often arise due to a lack of understanding of each other. With a dialogue-based approach, *sisya* in *pasraman* learned that differences of view do not need to be a source of hostility but can be an opportunity for healthy discussions and finding solutions together. These respectful discussions and exchanges of views strengthen peace and enrich the spiritual experience of each religious community. One of the important aspects of interfaith

dialogue is value-based education. By teaching the values of religious moderation, *pasraman* provides *sisya* with a better understanding of tolerance and harmony in their religion.

This helps reduce religious tensions arising from ignorance or misunderstandings between religious groups. With more education about respecting diversity, they can play an active role in easing tensions that may arise in society. One of the main goals of internalising the value of religious moderation is to prevent radicalisation and religious extremism, which often leads to conflict. In *pasraman*, *sisya* is taught to avoid fanaticism, which has the potential to cause tension between religious communities. By internalising values such as tolerance, respect for others, and humility, *sisya* is prepared to become an individual who can respond to differences with an open and thoughtful attitude.

Programs such as role-playing simulations, in which *sisya* plays characters from different religions, allow them to understand the impact of intolerance firsthand and teach them to resolve conflicts peacefully. This learning instils an awareness that extremism and violence are never the right solutions to solve differences and instead hurt social life. *Sisya*, who has internalised the value of religious moderation, is also more involved in peace efforts in their communities. They become agents of change that promote peace and harmony in community life.

With the skills they acquire during their studies at *pasraman*, such as conflict management through dialogue and tolerance, *sisya* not only becomes a moderate person but also plays an active role in resolving religious conflicts that may arise around them. Learning based on religious moderation values can be more effectively applied by increasing *Acarya's* understanding of spiritual moderation and improving the community's facilities and infrastructure. Therefore, this study suggests the need for further development in terms of curriculum and teaching materials that support the comprehensive implementation of religious moderation in *pasraman*, as well as increasing *Acarya's* capacity and capability through continuous training and assistance in strengthening religious moderation.

Overall, the results of this study provide a clear picture of the exciting potential of *pasraman* as a non-formal educational institution that plays a significant role in shaping the character of the young generation of Hindus. With the right learning strategy, *pasraman* can be an ideal place to learn Hinduism and internalize the value of religious moderation, which is essential in maintaining the diversity and unity of the Indonesian nation. After completing his education at *pasraman*, *sisya* is expected to develop several attitudes and characters closely related to religious moderation, tolerance, and harmony. The following are the main attitudes that *sisya* formed after attending education at *pasraman*. *Sisya*, who has undergone education in *pasraman*, tends to be more open and accept differences in religion, culture, and social background. They understand differences as natural and appreciate diversity as part of social wealth. This attitude allows them to coexist with people with different beliefs and views without fear or objection. This attitude helps them in their daily lives in the family, school, and wider society. They do not see religious and cultural differences as threatening but as an opportunity to enrich their experience and broaden their horizons. *Sisya*, who has internalised the value of religious moderation from *pasraman*, can cooperate with people from various religious backgrounds in various social activities.

They put their personal or group interests first and pay attention to the common good in a broader social context. For example, they will have an easier time collaborating with friends from different religions in social activities or projects that involve interfaith communities. They will be more likely to use dialogue and mediation to deal with religious conflicts or dissent rather than violence or confrontation. In this case, they

prioritise an approach that upholds peace and harmony. *Sisya*, exposed to religious moderation education in *pasraman*, is highly socially concerned and feels responsible for creating a peaceful and just society. They are often involved in community service activities, such as community service, humanitarian programs, and social empowerment, which focus on the well-being of humanity regardless of religion or race.

Knowing the importance of religious moderation, they often become agents of peace in their communities, promoting interfaith dialogue and educating others about tolerance and harmony. In *pasraman*, *sisya* develops a faith that is not only strong but also open to the teachings of other religions. They do not feel threatened by different beliefs but can live their religious teachings more balanced and constantly evolvingly. They believe that strong faith in their religion can go hand in hand with respect for the beliefs of others. One of the important attitudes that developed after completing education in *pasraman* was the ability to avoid religious extremism.

They are taught that religious teachings should be practised moderately without leading to radicalisation or violence that is often mistaken for part of religion. *Sisya*, who completed her education in *pasraman*, can engage in interfaith dialogue with an open and respectful attitude. They do not see religious differences as a barrier but rather as an opportunity to understand more deeply the beliefs and traditions of other religions. In this discussion, they could speak based on understanding theory, real experience, and human values taught by their religion. *Sisya pasraman* is trained to have wisdom when dealing with situations involving religious differences.

They learn not to conclude or judge others based on their religious beliefs quickly. Instead, they prefer to seek deeper understanding and take actions that support peace and harmony. After completing her education at *pasraman*, *sisya* developed a tolerant, open, and ready attitude to collaborate in a pluralistic society. They internalise the values of religious moderation and become individuals with high social skills who can respect differences and contribute to building peace. These attitudes are very important in community life, as they play a key role in reducing religious tensions, strengthening interfaith relations, and building an inclusive and harmonious society.

Conclusion

This study shows that *pasraman* in Mataram City has an important role in internalising the value of religious moderation through various learning strategies applied in non-formal education. The five main strategies used are system-oriented, expositive, cooperative, contextual, and affective. These strategies are designed to form an attitude of tolerance, respect for differences, and social harmony among *sisya*. Through learning methods such as role simulations, interfaith discussions, and interfaith community service, *pasraman* has successfully taught *sisya* to appreciate religious and cultural diversity and avoid religious extremism. These programs equip *sisya* with religious knowledge and the social skills necessary to coexist peacefully with individuals from different religious backgrounds. The study results show that *sisya* in *pasraman* are more open, empathetic and ready to contribute to a pluralistic and multicultural society. Although *pasraman* has successfully implemented the value of religious moderation in its learning, this study also finds several challenges. One of the main obstacles is the limited understanding of *Acarya* regarding the differences between more value-based learning strategies and traditional teaching methods. Many *Acarya* do not fully understand how to integrate the values of religious moderation in their learning, which impacts imbalances in teaching and a lack of deep understanding among *sisya*. In addition, the limitations of facilities and infrastructure also hinder the implementation of more effective learning. Some *pasramans* struggle to provide adequate learning tools,

such as digital media or comfortable classrooms, to support technology-based learning and visual media. Nevertheless, the program that has been implemented still significantly impacts the formation of moderate and tolerant *sisya's* character. It is necessary to improve *Acarya's* training on value-based learning methods of religious moderation and strengthen educational facilities so that *pasraman* can be more effective in forming a young generation who can adapt and live in harmony in a diverse society.

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