

Multicultural Education Based on Hindu Philosophy and the Internalization of the Value of Religious Moderation in Pasraman Saraswati Tri Parartha Mataram

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Abstract

Keywords:

Multicultural
Education, Hindu
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Strategies.

Pasraman Saraswati Tri Parartha Mataram integrates multicultural education grounded in Hindu philosophy to instill the value of religious moderation. This research departs from the discourse of religious education, which not only focuses on theological aspects but also on the formation of inclusive, contextual, and moderate social character and religious ethics. The purpose of this study is to identify the learning strategies used by Acarya in teaching the values of religious moderation and analyze their contribution to the social attitudes and religiosity of pasraman students. This study employs a qualitative case study approach, focusing on the main subjects: Acarya, Sisya, and parents. We collected data through in-depth interviews, participatory observations, and documentation, followed by a thematic analysis. The findings of the study show that the internalization of the value of religious moderation runs effectively through learning approaches rooted in Hindu philosophy, such as Tat Twam Asi, Ahimsa, and Vasudhaiva Kutumbakam. Learning strategies that combine ritual practices, examples, and strengthening social attitudes have been proven to be able to form a character that is tolerant, religious, and respectful of differences. The main contribution of this article lies in offering a contextual model of local religion-based multicultural education that can be replicated in other religious educational institutions. The results of this study are important for the development of religious education, educational philosophy, and da'wah communication based on local culture and spirituality as a transformative approach to strengthening religious moderation in pluralistic societies.

Abstrak

Kata kunci:
Pendidikan
Multikultural,
Filsafat Hindu,

Integrasi pendidikan multikultural berbasis filsafat Hindu dalam internalisasi nilai moderasi beragama di Pasraman Saraswati Tri Parartha Mataram. Penelitian ini berangkat dari wacana pendidikan keagamaan yang tidak hanya berfokus pada aspek teologis, tetapi juga

<hr/> Moderasi Beragama, Pasraman, Strategi Pembelajaran.	<hr/> pada pembentukan karakter sosial dan etika keberagamaan yang inklusif, kontekstual, dan moderat. Tujuan dari penelitian ini adalah untuk mengidentifikasi strategi pembelajaran yang digunakan oleh Acarya dalam mengajarkan nilai-nilai moderasi beragama serta menganalisis kontribusinya terhadap sikap sosial dan keberagamaan siswa pasraman. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus dengan subjek utama Acarya, Sisya, dan orang tua. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis secara tematik. Temuan penelitian menunjukkan bahwa internalisasi nilai moderasi beragama berjalan secara efektif melalui pendekatan pembelajaran yang berakar pada filsafat Hindu seperti Tat Twam Asi, Ahimsa, dan Vasudhaiva Kutumbakam. Strategi pembelajaran yang menggabungkan praktik ritual, keteladanan, dan penguatan sikap sosial terbukti mampu membentuk karakter Sisya yang toleran, religius, dan menghargai perbedaan. Kontribusi utama artikel ini terletak pada penawaran model pendidikan multikultural berbasis agama lokal yang kontekstual dan dapat direplikasi pada lembaga pendidikan keagamaan lainnya. Hasil penelitian ini penting untuk pengembangan kajian pendidikan agama, filsafat pendidikan, serta komunikasi dakwah berbasis budaya dan spiritualitas lokal sebagai pendekatan yang transformatif dalam memperkuat moderasi beragama di masyarakat majemuk. <hr/>
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Introduction

Multicultural education is becoming an increasingly relevant approach in the context of social, cultural, and religious diversity in Indonesia (Baihaqi, 2021; Cathrin & Wikandaru, 2023; Indyah Winasih, 2023; Shofwan et al., 2022; Sulistiyo & Indartono, 2019; Suyahman, 2016). Given Indonesia's high plurality, it is imperative to strengthen the values of nationality, tolerance, and moderate religiosity (Kafid, 2023; Misrawi, 2010; Rahman, 2024). In this context, faith-based educational institutions play a strategic role in internalizing multicultural values through pedagogical and philosophical approaches that align with the teachings of each religion. One of the institutions that occupies an important position in Hindu education is pasraman, which not only serves as a center for the teaching of religious teachings but also as a space for the formation of character and social ethics among students (*Sisya*) (Wiguna & Andari, 2025).

Amid globalization that poses challenges to diversity and togetherness, Hindu philosophy provides a strong ethical and ontological framework to support multicultural education (Gunawan et al., 2022; Haluti et al., 2025). The concepts of *Tat Twam Asi* (I am you), *Vasudhaiva Kutumbakam* (the whole world is one family), and *Tri Hita Karana* (the three causes of harmony) contain spiritual values that support religious moderation and peaceful coexistence (Ariputra et al., 2022; Budiadnya, 2018; Giri et al.,

2021; Mahendra & Kartika, 2021; Mertayasa, 2020; Saputra & Dewi, 2023; Widaswara et al., 2024; Wulandari, 2023; Yasa, 2022). When this philosophy is instilled through contextual learning strategies in the pasraman environment, students can actively form an inclusive and tolerant attitude in a pluralistic society (Wiguna & Andari, 2023).

However, there is a gap between the noble values taught in Hindu philosophy and the learning practices that take place in many *ashrams*. The results of the initial study at *Pasraman Saraswati Tri Parartha* Mataram show that the internalization of religious moderation values such as tolerance, non-violence, and respect for differences has indeed been carried out through worship activities, dharma discourse, Balinese script learning, and cultural arts practice. However, most *Acaryas* have not explicitly integrated the concept of multicultural education in their teaching strategies, and even the *Acaryas* still understand these values implicitly without an adequate academic narrative.

Preliminary data from in-depth interviews showed that most of the participants stated that they had avoided violence, were able to respect friends of different religions, and displayed an inclusive attitude in social interactions. One scholar stated, "*I learned to mediate when a friend quarreled and tried not to say anything rude, because we were taught not to hurt.*" Meanwhile, the *Acarya* stated that teaching and learning activities already include moral teachings, but the packaging of the value of religious moderation has not yet become an explicit part of the pasraman curriculum.

Previous research shows the importance of culture-based education strategies in shaping religious character. Supadmini et al. (2022) emphasized the effectiveness of the Balinese culture-based contextual approach in instilling *sradha* and *bhakti* values in *pasraman* students. Idris et al. (2021), in a study on Islamic education, found that a multicultural approach based on local values and teacher examples can foster student tolerance attitudes significantly. Earlier, Yuliana et al. (2022) research highlighted the importance of affective strategies in building the value of multiculturalism from an early age to prevent radicalism in the future. However, there is not much research that specifically combines Hindu philosophy with multicultural education in the context of religious moderation in the pasraman environment.

Therefore, this study aims to close the gap by making *Pasraman Saraswati Tri Parartha* the locus of study, examining the extent to which Hindu philosophy is applied in real terms in learning strategies, as well as how multicultural values and religious moderation are internalized in *Sisya* behavior.

Method

This research uses a qualitative approach with a type of case study that focuses on learning strategies based on Hindu philosophy and the internalization of the value of religious moderation in *Pasraman Saraswati Tri Parartha* Mataram. The research subjects consisted of *Acarya* (teachers), *Sisya* (students), and parents who were actively involved in pasraman activities. The main identified were learning strategies and internalization of the value of religious moderation, with dimensions of tolerance, national commitment, anti-violence, and acceptance of tradition. We collected data through in-depth interviews, participatory observations, and documentation of learning activities and social interactions in the *Pasraman* environment. The research instruments are in the form of open interview guidelines and observation sheets prepared based on thematic indicators from the initial findings of the field. We obtained the validity of the data through source-and-technique triangulation techniques, member checks, and collaborative discussions among the researchers. We analyzed the data using thematic analysis techniques, which involved stages of data reduction, categorization, interpretation of meaning, and narrative preparation of findings. The analysis procedure was carried out simultaneously during the data collection process to obtain a pattern of relationships between learning strategies and students' religious attitudes.

Results and Discussion

1. Research Results

This study found that the learning strategies applied by the *Acarya* in *Pasraman Saraswati Tri Parartha* reflect the integration of Hindu philosophical values with a contextual multicultural educational approach. The strategy not only includes cognitive learning about Hinduism but also emphasizes the affective and social aspects of students through activities such as dharma discourse, *dharma tula*, sloka reading, Hindu cultural art practice, and *yadnya* implementation.

The results of the observation show that learning activities take place in a dialogical and participatory manner. *Acarya* often relates Hindu ethical values such as *Tat Twam Asi*, *Ahimsa*, and *Vasudhaiva Kutumbakam* in everyday discussions. For example, in a discussion about the importance of respecting

others, students were asked to share personal experiences about tolerance for friends of different faiths. This process strengthens their understanding of peaceful coexistence in a pluralistic society.

In-depth interviews with *Acarya* revealed that the internalization of the value of religious moderation is not only through the delivery of material but is more instilled through example, strengthening good manners, and an approach to compassion in teacher-student interaction. An *Acarya* stated, "We do not teach about religious moderation in terms, but we always inculcate values such as not imposing opinions, mediating disputes, and respecting differences." This assertion is corroborated by the testimony of the Shia, who stated that they learned to be mediators when minor conflicts occurred and were used not to retaliate with violence.



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

The word cloud above visually represents dominant themes extracted from interview data within the study, "Multicultural Education Based on Hindu Philosophy and the Internalization of Religious Moderation Values at Pasraman Saraswati Tri Parartha Mataram." Key terms such as tolerance, *Tat Twam Asi*, compassion, *ahimsa*, patriotism, and *vasudhaiva kutumbakam* stand out prominently, illustrating the core values conveyed by teachers (*Acarya*) and

students (*Sisya*). These words reflect the fusion of spiritual teachings and practical values within Hindu education that promote peaceful coexistence, mutual respect, and ethical conduct in a multicultural society.

This visualization validates the study's assertion that immersive and culturally embedded learning strategies, rather than doctrinal instruction alone, effectively internalize religious moderation. The integration of Hindu philosophical principles into daily educational practice fosters a holistic character formation among learners, making this model a significant contribution to contemporary multicultural and religious education discourse.

The data obtained from triangulating parent interviews indicated that noticeable changes in student behavior occurred after their participation in pasraman activities. *Sisya* become more disciplined, religious, respectful of differences, and active in social activities in the home environment. Several parents said that their *Sisya* began to practice the habit of greeting neighbors of different religions and never saying anything rude. Here is a brief visualization of the findings from the qualitative data coding process:

Table 1. Themes and Indicators of Research Results

Main Themes	Indicators	An Example of Field Findings
Hindu-Based Learning Strategies	Dharma discourse, sloka practice, cultural arts, yadnya	<i>Sisya</i> read the sloka and explain the meaning of tolerance from the text
Internalizing Value of Moderation	the Tolerance, non-violence, love of the homeland	<i>Sisya</i> mediate conflicts with friends, participate in flag ceremony
Example of Acarya	Be polite, don't impose teachings, listen to the <i>Sisya</i>	<i>Acarya</i> provides space for dialogue and does not dictate students' understanding
Impact on <i>Sisya</i> 's Religiosity, Behavior	peace, openness to differences	<i>Sisya</i> greet neighbors of different religions and help when there are activities

A critical analysis of these findings shows that although the term "religious moderation" is not explicitly used in the learning materials, the essence of its values has

been internalized naturally through contextual learning methods based on Hindu philosophy. Learning strategies that prioritize dialogue, ritual practices, and teaching examples have proven to be more effective in instilling inclusive religious values.

From the results of the analysis, it can be concluded that *Pasraman Saraswati Tri Parartha* has practiced multicultural education based on Hindu philosophy, which has a significant impact on the internalization of the value of religious moderation of students. These findings are proof that contextual learning approaches based on local culture and religious spirituality can form a tolerant, democratic, and rooted young generation that is rooted in the noble values of their religious traditions.

2. Discussion

The findings of the study show that the learning strategy in *Pasraman Saraswati Tri Parartha* Mataram has implicitly internalized the values of religious moderation through a contextual approach based on Hindu philosophy. The strategy includes *dharma* discourse, *yadnya* practice, learning scripts and slokas, and strengthening ethical values such as *Tat Twam Asi*, *Ahimsa*, and *Vasudhaiva Kutumbakam*, which are instilled affectively and by example of *Acarya*. This approach reinforces the view that learning rooted in local culture and spirituality can be an effective means of forming a moderate and inclusive character in the younger generation of Hindus.

These results are in line with the findings of Supadmini et al. (2022) who stated that the contextual learning strategy based on Balinese local culture in *Pasraman SD No. 1 Darmasaba* can increase students' *sradha* and *bhakti*. However, this study shows a broader dimension, namely that strategies based on Hindu philosophy strengthen religious beliefs and shape social attitudes in the form of tolerance, love of the homeland, and rejection of violence. Thus, this study expands the spectrum of *pasraman*'s contributions, not only in strengthening religiosity but also in shaping interfaith social ethics.

Research by Idris & Putra (2021) in the Islamic education environment shows the importance of teacher role models in instilling the value of tolerance and respect for differences. This result is in line with this study, which found that *Acarya* in *pasraman* becomes a central figure in internalizing the value of religious moderation, not through verbal teaching, but through practice, example, and emotional approach. The significant difference lies in the philosophical basis used; if Islamic education is based on the universal values of the Qur'an, then in the context of *pasraman*, Hindu teachings are used, which ontologically emphasize the existential unity between human beings.

This finding also enriches the results of Yuliana et al., (2022) study, which emphasizes the importance of multicultural education from an early age. Yuliana's research focuses more on the cognitive aspects of the introduction of other cultures, while this research adds spiritual and ritual dimensions as an integral part of multicultural education. *Pasraman* teaches diversity conceptually and embodies it in students' collective experiences and cultural practices. This is the original contribution of this research: multicultural education based on Hindu philosophy in *pasraman* is not only discursive, but also ritualistic and applicative.

In addition, this study identified new findings in the form of a close relationship between *yadnya* (religious ritual) activities and the formation of moderate social attitudes. Activities such as *ngayah*, *metirta yatra*, and collective worship have functioned not only as a means of worship but also as a vehicle for the formation of values of solidarity, empathy, and national awareness. This process has not been explained much in previous literature, which generally separates between the ritual function and the social function of religious education.

Conceptually, these findings confirm that religious moderation education in the Hindu context cannot be separated from the practice of an integral philosophy of life. The learning strategy in *pasraman* combines cognitive elements (teaching sloka and ethical stories), affective elements (strengthening polite and affectionate attitudes), and conative elements (real behavior in daily life) structured in a typical Hindu learning culture. This integration provides a new theoretical foundation in the development of a locally based multicultural education model.

Thus, this study not only confirms the relevance of Hindu philosophy in contextual learning but also makes a conceptual contribution to the development of faith-based multicultural education theory. In the context of a pluralistic Indonesian society, this approach can be replicated in various other religious educational institutions by adapting their respective local philosophies and values.

Conclusion

The multicultural education applied at *Pasraman Saraswati Tri Parartha Mataram* has proven to be significantly effective in internalizing the values of religious moderation in students through an approach based on Hindu philosophy. The learning strategies developed by the *Acarya* are not only oriented to the cognitive aspects of religious teachings but also touch the affective dimension and social praxis of students.

The internalization of the values of tolerance, love of the homeland, non-violence, and acceptance of diversity is not taught declaratively but is instilled through ritual activities, life examples, and spiritual and social interactions that are typical of the Hindu tradition. These findings make a new contribution to the development of da'wah science and religious communication, namely that religious messages can be communicated effectively through cultural experiences and philosophy of life, not just through normative discourse. This educational model demonstrates that learning strategies based on local values and religious spirituality can lead to inclusive and peaceful social transformation, serving as a strategic alternative for strengthening religious moderation in a multicultural society.

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