

ACARYA'S EDUCATIONAL COMMUNICATION SERVES AS A LEARNING STRATEGY TO PROMOTE RELIGIOUS MODERATION AT PASRAMAN SAD DHARMA DWIJENDRA IN MATARAM

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Abstract

Keywords :

*Educational
Communication;
Acarya; Religious
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Pasraman; Hindu
Education*

Hindu religious education through pasraman plays an important role in the formation of the religious character and nationality of the younger generation in Indonesia. In the context of a multicultural society, educational communication carried out by an Acarya is a crucial strategy in instilling religious moderation values such as tolerance, love for the homeland, anti-violence, and respect for cultural diversity. This study aims to analyze the form and role of Acarya educational communication in learning the value of religious moderation in Pasraman Sad Dharma Dwijendra Mataram. We collected data using a descriptive qualitative approach, which involved in-depth interviews, participatory observations, and documentation of learning activities and interactions between Acarya and Sisya. The results of the study show that Acarya educational communication includes an exemplary approach, interactive dialogue (Dharma Tula), and the delivery of Hindu narratives that are contextualized with social realities. These findings indicate that communication is not only a means of delivering material but also a medium for value transformation. This article contributes to the development of a religious learning model that is adaptive and relevant to the context of Indonesia's diversity. The results of this study are important to strengthen inclusive and transformative Hindu educational practices during complex socio-religious dynamics.

Abstrak

Kata Kunci :
*Komunikasi
Edukatif; Acarya;
Moderasi
Beragama;*

Pendidikan keagamaan Hindu melalui pasraman memegang peranan penting dalam pembentukan karakter religius dan kebangsaan generasi muda di Indonesia. Dalam konteks masyarakat multikultural, komunikasi edukatif yang dilakukan oleh Acarya menjadi strategi krusial dalam menanamkan nilai-nilai moderasi beragama seperti

Pasraman; Pendidikan Hindu	toleransi, cinta tanah air, anti-kekerasan, dan penghargaan terhadap keberagaman budaya. Penelitian ini bertujuan untuk menganalisis bentuk dan peran komunikasi edukatif Acarya dalam pembelajaran nilai moderasi beragama di Pasraman Sad Dharma Dwijendra Mataram. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi terhadap kegiatan pembelajaran serta interaksi antara Acarya dan Sisya. Hasil penelitian menunjukkan bahwa komunikasi edukatif Acarya mencakup pendekatan keteladanan, dialog interaktif (Dharma Tula), serta penyampaian naratif ajaran Hindu yang dikontekstualisasikan dengan realitas sosial. Temuan ini mengindikasikan bahwa komunikasi bukan sekadar sarana penyampaian materi, tetapi juga media transformasi nilai. Artikel ini memberikan kontribusi terhadap pengembangan model pembelajaran keagamaan yang adaptif dan relevan bagi konteks keberagaman Indonesia. Hasil penelitian ini penting untuk memperkuat praktik pendidikan Hindu yang inklusif dan berdaya transformatif di tengah dinamika sosial keagamaan yang kompleks.
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INTRODUCTION

Non-formal religious education in Indonesia, including Hindu education in the form of *pasraman*, plays an important role in the formation of the character and moral values of the younger generation (Oktaviani & Sudarsana, 2022; I. K. Suardana et al., 2023; N. Sueca, 2016). In the context of multicultural national life, religious education has the responsibility to not only transmit the doctrine of faith but also to instill the values of nationality, tolerance, and nonviolence formulated in the concept of religious moderation (Mulyana, 2023; Purba & Saragih, 2025; Suprapno et al., 2023). The Ministry of Religion of the Republic of Indonesia (2019) emphasizes that religious moderation is a national strategy to maintain harmony in diversity through education. This is where the role of *Acarya* as a spiritual educator in *pasraman* becomes strategic, because the quality of *Acarya's* educational communication will greatly determine the success of internalizing moderate values to the *Sisya* (Dewi & Widana, 2023; Suardana & Janarta, 2023; Suryawan & Utama, 2020; Swana & Dewi, 2024).

Although the values of religious moderation have been integrated into the direction of Hindu education policy, the reality on the ground shows that the learning process still faces several challenges (Asiah et al., 2025; Khasanah et al., 2023; Van der Veer, 1994; Wiguna & Andari, 2025). Based on the results of in-depth interviews with *Acarya*, *Sisya*, and parents at *Pasraman Sad Dharma Dwijendra Mataram*, it was found that not all *Acarya* have pedagogical awareness in

designing contextual educational communication (Widyatmaja & Zaenab, 2024). For example, in the discussion of *Dharma Tula* and face-to-face learning, some of the disciples still show an exclusive understanding of religion and are less able to apply a tolerant attitude in their social life (Erlia, 2023; Hadriani & Wibawa, 2022; Jelantik, 2021; Mustini & Utama, 2022; Pratiwi, 2022). The results of the observation over two months showed that although learning activities were carried out regularly, communication methods tended to be one-way and did not fully involve constructive dialogical interactions. In addition, some acharyas admitted that it was difficult to relate religious teachings to national values contextually due to limited training and learning resources.

Several previous studies have confirmed the importance of renewal in the approach to learning religious values (Budiarsana et al., 2023). Putri (2022) emphasized that strengthening religious moderation in the *pasraman* environment requires a transformation of communication strategies from lectures to interactive dialogues that foster contextual understanding. Idris et al. (2021) show that responsive and multidirectional educational communication contributes significantly to the formation of tolerant religious awareness in Hindu adolescents. Meanwhile Supadmini et al. (2022) stated that the development of *Sisya* character in *pasraman* is greatly influenced by verbal interaction and the example of *Acarya* as a role model. However, there has been no research that specifically examines the educational communication strategy of *Acarya* in forming the value of religious moderation in one specific *pasraman* location, especially in the Mataram area.

This condition is the basis for the researcher to compile a study with a focus on educational communication as a learning strategy for religious moderation in *Pasraman Sad Dharma Dwijendra* Mataram. This study aims to describe how the communication pattern of the *Acarya* is both verbal and nonverbal. Able to transmit values such as love for the homeland, tolerance, non-violence, and respect for cultural diversity. By identifying effective communication strategies, it is hoped that this research can contribute to the formulation of a Hindu religious learning model that is more contextual, inclusive, and relevant to current socio-religious challenges.

Theoretically, this research is based on Albert Bandura's theory of social learning, which emphasizes the importance of observation and interaction in attitude formation, as well as the theory of interpersonal communication that underlines the role of messages, meanings, and relationships in the educational process. *Acarya* in this context is positioned as a source of values

and moral direction that not only transfers religious teaching but also models ways of thinking, behaving, and relating in moderation. Thus, this study raises the role of *Acarya* not only as a teacher but also as a communicator of values in the Hindu non-formal education system.

METHODS

This research was conducted at Pasraman Sad Dharma Dwijendra Mataram with a descriptive qualitative approach, focusing on the analysis of educational communication as a learning strategy for the value of religious moderation. The research subjects consisted of 1 *pasraman leader*, 4 *Acarya*, 3 administrators, 5 *Sisya*, and 2 parents, who were selected purposively based on their active involvement in the learning process and pasraman activities. Data were collected through in-depth interviews using open interview guidelines compiled based on indicators of religious moderation (national commitment, tolerance, non-violence, and respect for local culture), participatory observation of learning interactions for two months, and documentation in the form of photos of activities, learning diaries, and pasraman program archives. The researcher serves as the primary instrument, with assistance from observation guides, field note sheets, and manual analysis of interview recordings. An interactive model carries out the data analysis process through three stages: data reduction, data presentation, and conclusion drawing. The validity of the data is maintained by triangulating sources, methods, and times, as well as member checking with informants to ensure the validity of the findings. The analysis technique does not use quantitative statistical tests but relies on the depth of thematic interpretation based on communication patterns and learning strategies that emerge from field data.

RESULTS AND DISCUSSION

1. Research Results

The results of the study show that the educational communication carried out by the *Acarya* in *Pasraman Sad Dharma Dwijendra Mataram* runs through a distinctive personal and spiritual approach. Based on the interview data, all informants stated that learning in *pasraman* is not only oriented to mastering the material of Hindu religious teachings but also to forming a moderate attitude, especially through delivery methods that emphasize the value of tolerance, dialogue between people, and respect for differences. One of the *Acarya's* states, "We always emphasize that the teachings of *dharma* must be able to coexist with fellow believers of other religions," a

statement that reflects the internalization of the value of religious moderation as part of the process of educational communication.

The researcher observed learning activities for two months and found that a direct and exemplary-based approach dominated educational communication. *Acarya* routinely associates the values of Vedic teachings with actual issues such as religious harmony, cross-faith cooperation, and the practice of tolerance in society. For example, in the *Dharma Tula* session, students were invited to discuss the importance of maintaining positive relations with neighbors of other religions, as well as how the teachings of *Tat Twam Asi* can be applied in the social context of society. However, we discovered that not every *Acarya* actively engaged the *Sisya* in interactive dialogue. Some aspects of the learning process remain monological, indicating a lack of active participation from the students.

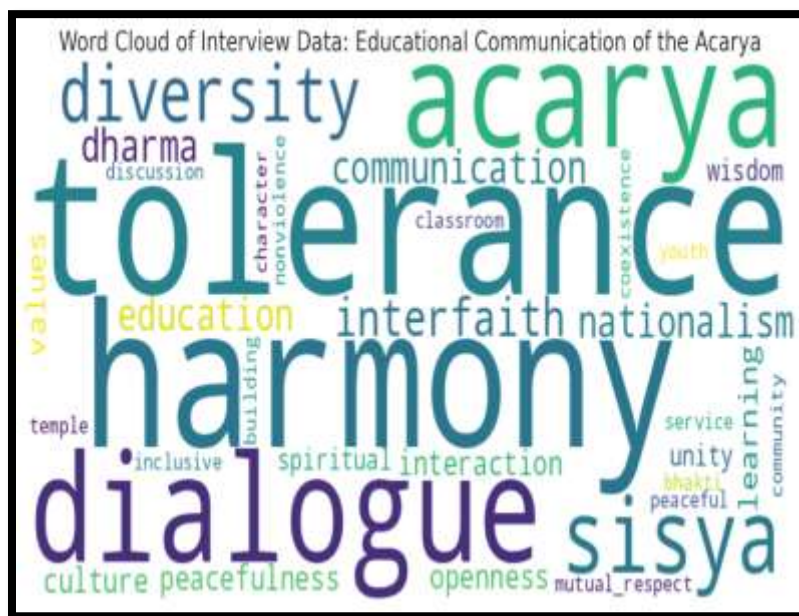


Figure 1. Visualization of interview data
(Source: Personal Documentation, 2024)

This word cloud visualizes key themes emerging from the interview data, highlighting essential concepts in the educational communication of the *Acarya*. Dominant terms such as tolerance, dialogue, harmony, and diversity indicate *Acarya*'s consistent emphasis on peaceful interfaith interactions, inclusive values, and the development of spiritual understanding. The prominence of words like nationalism, character-building, and openness shows how these communications go beyond doctrinal teaching to foster civic responsibility and mutual respect

among *Sisya* (students). These findings underscore the importance of dialogical and ethical engagement in religious education, particularly within multicultural societies like Indonesia.



Figure 1. Visualization of Documentation Data
(Source: Personal Documentation, 2024)

At *Pasraman Sad Dharma Dwijendra Mataram*, an *Acarya* guides the *Sisya* in their discussion of *Dharma Tula*, creating an atmosphere conducive to learning. The classroom atmosphere takes place in a dialogical and participatory manner, reflecting a form of educational communication that is not only one-way but also builds two-way interaction between teachers and students. The simple but vibrant atmosphere of this room affirms that the values of religious moderation, such as tolerance, respect for diversity, and love for the homeland, are instilled not only through lectures but through example, open dialogue, and an inclusive learning atmosphere.

In the context of this research, the image is visual evidence of how the role of *Acarya* is very central in conveying noble religious values that are relevant to multicultural social life in Indonesia. The presence of *Sisya* from various social backgrounds shows that *pasraman* is a learning space that can foster the spirit of nationality and harmony between people. Thus, this picture complements the data and strengthens the argument that educational communication strategies based on values and real experiences have a significant contribution to the formation of moderate character in the Hindu younger generation (Asnawan, 2020; Lickona, 1996, 1997, 2012; Sueca et al., 2023).

The documentation data strengthens the observational findings by providing an archive of activities that demonstrate a program designed to visit various places of worship as part of tolerance practice training, along with cross-community joint activities that involve interfaith youth in Mataram City. However, the process of evaluating learning also presents challenges.

There is no system that explicitly measures the success of internalizing moderation values in oneself. We primarily conduct informal evaluations by observing daily behavior and participating in joint activities. One of the administrators stated, "*We look more at how they behave and speak outside of class, whether they are able to appreciate differences.*"

In general, the educational communication of *Acarya* in this *pasraman* has reflected a learning strategy that supports the values of religious moderation, although there is still room for reinforcement in the aspects of more dialogical teaching methodology and structured evaluation. These results show that the role of *Acarya* as a communicator of values has a significant impact on the formation of inclusive and adaptive religious attitudes in *Sisya*, especially in the context of a multicultural society such as in Mataram City.

2. Discussion

The findings of this study show that the educational communication carried out by the *Acarya* in *Pasraman Sad Dharma Dwijendra* is not only a medium for conveying Hindu religious teachings but also serves as a strategic means in the formation of religious moderation values. Educational approaches that emphasize example, contextual dialogue, and the delivery of teachings through local and spiritual narratives have proven to be effective in forming attitudes of tolerance, love for the homeland, and appreciation for diversity in the community. In this context, the results of this study support the argument of Bandura (1969) about social learning, which states that individuals learn more effectively through observation and interaction with relevant social models, in this case *Acarya*.

When compared to the findings of Putri (2022), which emphasized the importance of a reflective approach in religious moderation learning, this study adds a new dimension in the form of an exemplary approach and symbolic communication that arises from daily interactions in *pasraman*. This research also complements the study by Idris & Putra (2021), which places greater emphasis on the role of learning materials and curriculum structure, by highlighting that interpersonal communication between *Acarya* and *Sisya* has a more direct influence on changes in religious attitudes. In addition, this finding expands Supadmini et al., (2022) study on the influence of *pasraman* activities on students' character by showing that the success of these activities is highly dependent on the quality of interpersonal communication between teachers and students.

However, there are also significant differences with some previous studies. A study by Wiguna et al. (2025), for example, shows that educational communication in *pasraman* is often

one-way and ritualistic. This research reveals that the Acarya in *Sad Dharma Dwijendra* began to develop a dialogical approach in the form of *Dharma Tula* and open discussion, although the application has not been evenly distributed. This difference illustrates the dynamic transformation of religious learning practices in pasraman, enabling the articulation of religious values to be more contextual and relevant to contemporary challenges.

The uniqueness of this research lies in the emphasis on the educational communication aspect as the core of the moderation value learning strategy, which was previously less highlighted in the pasraman literature. In addition, a field approach based on data triangulation combining interviews, observations, and documentation provides depth in the analysis and produces a complete picture of learning communication practices. Therefore, this article makes an original contribution to the development of Hindu educational discourse in Indonesia, especially in the aspect of teaching methodology that emphasizes humanistic spiritual communication.

Substantively, this discussion emphasizes that the formation of the value of religious moderation cannot only rely on teaching materials but needs to be supported by a directed and sustainable communication strategy. Educational communication that places *Acarya* as a living model of *dharma* values, coupled with opportunities for open dialogue, is an important element that can guarantee the success of religious education in responding to the needs of today's pluralistic society.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the educational communication of *Acarya* in *Pasraman Sad Dharma Dwijendra* Mataram plays a strategic role as a means of learning the values of religious moderation, especially in forming an attitude of tolerance, love for the homeland, anti-violence, and respect for cultural diversity in the *Sisya*. Communication is carried out not only through the delivery of Hindu teaching material but also through examples, contextual dialogue, and habituation of social values in daily interactions. These findings show that the success of moderation education is not only determined by the formal curriculum but is highly dependent on the quality of the relationship and educational interaction between *Acarya* and *Sisya*. The new result in this study is the identification of contextual spiritual and dialogical-based educational communication models, which have not been widely studied in the literature before and have the potential to be a reference for the development of Hindu religious learning strategies that are more adaptive to the context of multicultural society.

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