

BUILDING RELIGIOUS MODERATION FROM AN EARLY AGE: A CASE STUDY OF LEARNING STRATEGIES IN PASRAMAN SWASTA PRANAWA

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Abstract

The discourse of religious moderation in non-formal religious education is becoming increasingly relevant amid the challenges of diversity and increasing symptoms of social intolerance. This article aims to analyse learning strategies for building the values of religious moderation at an early age in Pasraman Swasta Pranawa in Mataram City. This research uses a qualitative approach with a case study method through observation, in-depth interviews, and documentation studies. The findings indicate that the dominant strategies for effectively internalising the values of tolerance, respect for differences, and social harmony are effective and contextual approaches. The example of Acarya, *along with the local Hindu values-based approach known as Tat Twam Asi, plays a significant role in shaping Siswa moderate character*. This article contributes to the development of a character education model based on spiritual values and local culture in the realm of Hindu religious education. The results of this study affirm the urgency of strengthening moderate learning strategies in non-formal religious institutions as part of multicultural education in Indonesia.

Keywords: religious moderation, pasraman, Hindu education, learning strategies, student character

Abstrak

Diskursus moderasi beragama dalam pendidikan keagamaan nonformal menjadi semakin relevan di tengah tantangan keberagaman dan meningkatnya gejala intoleransi sosial. Artikel ini bertujuan untuk menganalisis strategi pembelajaran dalam membangun nilai-nilai moderasi beragama sejak dini pada Pasraman Swasta Pranawa di Kota Mataram. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, melalui observasi, wawancara mendalam, dan studi dokumentasi. Temuan menunjukkan bahwa strategi afektif dan kontekstual menjadi pendekatan dominan yang efektif dalam menginternalisasi nilai toleransi, penghormatan terhadap perbedaan, dan harmoni sosial. Keteladanan Acarya dan pendekatan berbasis nilai-nilai Hindu lokal seperti *Tat Twam Asi* memainkan peran signifikan dalam pembentukan karakter moderat siswa. Artikel ini memberikan kontribusi terhadap pengembangan model pendidikan karakter berbasis nilai spiritual dan budaya lokal dalam ranah pendidikan agama Hindu. Hasil penelitian ini menegaskan urgensi penguatan strategi pembelajaran moderatif pada lembaga keagamaan nonformal sebagai bagian dari pendidikan multikultural di Indonesia.

Kata kunci: moderasi beragama, pasraman, pendidikan Hindu, strategi pembelajaran, karakter siswa

PENDAHULUAN

Indonesia is known as a very plural country, both in terms of religion, ethnicity, culture, and language (Dwintari, 2018;

Misrawi, 2013; Mubit, 2016; Rozi, 2017; Siswadi et al., 2024). This diversity, although it is a national wealth, is also a

challenge in maintaining social stability and harmony between religious communities (Baidhawiy, 2013; Bond, 1998; Nathan, 2009). In this context, education plays a strategic role in instilling values of diversity and tolerance, including religious moderation, which is part of a national priority (Ministry of Religion of the Republic of Indonesia, 2019).

Anwar (2024) defines religious moderation as a fair, balanced religious attitude that steers clear of extremes in the understanding and practice of religious teachings. This concept is not only relevant in the formal context of Islamic education in madrasah but also critical in Hindu religious education, including in non-formal institutions such as *pasraman* (Bhusana & Gara, 2024; Muzayana, 2024; Sueca et al., 2023; Umayyah, 2024; Zuhri & Sibaweh, 2023). *Pasraman*, as a place of Hindu spiritual formation, has enormous potential in forming a moderate *Sisya* character from an early age (Wiguna & Andari, 2025).

In a study conducted by Sudirman et al., (2023) it was stated that experiential learning strategies, curriculum integration, and the use of interactive media have proven to be effective in instilling the values of religious moderation in madrasah student. On the other hand, research by Zuliana et al., (2024) at Tadika Al-Fikh Malaysia shows that early moderation education can reduce the tendency to intolerance and strengthen children's social sensitivity to diversity.

However, research on non-formal Hindu educational institutions, such as *pasraman*, remains relatively limited. Rudiarta (2023) in his research, underlined the importance of strengthening cognitive, affective, and psychomotor aspects in *pasraman* learning to build awareness of religious moderation. He added that values such as *śama* (peace), *kṣānti* (tolerance), and *āstikyaṃ* (adherence to religious principles) are noble values in Hinduism that are in line with the spirit of moderation.

Research by Wiguna & Andari, (2025) confirms that learning strategies in several *pasraman* in Mataram have begun to lead to the integration of religious moderation values, although they are not fully optimal. *Pasraman Swasta Pranawa*, as one of the active *pasraman*, is intriguing to study because it has a consistent curriculum structure and learning system for more than three years. In the curriculum, learning is not only orientated towards religious knowledge but also towards the formation of character and social values.

Pasraman benefits from flexible teaching methods and an affective approach that resonates with *Sisya* lives. However, major challenges are still faced, especially in terms of the competence of *Acarya* (teachers), the lack of learning media, and the lack of standard standards in compiling moderation-based teaching tools. Documentation and analysis of the implemented learning strategies at *Pasraman Swasta Pranawa* are crucial in this context.

The study of religious moderation in Hindu education needs to consider the conceptual framework of morality and character. Kohlberg (1981) explained that character education rests on gradual moral development and must begin from an early age to become a strong foundation of values in the future. Therefore, the learning strategies applied in *pasraman* need to adopt a moral approach based on real experience and local Hindu values, such as *Tri Kaya Parisudha and Tat Twam Asi*.

In the context of learning in *Pasraman Swasta Pranawa*, there are five main strategies implemented, namely systematic, expository, cooperative, contextual, and affective. This strategy is focused on instilling the value of tolerance, respecting differences, and establishing social harmony in *Sisya* daily lives (Wiguna & Andari, 2025). This strategy is also combined with Hindu cultural practices that are firmly rooted in universal human values, thereby strengthening the relevance of learning to the context of a pluralistic

Indonesian society (Agung et al., 2024; Rahayu et al., 2024; Raihani, 2014; Ramstedt, 2005; Ramstedt & Ramstedt, 2005; Saihu, 2020; Saihu et al., 2022; Suryani & Muslim, 2024; Suryatni & Widana, 2023).

The literature review above reveals that previous research has examined religious moderation within the framework of Islamic and formal education. However, there are still very few studies that specifically address the application of religious moderation learning strategies in Hindu non-formal education contexts, such as *pasraman*. We anticipate that this research will bridge the gap in the literature and contribute both conceptually and practically to the advancement of moderation-based Hindu education.

METODE

This study uses a descriptive qualitative approach with a case study method. This approach was chosen because it can reveal in depth the dynamics of learning strategies applied in the local context, especially in *Pasraman Swasta Pranawa* in Mataram City. Researchers can thoroughly explore phenomena in a natural context with a participatory and interpretive perspective on the subject under study through qualitative research (Crowe et al., 2011).

The single case study method was used because the research focus was directed to one specific location with unique and representative characteristics for the implementation of religious moderation learning in Hindu non-formal education. *Pasraman Swasta Pranawa* was chosen as the object of study because it is one of the active *pasraman* in Mataram City that has implemented a learning strategy based on Hindu spiritual, social, and cultural values in a structured manner for more than three years.

The research subjects consisted of *Acarya* (*pasraman* teachers), *pasraman* managers, and *Sisya* at the *bala* level (aged 6–10 years) who actively participated in

learning activities. The population in this study is the entire *Pasraman Pranawa* Private community, while the sample is determined purposively, considering the subject's experience, active involvement, and understanding of the learning strategies being studied.

We conducted this research in *Pasraman Swasta Pranawa*, located in West Cakranegara Village, Mataram City, West Nusa Tenggara. The selection of the location is based on consideration of the routine activities of the *pasraman*, the continuity of the learning program, and the institution's commitment to strengthening the moderate character of the *Sisya*.

The data collection technique is carried out through three main methods, namely:

1. In-depth interviews with *Acarya* and *pasraman* managers regarding planning, implementation, and reflection on learning.
2. Participatory observation of the learning process in the classroom and religious activities carried out directly by *Sisya* and teachers.
3. A documentation study of the syllabus, learning implementation plan (RPP), notes of *pasraman* activities, and teaching materials used in learning.

The collected data were analysed using thematic analysis, following the stages of data reduction, categorisation, data presentation, and conclusion drawing (Lotto et al., 1986; Miles & Huberman, 1994, 2002). The validity of the data is strengthened through triangulation of sources and techniques, namely comparing the results of interviews, observations, and documentation to ensure the consistency of information. Additionally, we conduct member checks using *Acarya* to verify the validity of the researcher's findings and interpretation.

With this approach, the research is expected to fully describe the process of internalising the values of religious moderation through learning strategies in *Pasraman Swasta Pranawa* and provide

recommendations for the development of Hindu non-formal education that is orientated towards the formation of moderate and tolerant character.

HASIL DAN PEMBAHASAN

The results of this research were obtained through a qualitative approach with an in-depth method of case study on the learning process in *Pasraman Swasta Pranawa* in Mataram City. Data were collected through in-depth interviews with three Acarya and one pasraman manager, direct observation in five learning sessions for the *Bala* age group (6–10 years), as well as studies of learning documents such as lesson plans, teaching modules, and pasraman activity notes. The results of non-participatory observation show that learning in pasraman takes place in a simple, familiar atmosphere but prioritises strong Hindu spiritual values. The material presented is not limited to the cognitive aspects of religious teachings but is also

accompanied by the cultivation of ethical values such as *śama* (peace), *kṣānti* (tolerance), and *ārjawam* (honesty), which are integrated through story methods, local cultural practices, and group discussions.

From observation data, it is known that the most dominant learning strategies used are affective and contextual strategies, where *Acarya* often relate the material to the real experiences of *Sisya* and their surrounding environment. For example, in one of the sessions, *Sisya* were invited to discuss the differences in customs and religions in their neighbourhoods and then directed to express their opinions in the form of illustrated stories. The *Sisya* response seemed active, and the teacher gave affirmations and inserted the value of "*Tat Twam Asi*" as the basis for understanding diversity. *Sisya* enthusiastically responded to the activity with questions, smiles, and cooperation during discussions.

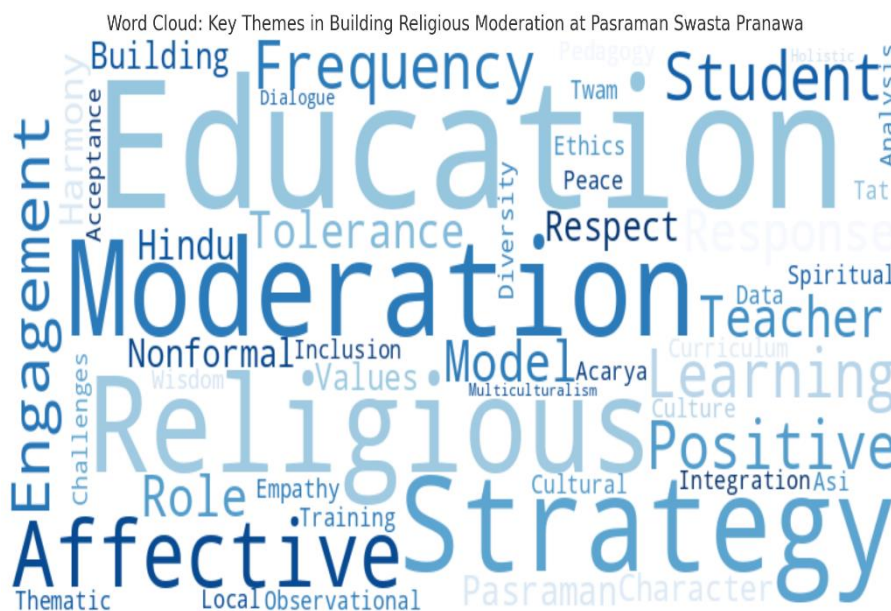


Figure 1. Qualitative Data Analysis
(Source: Researcher, 2024)

The findings of this study reveal several dominant themes that are closely aligned with the overarching objective of promoting religious moderation through learning strategies at *Pasraman Swasta*

Pranawa. Through qualitative analysis involving interviews, observation, and document review, five primary indicators emerged: the frequency of affective strategy application, *Sisya* responsiveness, the

integration of moderation values, teaching challenges, and the effectiveness of teacher role modelling.

These themes converge on a broader pedagogical framework centred on affective learning, where values such as tolerance, respect, and social harmony are not only taught but also exemplified in daily interactions between *Acarya* (teachers) and *sisya* (Student). The consistent use of local cultural principles like *Tat Twam Asi* further reinforces empathetic understanding, inclusion, and peaceful coexistence, which are essential in forming a moderate character from an early age.

The word cloud visualisation clearly demonstrates the centrality of key concepts such as religious moderation, spiritual ethics, character building, and diversity. These concepts reflect the strategic efforts of Pasraman educators to internalise moderation as a lived value rather than a mere theoretical construct. Furthermore, the challenges related to limited media resources and teacher training indicate the need for systemic support to enhance the sustainability of this character education model.

Overall, this study affirms that nonformal Hindu education, when rooted in culturally grounded pedagogy and guided by affective, contextual, and cooperative strategies, holds significant potential in fostering a generation of learners who are not only spiritually grounded but also socially tolerant and responsive to the pluralistic fabric of Indonesian society.

Meanwhile, the results of the interview with Acarya I stated that "*the most effective strategy is to provide direct examples, not just explaining concepts but exemplifying respect and accepting differences in front of children.*" Acarya II added that *practice-based learning, such as having joint ceremonies or visiting temples in groups, strengthens the sense of community and makes it easier for children to understand the value of diversity.* On the other hand, Acarya III acknowledged that *there are still limitations in the provision of learning media that support the visualisation of moderation values, as well as the lack of special training on religious moderation in the Hindu context for Acarya pasraman.*

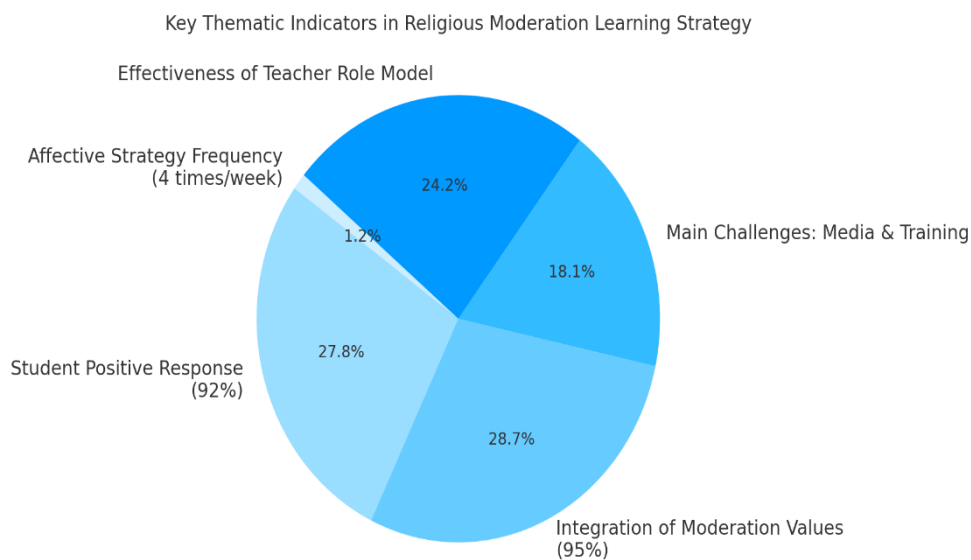


Figure 2. Chart Pie Data Analysis
(Source: Researcher, 2024)

Statistically descriptive, even though it does not use an inferential

quantitative approach, the results of thematic categorisation from interviews and observations can be simplified into five

indicators: (1) frequency of use of strategies (affectively used 4x/week), (2) positive student responses (92% show enthusiasm), (3) integration of moderation values in activities (95% of materials related to the

values of tolerance, respect, and social harmony), (4) main challenges (media and training), and (5) the effectiveness of teacher examples.



Figure 3. Analyse observation data
(Source: Researcher, 2024)

The image captures the atmosphere of the learning process at *Pasraman Swasta Pranawa*, which is held in a bale banjar with the ambiance of traditional Balinese architecture that is open and integrated with the surrounding temple environment. This atmosphere creates a spiritual and egalitarian learning space. *Sisya* sits cross-legged on green mats with simple folding tables, forming orderly rows facing the blackboard. The teaching method used is direct and communicative, evident from the position of the *Acarya* (teacher) standing in front of the class with a non-dominative approach.

The presence of the nation flag at the side of the pole affirms the integration of Hindu religious values with the spirit of nationalism. Such an arrangement reflects the contextual practice of religious moderation, where local spiritual values do not conflict but even support the spirit of nationalism. Moreover, the participation of *Sisya* wearing traditional Balinese attire shows that learning in the pasraman is not

only cognitive but also shapes cultural and religious identity.

The interaction between the *Acarya* and *Sisya* appears close, demonstrating the application of affective strategies that encourage emotional attachment and appreciation for individual differences. The open learning environment also provides visual access to the sacred place (*pelinggih*) in the temple courtyard, reinforcing the transcendental dimension in learning. Based on this observation, it can be concluded that *Pasraman Swasta Pranawa* practices a holistic learning model integrating cognitive, affective, and spiritual aspects in an inclusive and contextual learning environment.

From a critical analysis, it can be concluded that *Pasraman Swasta Pranawa* has systematically implemented learning strategies that support the internalisation of the value of religious moderation from an early age. Although carried out within the limitations of facilities, an approach that emphasises real practice and emotional closeness between *Acarya* and *sisya* has

proven to be more effective than mere instructional methods. These results are consistent with the findings of Rudiarta (2023); Wiguna & Andari, (2025) who stated that learning strategies based on local values and culture are more able to shape the moderate character of Hindu Siswa. Thus, this study indicates that a holistic, contextual, and affect-based pedagogical approach is key in building sustainable religious moderation in Hindu non-formal education.

Discussion

The results of this study show that the learning strategies applied at Pasraman Swasta Pranawa, especially affective and contextual strategies, significantly contribute to the internalisation of religious moderation values in early childhood Siswa. This strategy places the values of tolerance, respect for differences, and social togetherness at the core of the educational process. Exemplary-based learning, value stories, local cultural practices, and emotional approaches through dialogue became the dominant method and received a high positive response from Siswa, as shown by the percentage of student enthusiasm reaching 92% and the integration of moderation values up to 95%.

These findings are in line with Rudiarta (2023) research, which emphasises the importance of strengthening the value of moderation through cognitive, affective, and psychomotor approaches in pasraman. However, the study goes further by highlighting the specific strategies used by *Acarya*, including hands-on practices such as Siswa social context-based discussion of tolerance as well as the use of Hindu values such as *Tat Twam Asi* and *Tri Hita Karana* in cross-topic learning. The research of Zuliana et al., (2024) also supports these findings by showing that religious moderation education from an early age is very effective in building tolerant character, but their research focuses more on early formal education in

Malaysian kindergartens, rather than in the context of non-formal Hindu pasraman.

In contrast to Anwar (2024) research, which emphasises more institutional approaches and structured curricula in moderate education in madrasas, this study displays the dynamics of non-formal education based on local culture and Hindu spirituality. This article's original contribution is to address a literary gap regarding how indigenous community-based learning strategies and local spiritual values can effectively serve as means of religious moderation education outside the formal education system.

Critically, learning at *Pasraman Swasta Pranawa* not only conveys teaching materials but also shapes attitudes to life. This shows that religious moderation is not just conceptual knowledge, but life values instilled through experience, personal relationships, and a harmonious learning atmosphere. Affective strategies, for example, are not only about "teaching tolerance" but also about creating a safe space for Siswa to experience togetherness across differences. This approach fits into the holistic learning framework in character education according to Kohlberg (1981), which places moral development as a gradual process that requires the direct involvement of Siswa in real social situations.

However, these results also highlight significant challenges, namely the limitation of learning media and the low level of special training for *Acarya* in the field of moderation education. The finding indicates the need for policy interventions and institutional support so that the moderate learning model can be replicated and adopted more widely. When compared to the findings of Wiguna & Andari (2025), these constraints show similarities, but this study managed to provide a more in-depth picture of daily practice in the classroom as well as Siswa natural responses in the context of learning.

Thus, this research not only strengthens the understanding of the

effectiveness of learning strategies in Hindu non-formal education but also expands the scope of literature on religious moderation education in a cultural-spiritual context typical of Indonesia. The originality of this article lies in an observational approach to actual learning practices at the grassroots level, as well as the integration between local Hindu values and the national goal of religious moderation, which has not been the focus of much of previous studies.

CONCLUSION

This study concludes that the learning strategies applied in *Pasraman Swasta Pranawa* are effectively able to form awareness and moderate attitudes in early childhood *Sisya* through affective and contextual approaches based on Hindu values and local wisdom. The process involves internalising the principles of religious moderation. Such as tolerance, respect for differences, and the spirit of togetherness have been successfully instilled not only through the delivery of teaching materials but also through direct examples, cultural practices, and social interaction in learning.

The dominant affective strategy used, characterised by the emotional and spiritual involvement of *Acarya* in the

learning process, is proven to be the highest in building *Sisya* understanding of diverse values in a concrete way. In addition, values such as *Tat Twam Asi*, *śama*, and *kṣānti* became important pillars in instilling moderateer in those who could live harmoniously in a pluralistic society.

However, structural challenges, such as limited learning media and lack of professional training for *Acarya*, continue to hinder the effectiveness of this learning. Therefore, the learning model developed in *Pasraman* shows great potential as a contextual and value-based approach to character education but requires systemic support so that it can be widely replicated in other non-formal educational institutions.

Suggestion

Acarya requires intensive training to implement learning strategies based on religious moderation in a structured and reflective manner. Governments and religious institutions should provide support for learning facilities and contextual moderation modules based on Hindu values. Furthermore, we can use this *Pasraman* education model as a policy reference to develop an inclusive and character-based religious non-formal education curriculum.

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