



Habitation Internalization of Religious Moderation Values in Early Childhood in Pasraman: A Case Study on Pasraman Samiaga Mataram

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Keywords:	Abstract
Habitation, Religious Moderation Values, Pasraman, Early Childhood Education	Religious moderation is a crucial principle in the pluralistic national education system, especially in the context of Hindu non-formal religious education in Indonesia. This study aims to analyze the habituation process of internalizing religious moderation values in early childhood in <i>Pasraman Samiaga Mataram</i> , as well as identify the learning strategies used by <i>Acarya</i> in shaping students' moderate character. The approach used is a qualitative case study with data collection techniques through observation, in-depth interviews, and documentation. The hypothesis of this study states that the more intensive and contextual the habituation process is carried out, the higher the level of internalization of the value of moderation in early childhood. The results of the study show that learning activities such as <i>Dharma Tula</i> , <i>Yoga</i> , and <i>Dharma Yatra</i> are effectively a medium for habituation of the values of tolerance, peace-loving, and non-violent attitudes, even though students do not understand the concept of moderation terminologically. Affective and contextual strategies have been shown to be more effective in shaping moderate behavior than expository approaches. This article contributes to the development of a theory of Hindu character education based on religious moderation at an early age by emphasizing the importance of a habitual learning approach in instilling abstract values. These findings reinforce the urgency of updating pasraman pedagogy and relevance in shaping an inclusive and adaptive young generation during social diversity. The findings of this study are key to creating a non-formal education model that effectively addresses the challenges of diversity and potential intolerance starting from an early age.

Kata kunci:	Abstrak
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Habitulasi, Nilai Moderasi Beragama, Pasraman, Anak Usia Dini	<p><i>Moderasi beragama merupakan prinsip krusial dalam sistem pendidikan nasional yang majemuk, khususnya dalam konteks pendidikan keagamaan nonformal Hindu di Indonesia. Penelitian ini bertujuan untuk menganalisis proses habituasi internalisasi nilai-nilai moderasi beragama pada anak usia dini di Pasraman Samiaga Mataram, serta mengidentifikasi strategi pembelajaran yang digunakan oleh Acarya dalam membentuk karakter moderat siswa. Pendekatan yang digunakan adalah kualitatif studi kasus dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi. Hipotesis penelitian ini menyatakan bahwa semakin intensif dan kontekstual proses habituasi dilakukan, semakin tinggi pula tingkat internalisasi nilai moderasi pada anak usia dini. Hasil penelitian menunjukkan bahwa aktivitas pembelajaran seperti Dharma Tula, Yoga, dan Dharma Yatra secara efektif menjadi medium habituasi nilai toleransi, cinta damai, dan sikap antikekerasan, meskipun peserta didik belum memahami konsep moderasi secara terminologis. Strategi afektif dan kontekstual terbukti lebih efektif dalam membentuk perilaku moderat dibandingkan pendekatan ekspositoris. Artikel ini berkontribusi pada pengembangan teori pendidikan karakter Hindu berbasis moderasi beragama pada jenjang usia dini, dengan menekankan pentingnya pendekatan pembiasaan (habitual learning) dalam menanamkan nilai-nilai abstrak. Temuan ini memperkuat urgensi pembaruan pedagogi pasraman dan relevan dalam membentuk generasi muda yang inklusif dan adaptif di tengah keberagaman sosial. Hasil penelitian ini penting untuk merumuskan model pendidikan nonformal yang lebih responsif terhadap tantangan keberagaman dan potensi intoleransi sejak usia dini.</i></p>
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I. INTRODUCTION

The phenomenon of increasing religious intolerance in the lives of Indonesian people is currently one of the strategic issues in the world of education, especially at the elementary level (Akbar et al., 2022; Hasim et al., 2022; Hidayat et al., 2020; Masliyana, 2023; Rahman, 2024; Raihani, 2018; Shafira & Arbi, 2023; Wahab & Kahar, 2023; Yuliana et al., 2021). A study by the Research and Development Agency of the Ministry of Religion of the Republic of Indonesia (2019) shows that religious exclusivism and radicalism begin to emerge even from an early age, which is generally influenced by the family environment and lack of moderation education at the early education level. In this context, non-formal education, such as *Hindu pasraman*, plays a strategic role in culturally and spiritually instilling the values of religious moderation during the golden age of child development, also referred to as the golden age phase (Oktaviani & Sudarsana, 2022; Suardana et al., 2023; Sudarsana, 2016; Sueca, 2016; Widana, 2023). This approach is in line with Erik Erikson's theory of child development, which emphasizes the importance of value formation in the early stages of life, as well as Albert Bandura's social learning theory, which highlights the role of modeling in value learning through the immediate environment (Budiarsana et al., 2023; Jayendra, 2024; Lestari & Gunada, 2021; Moku & Boangmanalu, 2021; Mujahidah & YUSDiana, 2023; Picauly et al., 2021; Rustika, 2016; Sudiarta et al., 2023; Wulandari et al., 2022; Yusuf & Amin, 2020).

However, the reality on the ground shows that the process of internalizing the value of religious moderation in non-formal educational institutions has not been fully effective. The results of non-participatory observations in *Pasraman Samiaga Mataram* show that although several forms of learning, such as *dharma discourse*, *dharma tula*, and *yoga practice*, have been applied, not all early childhood understands and applies values such as tolerance, love of homeland, or anti-violence attitudes consistently (Dewi & Widana, 2023; Widyatmaja & Zaenab, 2024; Wiguna & Andari, 2025). Preliminary data in the form of interviews with *Sisya* (*brahmacari*) reveal that most of them have never heard of the term "religious moderation," although it shows the unconscious practice of moderation in daily life, such as mediating in conflicts, attending flag ceremonies, and not distinguishing friends based on religion. For example, one of the *Sisyas*, *Ni Luh Sintya Utami*, stated that she felt happy to be friends with anyone, even though she did not know the term moderation terminologically.

Religious moderation education, however, is mostly focused on formal education and adolescent or adult education. The study by Zuliana et al., (2024) examined moderation education at Al-Fikh Kindergarten Malaysia and emphasized the importance of instilling peaceful values from a preschool age. Meanwhile, the research of Wiguna & Andari (2023) highlights the role of Hindu teachers in shaping the moderate character of adolescent *Sisya* in *Pasraman*. Research by Yuliana et al. (2021) also confirms that early childhood has enormous potential to be used as an agent of peace if the process of internalizing values is carried out consistently from an early age. However, no specific studies have been found that in-depth examine the habituation of the value of religious moderation in early childhood in Hindu-based *pasraman*, especially in urban areas such as Mataram City. This study indicates that there is a significant research gap.

Based on this background, the researcher sees the urgency to systematically examine how the process of habituation or habituation of internalizing the value of religious moderation can take place in early childhood in *Pasraman Samiaga Mataram*. This study not only aims to identify the strategies used by *Acarya* in inserting moderation values but also to examine in depth the process of adaptation of these values by children aged 6–10 years, as well as evaluate the effectiveness of the approach used from a pedagogical and social perspective.

The purpose of this study is to analyze the form of habituation of religious moderation values in early childhood in *Pasraman Samiaga*, identify the pedagogical strategies used by *Acarya*, and examine the extent to which these values have been internalized in children's behavior. The theoretical benefit is to enrich the study of Hindu religious education in early childhood from the perspective of religious moderation. Practically, the results of this research are expected to be a reference for *pasraman* managers and Hindu non-formal education policy makers in designing a curriculum based on national and diversity values.

II. METHOD

This study was conducted on early childhood (*Bala*) students in *Pasraman Samiaga Mataram* with the aim of identifying the form of habituation and the level of internalization of the value of religious moderation through learning activities carried out by *Acarya*. This study uses a qualitative approach of case studies with the main subject in the form of *Sisya* pasraman aged 6–10 years, *Acarya* (teachers), and pasraman managers, who were selected through purposive sampling techniques. The main instrument in the study is the researcher himself, with the help of structured observation guidelines, semi-open in-depth interview guidelines, and documentation formats of learning activities and works. Data were obtained through non-participatory observation of routine pasraman activities, direct interviews with 7 *Sisya* and 4 *Acarya*, as well as document analysis, such as lesson schedules, attendance records, and *pasraman* activity reports. The collected data were classified and analyzed using thematic analysis techniques with data reduction steps, data presentation, and conclusions drawn, and data validity was tested using source triangulation techniques. Although not using a full quantitative approach, the observation results were also enriched by descriptive quantification of the frequency of the emergence of the practice of moderation values in pasraman activities. Researchers also *observed correlations between attendance frequency in Sisya and the consistency of moderate behavior, based on direct observations, to functionally strengthen the validity of the data.*

III. RESULTS AND DISCUSSION

1. Research Results

The results of the study indicated that the habituation process of religious moderation values in early childhood in *Pasraman Samiaga* was carried out through the integration of these values into contextual, repetitive, and affective routine and non-routine learning activities (Arini, 2024; Suci Arini et al., 2023). Direct observation of five learning sessions over a period of one month showed that activities such as *Dharma Tula*, *Dharma Yatra*, *yoga practice*, and *Upakara* implicitly incorporated religious moderation values such as tolerance, love of homeland, and nonviolence.

Table 1. Habituation Matrix of Religious Moderation Values

Pasraman Activities	Internalized Moderation Values	Observed Child Behavior Indicators
<i>Dharma Tula</i>	Tolerance, Deliberation	Respect your friends' opinions, listen
<i>Dharma Yatra</i>	Love of the homeland, Perpendicular	Enthusiastic about participating in temple pilgrimages, maintaining cleanliness
<i>Dharma Shanti</i>	Friendly, Non-violent	Apologize to each other, don't

		retaliate when teased
Yoga and Meditation	Inner Peace, Self-Control	Sit quietly, follow instructions
Euphoria (practice)	Pioneering, Love of tradition	Compiling Banten diligently, initiatives help

(Source: Researcher, 2024)

Interviews with seven *Sisya* aged 6–10 showed that although they were not yet able to verbally define the term "religious moderation," they showed attitudes and behaviors that were in line with these values. A *Sisya*, I Made Yoga, stated, *"If my friend cannot join the tirta yatra, I will tell you that there will be another one tomorrow. Don't be angry."* This phrase reflects the value of tolerance and empathy as part of the internalization process. Another *Sisya*, Ni Kadek Ayu, conveyed the same message, saying, *"If you pray, you must be serious; you must not play."* *May God be pleased,*" which shows the internalization of perpendicular values in carrying out beliefs.

In terms of learning strategies, *Acarya* consistently applies effective and contextual approaches. For example, in yoga activities, *Sisya* is invited to meditate with simple sentences such as *"Calm our hearts, remember our loved ones, and pray for them."* Research has proven that this strategy aids in the development of empathy and a sense of peace in *Sisya*. Observations showed that children who attended more than three times in one month showed more stable behavioral changes in aspects of friendliness, sharing, and not *being easily angered than Sisya, who attended less frequently.*



Figure 1. Qualitative Analysis with word text query
(Source: Researcher, 2024)

This visualization shows the most significant terms that appear in the study, such as "habituation," "religious moderation," "early childhood," "character formation," and "nonformal education," which mark the core of the study. These words confirm the close

relationship between the habituation process through affective and contextual approaches and the internalization of moderation values in early childhood.

The emergence of terms such as "*Tri Hita Karana*," "*Tat Twam Asi*," and "*Tri Kaya Parisudha*" indicates that local values based on Hinduism are the spiritual and moral foundation of pasraman education. In addition, the presence of the words "tolerance," "diversity," "empathy," and "social harmony" highlights the goal of this educational process, which is to form the character of the young generation who are inclusive and ready to coexist in a pluralistic society. You can use this word cloud to reinforce thematic messages in communicative and visual journal publications or scientific presentation materials.



Figure 2. Field data collection
(Source: Researcher, 2024)

The researcher is conducting an in-depth interview with one of the students (*sisya*) in the open and relaxed *bale pasraman* area. The interview process takes place with a personal and humanist approach, creating a comfortable atmosphere so that the informant, who is still in the age of children, can convey his experiences and views authentically. This activity is part of the qualitative data collection technique, which is carried out directly at the location of the *pasraman* activity, along with routine learning activities such as *Dharma Tula* and art exercises. The presence of another *Sisya* who was seen participating in the learning in the background reinforces the situational context that this interview was conducted in an active and lively atmosphere typical of Hindu-based non-formal education. This participatory approach is proof that research is carried out contextually, ethnographically, and based on direct interaction between researchers and research subjects.

Based on triangulation of data from observations, interviews, and documentation of pasraman activities, it was found that the most prominent indicator of habituation success was the increased involvement of *Sisya* in discussions (*Dharma Tula*), as well as their willingness to take the initiative to help friends and teachers in collective activities. However, the consistency of parental attendance and involvement at home remains a challenge in continuing the habituation of the same values. These results reinforce the findings of Supadmini et al. (2022) research that experiential learning strategies and religious practices are effective in shaping children's religious and social character while affirming the

importance of a habitual approach to internalizing abstract values such as religious moderation.

2. Discussion

The findings of this study show that the internalization of the value of religious moderation in early childhood in *Pasraman Samiaga Mataram* takes place through the process of affective learning and contextual spiritual practices. Activities such as *Dharma Tula*, *Dharma Yatra*, and *yoga* practice not only strengthen *Sisya* cognitive understanding of Hinduism but also form a habit of acting tolerantly and peacefully and respecting differences from an early age. This work is in line with Kohlberg's theory of moral development, which emphasizes the importance of value learning through social experience and ethical reflection in everyday interactions.

The results of this study confirm and expand the findings of Wiguna & Andari (2025), who stated that learning strategies in pasraman that are contextual and affective can form a moderate character and are open to diversity. However, this study makes a new contribution by highlighting the importance of early childhood as a critical phase in the formation of moderate attitudes that are repetitive, not just cognitive. Different from previous research, which focused more on *Yowana* (adolescents) and *Praudha* (adults), this study fills the gap in the study on *the Bala group* (aged 6–10 years), which was previously rarely specifically touched in research on religious moderation in the pasraman environment.

This research also strengthens the results of a study by Rudiarta (2023), which identified that strategies to strengthen religious moderation involving cognitive, affective, and psychomotor aspects have proven to be effective in forming awareness of diversity in Mataram City. In this study, it was found that the habituated approach is more appropriately applied in early childhood compared to the discursive or expository approach that requires high reflective skills. Simple practices such as greeting, sharing food, and helping friends become powerful and effective means of internalization.

On the other hand, this study provides a critical note of the findings of Arini (2024), which emphasizes that the value of moderation is taught indirectly through Hindu doctrines such as *Tat Twam Asi* and *Tri Hita Karana*. While this approach is relevant for adolescents and adults, this study suggests that early childhood requires explicit strategies based on experience and fun repetition. Therefore, ritualistic and reflective learning is not optimal enough without direct guidance from *Acarya* in the form of examples and daily habits.

Theoretically, this study also expands our understanding of the role of non-formal educational institutions, such as *Pasraman*, as the main agents of multicultural-based character education. This strengthens the idea of Wiguna & Andari (2023) that pasraman has strategic potential in countering radicalism by prioritizing moderation learning rooted in Hindu spiritual values. The original contribution of this research lies in the habituation model used as the main approach, different from previous studies that focused more on curriculum innovation or institutional structure.

Thus, the results of this study confirm that internalizing the value of religious moderation at an early age not only shapes children's individual behavior but also creates an inclusive and harmonious microsocial environment in *pasraman*. This research provides practical implications for *Acarya* and pasraman managers to develop learning strategies based on the repetition of values through children's social and spiritual activities. This success confirms that character education, which internalizes the value of religious moderation, must begin at an early age using methods appropriate for the child's developmental stage.

CONCLUSION

Based on the results of data analysis and discussion, this study concludes that the habituation process of internalizing the value of religious moderation in early childhood in Pasraman Samiaga Mataram takes place effectively through effective and contextual learning strategies that are integrated into routine activities such as *Dharma Tula*, *Dharma Yatra*, and *Yoga practice*. Children aged 6–10 years can internalize values such as tolerance, peace, and nonviolence, even if they do not understand the term "moderation"; however, they demonstrate these values through their real, everyday behavior. These findings confirm that early age is a strategic phase in the formation of moderate attitudes through consistent social-spiritual habituation and make a new contribution in the field of non-formal Hindu religious education by emphasizing the importance of habituation as the main pedagogical approach in instilling the value of religious moderation from an early age.

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