



Religious Moderation in the Daily Life of Sisya at Pasraman Sad Dharma Dwijendra and Its Implications for Character Building

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<i>Keywords:</i>	<i>Abstract</i>
Religious Moderation, Sisya Pasraman, Character Building.	This study examines the application of the values of religious moderation in the daily life of Sisya Pasraman Sad Dharma Dwijendra and its impact on the formation of their character. The primary focus of the research is on how religious moderation is integrated into non-formal Hindu religious education and its role in shaping the attitudes of tolerance and social harmony among the Sisya. This study employs a case study design with a purposive sampling technique, involving seven Sisya who were selected for semi-structured interviews and supported by direct observation. The research findings show that, although Sisya has demonstrated high tolerance and discipline in worship, there are challenges related to teaching delays that hinder the optimization of religious moderation education. This article contributes to the development of a character education model based on religious moderation in non-formal educational institutions. The results of this study underscore the importance of improving teaching methods and Sisya's involvement in social activities to support the application of more effective religious moderation in character building.

<i>Kata kunci:</i>	<i>Abstrak</i>
Moderasi Agama, Sisya Pasraman, Pembentukan Karakter.	Penelitian ini mengkaji penerapan nilai-nilai moderasi agama dalam kehidupan sehari-hari Sisya Pasraman Sad Dharma Dwijendra dan dampaknya terhadap pembentukan karakter mereka. Fokus utama penelitian ini adalah bagaimana moderasi agama diintegrasikan ke dalam pendidikan agama Hindu non-formal dan perannya dalam membentuk sikap toleransi dan harmoni sosial di kalangan Sisya. Penelitian ini menggunakan desain studi kasus dengan teknik sampling purposif, melibatkan tujuh Sisya yang dipilih untuk wawancara semi-terstruktur dan didukung oleh pengamatan langsung. Temuan penelitian

	<p>menunjukkan bahwa, meskipun Sisya telah menunjukkan toleransi dan disiplin yang tinggi dalam ibadah, terdapat tantangan terkait keterlambatan pengajaran yang menghambat optimalisasi pendidikan moderasi agama. Artikel ini berkontribusi pada pengembangan model pendidikan karakter berbasis moderasi agama di lembaga pendidikan non-formal. Hasil penelitian ini menyorot pentingnya meningkatkan metode pengajaran dan keterlibatan Sisya dalam kegiatan sosial untuk mendukung penerapan moderasi agama yang lebih efektif dalam pembentukan karakter.</p>
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I. INTRODUCTION

Indonesia, a country with rich cultural and religious diversity, faces a significant challenge in maintaining social harmony. This diversity often gives rise to potential conflicts, both between religions and within each religion. In this context, religious moderation is crucial as a strategy to maintain harmony and tolerance among religious communities. Religious moderation, which includes respecting differences and avoiding extremism, is not only a necessity in social life but also a topic of discussion in the world of education. Education has a vital role in internalizing the values of religious moderation, especially in non-formal education such as *pasraman*.

Pasraman, as a non-formal educational institution that focuses on Hindu religious learning, is an important vehicle in shaping the character of the younger generation. *Pasraman Sad Dharma Dwijendra* in Mataram City, as one of the leading *pasraman* institutions, not only serves as a place to teach Hindu religious knowledge but also plays a role in instilling the values of religious moderation in its Students. This *pasraman* emphasizes the importance of tolerance, mutual respect, and actively participating in maintaining harmony among religious communities. However, behind these efforts, *Sisya Pasraman* still faces significant challenges, especially in applying religious moderation values in their daily lives.

Preliminary research data obtained through interviews with several *Sisya Pasraman Sad Dharma Dwijendra* indicate a gap between the theoretical understanding of religious moderation and the daily practices applied by *Sisya*. Although some of the *Sisya* have shown tolerance towards friends of different religions, most admit that they do not fully understand the concept of religious moderation. For example, they reveal that they have become accustomed to respecting other religions and trying to mediate conflicts. However, they have not associated this attitude with an understanding of religious moderation. In addition, direct observations in the field also reveal that, despite efforts to teach religious moderation, the process remains sporadic and less structured.

Previous research mapping shows that non-formal religious education, such as *pasraman*, has great potential in teaching the values of religious moderation. Research by Rudiarta (2023), who analyzed the strengthening of religious moderation in *pasraman* in Mataram City, shows the importance of religious teaching based on local wisdom and tolerance. However, this study emphasizes learning strategies in general without specializing in *Sisya*'s response to the application of religious moderation in daily life. Previously, research by Rumahuru and Talupun (2021) also highlighted the importance of inclusive religious education that can support religious moderation in Indonesia; however, there was no specific discussion of non-formal education, such as *pasraman*.

The purpose of this study is to analyze how religious moderation is applied in the daily life of *Sisya Pasraman Sad Dharma Dwijendra* and to identify *the response of Sisya* to the application of religious moderation values. This research also aims to explore the strategies applied by acarya (teachers) in internalizing religious moderation in *Sisya*, as well as the challenges faced by *Sisya* in applying the values of religious moderation in their lives. The benefits of this research are expected to contribute to the development of a more effective *pasraman* education curriculum in teaching religious moderation to the younger generation.

The theoretical study employed in this research refers to Jürgen Habermas's educational theory of multiculturalism, which emphasizes the importance of dialogue between cultures and religions in fostering a harmonious society. In addition, Vygotsky's theory of social learning is also relevant for understanding how social interaction and shared experiences in a *pasraman* environment can strengthen *Sisya's* understanding of religious moderation. In this context, *pasraman* serves not only as a place to learn religion but also as a social space that allows *Sisya* to internalize the values of tolerance and respect for differences.

The hypothesis in this study is that the application of religious moderation values in the daily life of *Sisya Pasraman Sad Dharma Dwijendra* will significantly contribute to the formation of *Sisya's* character, as reflected in their attitude of tolerance, mutual respect, and active involvement in social and religious activities. In addition, the strategies applied by the acarya in teaching religious moderation can strengthen *the Sisya's* understanding of the importance of these values in their lives.

This research is expected to provide deeper insight into how non-formal education, such as *pasraman*, can play a key role in teaching religious moderation. In addition, this study aims to identify the most effective learning models for internalizing religious moderation, as well as the challenges encountered during this process. Thus, the results of this research are expected to contribute to the development of *pasraman* education that is more effective in shaping the character of the moderate Hindu young generation.

Based on this background, this research will further explore the role of *pasraman* in strengthening the values of religious moderation in *Sisya*, as well as provide recommendations for the development of more inclusive and moderate religious education in Indonesia. This research will also reveal the challenges faced by teachers and *Sisya* in applying the values of religious moderation in daily life, as well as provide practical solutions to overcome these challenges.

II. METHOD

This study uses a case study design to analyze religious moderation in the daily life of *Sisya Pasraman Sad Dharma Dwijendra*. The research subjects consisted of 7 *Sisya* who were selected using purposive sampling techniques, with the criteria of *Sisya* who actively participated in *pasraman* activities. The instrument used was a semi-structured interview, which allowed the researcher to delve into *Sisya's* experiences and perceptions related to the application of religious moderation values. The data obtained through interviews were then analyzed qualitatively using thematic analysis techniques, which included data reduction, categorization, and drawing conclusions based on patterns that appeared in the informant's responses. This method provides flexibility in exploring *Sisya's* perspective in depth and

allows for verification or replication of the research by other researchers, with reference to the specific instruments used.

III. RESEARCH RESULTS

Interview data with seven *Sisya Pasraman Sad Dharma Dwijendra* shows that the application of religious moderation values has had a significant impact on the formation of their character. These *individuals demonstrate* mutual respect and refrain from discriminating against friends of different faiths, actively participating in various social and religious activities. In addition, they reported positive changes in worship discipline, including improved prayer routines and praying before activities.

However, they face challenges related to the absence of the acarya, which sometimes interferes with the learning process and limitations in independent learning. Even so, their enthusiasm to continue learning remains high because they want to improve their achievements, deepen their religious knowledge, develop hobbies and make more friends. This study demonstrates that religious moderation not only fosters tolerance between religious communities but also supports the personal development of *Sisya* in terms of discipline, social skills, and character.

Table 1: Sisya's Response to Religious Moderation

Informant	The Application of Religious Moderation in Daily Life	Changes That Occur	Challenges/Obstacles Faced	Reasons to Be Excited to Study in Pasraman
By Luh Putu Hendri	be a mediator in matters of friends, respect other religions, associate with friends of different religions, lead prayers, and participate in flag ceremonies	More disciplined in worship, increasing achievements, and being more active in social and religious activities	Sometimes it is too late to teach.	Channeling hobbies, increasing achievements
Wayan Sucita Diah Permata	leads prayers, respects friends who are fasting, participates in flag ceremonies, and treats friends of different religions with respect	Be more diligent in praying, love the homeland, and be more active in deliberation and social activities	Sometimes, the acarya is not present, and independent learning becomes difficult	Develop hobbies, deepen religious knowledge, and make friends.
Kadek Dwi Yunita Putri	Respect other religions, take sides in conflicts, pray 3 times a day, follow flag ceremonies, and	Be more active in learning, able to lead and organize in	Sometimes it is late, and independent learning	Enhance your achievements, expand your knowledge, and cultivate

Ida Made Dika	respect each other among friends should be a mediator, practice religion diligently, respect friends of different religions, participate in flag ceremonies, and not discriminate between friends	<i>pasraman</i> and social activities More disciplined, more ready to lead activities, more appreciative of differences between friends	is not many practical friendships. Sometimes the carrier is not present, and learning to be independent can be difficult.	Enhance your achievements, gain extensive experience, and cultivate meaningful friendships.
Nilam	maintains balance in association, respects others, worships diligently, leads prayers, participates in flag ceremonies, and respects differences.	more disciplined in prayer, leading activities, and more open to friends of different religions and cultures	Sometimes the acarya is not present, making it challenging to learn on your own without guidance	Enhance achievements, expand knowledge, and cultivate talents.
Kadek Ayu Kariyani	Be a mediator, respect friends of different faiths, follow flag ceremonies, lead prayers, dislike violence, and keep the peace.	More regular in worship, more active in social activities, leading various activities in <i>pasraman</i> and school	There are no learning obstacles, but it is challenging to learn without the guidance of an acarya present	Gain experience and learn about the culture and tolerance between religions.

This research reveals that the application of religious moderation values in the life of *Sisya Pasraman Sad Dharma Dwijendra* plays a crucial role in shaping their character. Based on the results of interviews and observations, *the response to* religious moderation varies. However, most of *the Sisya* have begun to apply the principles of moderation in their daily lives, although they have not fully understood the concept theoretically. The three main themes that emerged from the data analysis were: interfaith tolerance, cultivating inclusive attitudes, and faith-based character development.

1. Interfaith Tolerance

Most of the *Sisya* revealed that they feel comfortable hanging out with friends who have different religions. They show mutual respect, for example, by not disturbing friends

who are worshiping or fasting, and supporting friends who are celebrating their religious days. However, few *Sisya* can explain that this attitude is related to the value of religious moderation.

2. Cultivating an Inclusive Attitude

Sisya Pasraman Sad Dharma Dwijendra also showed an inclusive attitude in their social interactions. They actively participate in school activities that involve friends of different religions or tribes. For example, some of the *Sisya* led flag ceremonies and other classroom activities, showing a love for the homeland and respect for ethnic and religious differences. However, their understanding of religious moderation is based more on everyday experience than on a deeper conceptual understanding.

3. Religious-Based Character Development

From the interview, it was found that acarya (teachers) play an important role in instilling the values of religious moderation through a familiar and straightforward learning approach. Some *Sisya* reported that they felt more disciplined in carrying out worship after participating in *pasraman* activities. For example, they begin performing prayers three times a day and recite them before starting other activities. *Sisya* also revealed that learning about religious moderation is delivered in a fun way, making it easier for them to understand and apply it in their daily lives.

Table 2: Results of Analysis of Sisya's Response to Religious Moderation

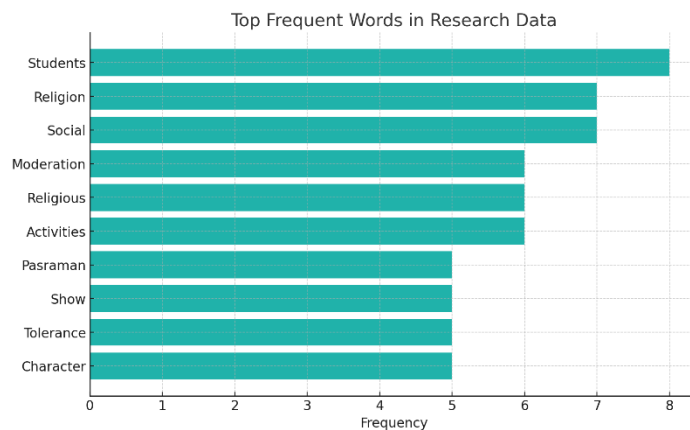
Theme	Description of Results
Interfaith Tolerance	Most of the <i>Sisya</i> show mutual respect and get along with friends of different religions without causing conflict.
Inclusive Attitude	<i>Sisya</i> aktif berpartisipasi dalam kegiatan sosial dan keagamaan <i>Sisya</i> actively participates in interfaith social and religious activities, such as leading flag ceremonies and respecting each other's differences
Character Development	<i>Pasraman</i> learning strengthens religious discipline and fosters positive attitudes, such as respect for others, as well as strengthening social ties between <i>Sisya</i> .

Based on the findings in the field, it can be concluded that although *Sisya Pasraman Sad Dharma Dwijendra* has demonstrated a good attitude of tolerance and inclusivity, their conceptual understanding of the concept of religious moderation still needs to be strengthened. Most *Sisya* tend to apply the value of religious moderation based on their personal experience, without a deep theoretical understanding. For this reason, further efforts are needed in integrating the concepts of religious moderation into more structured and comprehensive learning materials.

These results align with previous research by Rudiarta (2023), which demonstrated that strengthening religious moderation in *Sisya pasraman* in Mataram City was achieved through cognitive, affective, and psychomotor strengthening. Cognitive strengthening is achieved through the delivery of Hindu religious materials that emphasize human values and

virtues. At the same time, affective and psychomotor reinforcement is facilitated more through practical activities such as yoga, dance, and social activities that involve *the Sisya* directly. This demonstrates that teaching that incorporates cognitive, affective, and psychomotor aspects can enhance the comprehensive understanding and application of religious moderation.

Table 3: Analysis of Data Top Frequent Words



This graph shows the words that appear most frequently in the research data, highlighting key themes such as *Sisya*, religion, social interaction, religious moderation, and character building. The word "*Sisya*" appears the most, indicating that this study focuses heavily on the role of *Sisya* in the context of religious moderation. The words 'religion' and 'social' also come up frequently, reflecting the importance of these two aspects in this study. Religious moderation emphasizes the teaching of moderate attitudes in religion, while tolerance and character describe the values of respect and personal growth that are promoted. The existence of the word *Pasraman* indicates that this Hindu educational institution played a significant role in shaping the values and character of its students, known as *Sisya*. Overall, the study focuses on how *Pasraman* helped *the Sisya* develop their character through religious education and social engagement, with an emphasis on tolerance and moderation.

Discussion

This research aims to analyze the application of religious moderation values in the life of *Sisya Pasraman Sad Dharma Dwijendra*, as well as its impact on the formation of their character. Based on the results of interviews and observations of the seven *Shiha*, it was found that values such as tolerance, respect for differences, and discipline in worship have been internalized in their daily lives. *Sisya* demonstrates mutual respect between religions, is actively involved in social activities, and exhibits higher discipline in practicing Hindu religious teachings.

These results align with the findings of Rudiarta (2023), who stated that strengthening religious moderation in *Sisya pasraman* in Mataram City is achieved through cognitive, affective, and psychomotor approaches. This approach includes the delivery of Hindu religious materials that emphasize human values, as well as practical activities such as yoga, dance, and social activities that directly involve *Sisya*.

In addition, research by Wiguna & Andari (2025) shows that effective learning strategies in instilling the value of religious moderation in *pasraman* involve a contextual approach that prioritizes local values such as "*Tat Twam Asi*" (you are me). This approach helps *Sisyas* understand the importance of tolerance and respect for differences in a multicultural society.

However, although the results of this study are consistent with previous findings, there are differences in the context of their application. *Sisyas Pasraman Sad Dharma Dwijendra* demonstrates the application of more tangible values of religious moderation in their daily lives, such as participating in interfaith social activities and exhibiting an inclusive attitude towards friends of different faiths. This shows that the internalization of the value of religious moderation does not only occur in the context of learning, but also in the social interaction of *Sisyas* outside the *pasraman* environment.

This difference can be attributed to the learning approach applied in *Pasraman Sad Dharma Dwijendra*, which emphasizes experiential learning and *Sisyas*'s active involvement in social activities. This approach aligns with Vygotsky's theory of social learning, which emphasizes the significance of social interaction in the learning process and the development of individuals.

This research contributes to the development of a character education model based on religious moderation in non-formal educational institutions, particularly *pasraman*. These findings reinforce the importance of contextual and experience-based approaches in instilling the values of religious moderation in *Sisyas*. In addition, this study also highlights the important role of social interaction and active involvement in social activities as part of the process of internalizing these values. Thus, this research not only enriches the study of religious moderation in the context of Hindu religious education but also provides new insights into the application of religious moderation values in the daily life of *Sisyas pasraman*.

Conclusion

The conclusion of this study shows that the application of religious moderation values in the life of *Sisyas Pasraman Sad Dharma Dwijendra* has had a significant impact on the formation of their character. *Sisyas* shows an attitude of tolerance, respect for other religions, and discipline in carrying out worship. The discovery is that religious moderation is not only applied in the context of learning in *pasraman*, but also in *Sisyas*'s social interactions outside *pasraman*, which shows an inclusive attitude and mutual respect between friends of different religions. These findings make an important contribution to the development of a model of character education based on religious moderation, by emphasizing the experiential learning approach and the active involvement of *Sisyas* in social activities as key factors in the internalization of moderation values.

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