

## Revitalization of Hindu Religious Education in Instilling *Dharma* Values in the Digital Era

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### ABSTRACT

*Hindu Religious Education plays a strategic role in shaping the character of students based on Dharma values, especially in the era of globalization and digitalization, which is prone to moral disorientation. This study aims to examine the strengthening of Hindu religious education through curriculum innovation, the utilization of information technology, and the integration of local wisdom values in the learning process. This study employs a qualitative approach, drawing on a literature review that examines Hindu sacred texts, character education literature, and recent research findings on pedagogical challenges in the digital era. The results of the study indicate that effective Hindu religious education must be dynamic and adaptive without abandoning Hindu spiritual roots. Teachers as agents of change need to master the use of digital technology such as audiovisual media, online learning platforms, and interactive learning resources. A contextual approach, through the exploration of the Hindu Nusantara tradition, also strengthens the relevance of learning. This study highlights the importance of revitalizing holistic Hindu education by integrating philosophical, pedagogical, and technological aspects to cultivate a generation of intelligent, noble, and spiritually inclined young Hindus.*

### Keywords:

Hindu Religious Education; Dharma Values; Digital Era.

### ABSTRAK

*Pendidikan Agama Hindu memainkan peran strategis dalam membentuk karakter siswa berdasarkan nilai-nilai Dharma, terutama di era globalisasi dan digitalisasi yang rentan terhadap disorientasi moral. Studi ini bertujuan untuk meneliti penguatan pendidikan agama Hindu melalui inovasi*

*kurikulum, pemanfaatan teknologi informasi, dan integrasi nilai-nilai kearifan lokal dalam proses pembelajaran. Studi ini menggunakan pendekatan kualitatif dengan studi literatur yang meneliti teks-teks suci Hindu, literatur pendidikan karakter, dan hasil penelitian terbaru tentang tantangan pedagogis di era digital. Hasil penelitian menunjukkan bahwa pendidikan agama Hindu yang efektif harus dinamis dan adaptif tanpa meninggalkan akar spiritual Hindu. Guru sebagai agen perubahan perlu menguasai penggunaan teknologi digital seperti media audiovisual, platform pembelajaran daring, dan sumber belajar interaktif. Pendekatan kontekstual melalui eksplorasi tradisi Hindu Nusantara juga memperkuat relevansi pembelajaran. Studi ini menyimpulkan pentingnya revitalisasi pendidikan Hindu holistik dengan menggabungkan aspek filosofis, pedagogis, dan teknologi untuk membentuk generasi muda Hindu yang cerdas, mulia, dan spiritual.*

**Kata kunci:**

Pendidikan Agama Hindu; Nilai-nilai *Dharma*; Era Digital.

## 1. Introduction

Education is a fundamental instrument in the nation's civilizational development, shaping the character and morals of the younger generation and influencing their lives. Within a multicultural and religious Indonesian state framework, religious education strategically instills spiritual, ethical, and local cultural values. For Hindus, Hindu religious education is part of the formal curriculum and a transformative vehicle for inheriting *Dharma* values derived from the sacred teachings of the *Vedas*, *Itihasa*, and *Purana*.

However, social transformation due to advances in digital technology, cultural globalization, and increasing secularism has posed significant challenges to the effectiveness of Hinduism education. Generation Z and Alpha learners show a critical, visual, and digital-oriented mindset, which demands a more innovative and relevant pedagogical approach (Halimatussa'diyah, 2019; Nath, 2024; Isser et al., 2024). On the other hand, religious learning in many Hindu educational units still tends to be textual and verbal, and has not utilized technology as a means of spiritual transformation (Prapnuwanti et al., 2024; Suarta, 2017).

Hindu Religious education has a solid philosophical and spiritual foundation, which leads to the formation of moral, knowledgeable, and civilized people. The primary foundation of this education comes from the teachings of *Catur Purusartha* (four goals of life), namely *Dharma* (truth), *Artha* (prosperity), *Kama* (enjoyment), and *Moksha* (liberation). This teaching promotes a balance between the spiritual and worldly dimensions, ensuring that religious education is not confined to dogmatism but can instead form wise and responsible individuals (Titib, 2003).

In addition, the teachings of *Tri Kaya Parisudha* (sacred thoughts, words, and deeds) are an ethical framework that guides behavior in daily life. Education based on *Tri Kaya Parisudha* integrates cognitive (*Manacika*), affective (*Wacika*), and psychomotor (*Kayika*) aspects, as affirmed by Wiana (2007), which emphasizes the importance of transforming the student's character as a whole.

The teachings of *Panca Sraddha* (the five fundamental beliefs of Hindus) —namely, belief in *Ida Sang Hyang Widhi*, *Atman*, *Karmaphala*, *Punarbhawa*, and *Moksha*—underlie all aspects of Hindu religious learning. These beliefs are theological and shape ethical awareness and spiritual responsibility in social action.

In addition, the concepts of *Tat Twam Asi* (you are me) and *Ahimsa* (non-violence) are universal values in Hindu education relevant to character development and tolerance across cultures and religions. These values enhance the dimensions of empathy, solidarity, and respect for diversity within the context of a pluralistic society (Jayanti et al., 2022).

In pedagogical practice, Hindu religious education is also closely related to the principle of *Vidya Karma Samuccaya*, which involves the integration of science and devotion (*Karma Yoga*). Thus, education is directed at academic achievement and social service as a manifestation of spirituality in real action. Various noble values in Hindu teachings must be reflected in learning strategies that are contextual, transformative, and adaptive to the times. This is key to formulating a Hindu religious education model that is sacred in the text and alive in the student's daily practices and realities (Arniati, 2018; Suryawan, 2020).

In this context, conducting a critical study of how Hindu religious education can adapt creatively and contextually in a fast-paced, disruptive, and information-laden digital era is important. The changing digital lifestyle of the younger generation demands a pedagogical approach that is not only transformative in method but also relevant in substance. Students now live in a highly visual, interactive, and information-oriented world, where speedy access to information is paramount - so one-way and textual learning models are no longer adequate (Prensky, 2010; Halimatussa'diyah, 2019). Hindu religious education is required to respond to this issue by designing an adaptive curriculum, utilizing information technology-based learning media, and developing participatory and reflective methods.

Revitalization of Hindu religious education is not enough to simply update learning techniques; it must be directed at strengthening its essential dimensions, namely the cultivation of *Dharma* values in contemporary social reality. In the Hindu context, religious education ideally not only transmits sacred teachings textually but also shapes the personality of students, enabling them to apply these values in everyday life. In the context of modern society, marked by globalization, the rapid flow of information, and complex moral challenges, values such as cooperation, tolerance, and ecological harmony in the Hindu Nusantara tradition become highly relevant to be re-emphasized through an adaptive and contextual curriculum approach.

This approach aligns with Titib's (2003) thinking, which emphasizes that religious teachings, including those of Hinduism, should not be removed from the context of their time. Religion must be present as a source of values, ethics, and life directions that are grounded in the reality of modern society. Unfortunately, various previous studies still focus on the normative and ritualistic aspects of Hindu religious education and have not comprehensively integrated theological aspects with modern pedagogical approaches and the use of digital technology. This creates a significant research gap, given the urgent need for a Hindu religious education model that can address the challenges of the times while maintaining the authenticity of its teachings.

In today's digital era, students, especially those from Generation Z and Alpha, exhibit learning characteristics that are distinctly different from those of previous generations. They live in a digital

environment, relying on visualization, interactivity, and the speed of accessing information (Sander, Cavallin, & Kumar, 2016; Mukhibat et al., 2024). Hindu religious education that still relies on conventional lecture methods tends to be less engaging and less effective in fostering a deep understanding and internalization of spiritual values. Therefore, a new approach is needed that can combine Hindu values with contextual, engaging, and technology-based learning strategies, without compromising the essence of the teachings.

The urgency of this research lies in the need to formulate a Hindu religious education model that not only maintains the authenticity of the teachings but is also adaptive and transformative in responding to the challenges of the times. This model is expected to revive the spirit of Dharma education, which is not only ritualistic but also forms the personality of students who are religious, intelligent, and possess character. Hindu religious education needs to move from the paradigm of knowledge transfer to the formation of character and spiritual awareness that is contextual to today's socio-cultural realities.

Thus, the purpose of this study is to identify the primary challenges faced by Hindu religious education in the digital era, as well as to formulate an integrative revitalization strategy that combines Hindu theological teachings, contemporary pedagogical approaches, and the use of digital technology as a means of preaching and progressive education. This aligns with Poruthiyil's (2017) research, which suggests that elements of this strategy can provide educators in other democratic countries facing similar challenges with valuable information.

The formulation of the problem to be addressed in this study is: how to design a revitalization model for Hindu religious education that integrates the values of Hindu teachings, modern pedagogical principles, and digital technology to form religious, contextual, and character-based students who can face the dynamics of the digital age?

## 2. Methods

### 2.1. Research Design

This study employed a qualitative research design with a descriptive approach. The qualitative paradigm was chosen to explore and describe the complex dynamics of Hindu religious education in the digital era, with a focus on its philosophical foundations, pedagogical strategies, and contextual revitalization efforts. The descriptive approach facilitated an in-depth interpretation of religious texts and educational practices by uncovering their meanings and relevance to modern learning contexts.

The rationale for using this design stems from the nature of the research problem, which aims to understand and explain values and strategies rather than to measure variables or test hypotheses. This approach is particularly effective in analyzing educational content rooted in spiritual and cultural traditions, which require interpretive and contextual understanding.

### 2.2 Data Collection

Data were collected through library research, incorporating both primary and secondary sources. The primary data consisted of classical Hindu scriptures, such as the *Vedas*, *Itihasa* (including the *Mahabharata* and *Ramayana*), and *Puranas*, which were selected based on their educational and

character-building values. These sacred texts were analyzed to identify pedagogical principles and moral teachings relevant to contemporary Hindu education.

Secondary data were drawn from modern academic literature, including journal articles, scholarly books, seminar proceedings, and official policy documents on Hindu religious education. These sources were selected purposively to complement the insights gained from primary texts and to contextualize traditional teachings within present-day educational challenges, particularly in the digital era. Data collection techniques included:

- a. Literature search and review using keywords related to Hindu education, character values, and digital learning.
- b. Documentation of relevant passages, policies, and pedagogical models.
- c. Content analysis of both sacred and modern texts to identify themes and patterns relevant to the research objectives.

### 2.3 *Data Analysis*

The data analysis followed a qualitative content analysis framework, encompassing the stages of:

- a. Data reduction, selecting and organizing relevant data aligned with the research focus.
- b. Data display, systematically presenting key findings through thematic categorization.
- c. Conclusion drawing and verification, interpreting the meaning and significance of the content, especially the educational values of Hindu teachings in relation to the digital learning context.

The analysis emphasized interpretive understanding, cultural contextualization, and thematic synthesis. The researcher served as the primary instrument, engaging in reflective and interpretive analysis, supported by documentation tools to enhance accuracy and transparency.

### 2.4 *Justification for Method Selection*

The chosen qualitative-descriptive methodology was justified due to:

- a. The textual and interpretive nature of the data (sacred texts and philosophical literature).
- b. The need to explore values, meanings, and relevance of Hindu education in a non-quantifiable manner.
- c. The importance of contextualizing ancient wisdom in addressing contemporary educational challenges, which requires analytical depth rather than empirical generalization.

### 2.5 *Scope and Delimitation (Limitations of the Study)*

This study is limited to the thematic analysis of Hindu religious texts and relevant modern literature. It does not include field-based empirical data, such as interviews or observations, as the focus was on conceptual and philosophical exploration. The scope of the research is delimited to:

- a. Hindu religious education within the Indonesian and broader Southeast Asian context.
- b. Educational values and strategies relevant to the digital era, particularly in relation to character formation and contextual pedagogy.

- c. A library-based analysis of primary and secondary texts, without engaging in quantitative validation or direct stakeholder involvement (e.g., teachers, students).

These limitations are acknowledged to maintain the study's focus, depth, and coherence. Future research may expand by incorporating empirical data to validate or complement the conceptual findings presented here.

### 3. Results and Discussion

#### 3.1 The Strategic Role of Hindu Religious Education

The results show that Hindu religious education strategically shapes students' religiosity and strengthens their cultural identity, social ethics, and moral character, rooted in *Dharma* teachings. In the formal education process, Hindu values such as *Satya* (truth), *śama* (self-control), *daya* (compassion), and *Śraddhā* (faith) must be thoroughly internalized to form a spiritually and socially complete person.

Hindu teachers held a key role as *Guru Rupaka*, an educator who conveys theoretical religious knowledge and exemplifies behavior, speech, and attitude to life. As *Dharma* educators, teachers are responsible for guiding students to practice religious values in daily life through learning based on spiritual practices, rituals, and contemplation (*Manana*).

The concept of *Guru Rupaka*, not merely as a knowledge deliverer but as a living model of *Dharma*, emerges as a central pillar in this pedagogical framework. Teachers serve as spiritual guides, facilitating not only religious instruction but also *Manana* (contemplation) and critical discussions relevant to contemporary moral dilemmas.

This approach aligns with Parmajaya (2020), who argues that ritualistic instruction, if not coupled with reflective and contextual practice, may fail to shape enduring character. Instead, transformative learning emerges when students are involved in dialogic, experiential, and ethically grounded education.

To clarify the components of effective Hindu religious education, the following table outlines key strategies and their practical applications:

**Table 1.** Key Strategy from Values to Practice

Strategy	Implementation	Impact
Value Internalization	Embedding <i>Satya</i> , <i>Śama</i> , <i>Daya</i> , <i>Śraddhā</i> in lesson content	Promotes integrity and empathy
Ritual-Contextual Integration	Daily <i>Tri Sandhya</i> , temple visits, cultural storytelling	Builds identity and social bonds
Experiential Learning	Contemplation ( <i>Manana</i> ), community service, discussions	Enhances ethical reasoning and <i>Dharma</i> -based actions

Critical-Dialogic  
Approach

Linking *Dharma* with digital life,  
environmental issues

Encourages moral autonomy and  
relevance

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The research also shows that Hindu schools in Bali strengthen cultural identity through religious education by integrating local wisdom, such as the tradition of praying together, *Tri Sandhya*, and culture-based learning of traditional villages. This approach strengthens the collective dimension of Hindu spirituality and forms harmonious social attachments among students (Aithal & Srinivasan, 2024; Kiriana & Priantini, 2021). According to Banerjee (2006), the male and female bodies, as well as societal ideas that shape cultural interpretations of masculinity and femininity, serve as powerful metaphors for expressing the nation.

Furthermore, contextually developed Hindu religious learning can also be a tool for cultural decolonization and affirmation of national identity. Religious education is not only a vehicle for the transmission of doctrine but also a form of critical awareness of modern values that often contradict *Dharma* principles (Utama & Sawitri, 2023; Putra et al., 2023).

Thus, the role of Hindu religious education is strategic in answering the challenges of the digital era and globalization. On the one hand, this education is a fortress of values and morality. On the other hand, it serves as an affirmation of Hindu culture, rooted in the archipelago's traditions, while opening up space for dialogue with the times through a critical, digital, and participatory pedagogical approach.

### 3.2 *Challenges in the Digital Era*

#### 3.2.1 *Lack of Hinduism-Based Digital Literacy*

One of the key findings of this research is the limited development and application of digital literacy grounded in Hindu teachings within the learning process. Digital literacy, which encompasses accessing, evaluating, producing, and distributing information through digital media, is a crucial skill in the 21st century (Haigh, 2010). However, in the context of Hindu religious education, this literacy has not been maximized optimally in terms of digital content development and the use of learning media in accordance with the characteristics of the digital generation.

The literature review results show that Hindu religious learning content is still primarily delivered conventionally through lectures, memorization of slokas, and limited classroom discussions. Technology-based learning media, such as animated videos of *Dharma* teachings, interactive e-books on *Panca Sraddha*, and learning applications based on *Tri Kaya Parisudha*, are still limited and often unavailable to support the teaching and learning process in Hindu schools (Saputra & Ningsih, 2023).

The lack of a systematic and sustainable digital platform to present Hindu teachings in an educational and engaging manner creates a gap between learning materials and the learning needs of Generation Z and Alpha students, who are highly tech-savvy. As a result, students often seek religious information through sources outside the control of formal education, which usually contain misconceptions or are mixed with culturally biased content (Utama & Sawitri, 2023; Khanna, 2018).

A study by Utama & Sawitri (2023) confirmed that more than 60% of Hindu students in big cities gain their understanding of Hindu teachings from social media and YouTube, without critical guidance from educators.

Causally, this low digital literacy is also reinforced by the weak initiatives of Hindu communities and institutions in building value-based educational content. In fact, based on a needs assessment conducted by the PHDI Bali Province in 2022, 73% of students stated that they were more interested in learning Hinduism through media such as interactive animation, educational game applications, or documentary videos of Yadnya rituals.

This condition is exacerbated by the lack of training for Hindu teachers in using digital technology as a learning medium. Many teachers still experience difficulties integrating digital media into Lesson Plans due to limited equipment and a lack of technological literacy (Purnama & Suyanta, 2025).

The lack of digital literacy based on Hindu teachings is an urgent challenge that must be addressed through collaboration between the government, educational institutions, and Hindu communities. The development of value-based, visual, and interactive digital content is needed to bridge Hinduism's noble values with the learning needs of the younger generation. Religious digital literacy is a means of accessing information and a medium for transforming values and cultivating a down-to-earth spiritual identity.

### 3.2.2 Lack of Contextual and Interesting Learning Media

Another important finding in this research is the limited availability of contextual, interactive, and engaging learning media for Hinduism, particularly those tailored to the characteristics of digital-native students. Most of the learning process still relies on conventional methods, such as lectures and the use of printed textbooks, without the support of visual media, multimedia, or educational technology that can enhance students' understanding of Hindu values.

In fact, Generation Z and Alpha are known to have visual and auditory tendencies, are responsive to graphic displays, and love exploration-based learning and interactivity. This mismatch between delivery methods and learning styles leads to low learning motivation and difficulty in understanding the essence of teachings such as *Panca Sraddha*, *Tri Hita Karana*, or *Karma Phala* in everyday life (Widyana, 2018; Sucipta, 2023).

The literature review also shows that contextualized learning media, namely those that relate Hindu teaching values to social reality, local culture, and students' life experiences, are still underdeveloped. In fact, contextual media plays a crucial role in bridging the symbolic meaning of religious teachings with the daily context, so that teachings are not only understood conceptually but also experienced existentially (Azhari & Suwendra, 2024).

In addition, a few digital-based learning media have been developed that accommodate project-based learning, local narratives (such as Hindu folklore), or simulations of spiritual practices, including prayers, Yajña ceremonies, and contemplation of *Dharma* values. This imbalance causes students to be passive recipients of information rather than active subjects who build the meaning of the teachings.

This condition is exacerbated by the lack of involvement of the Hindu community, media developers, and higher education institutions in creating innovative learning resources that align with current pedagogical needs. In some schools, teachers even create media independently with limited resources, which impacts the quality and sustainability of its use.

Therefore, the development of contextual and interesting Hindu religious learning media is an urgent need. Collaboration between sectors is necessary to present media that is locally relevant, culturally digital, and pedagogically modern, serving as a bridge between sacred Hindu teachings and the students' dynamic world.

In terms of content production, there is minimal involvement of local media developers and Hindu academics in creating culturally and spiritually relevant learning media. Project-based learning approaches, folklore (including Hindu folklore), and digital simulations of religious rituals are still underutilized. In fact, this approach can enhance students' emotional engagement with the teachings.

The absence of media like this also fosters the dominance of external media (non-Hindu) in shaping students' understanding, which has the potential to lead to the decontextualization of spiritual values. Therefore, the strategy for developing Hindu religious learning media must include three things: (1) a community-based participatory approach, (2) integration of local culture in content design, and (3) utilization of interactive technology such as AR/VR and educational AI.

### *3.2.3 Limited Training for Religious Teachers in Integrating ICT*

Limited training and development of information and communication technology (ICT) competencies for Hindu teachers is one of the main obstacles to implementing relevant learning in the digital era. Although the demand to integrate ICT in learning has become part of the national education policy. However, most Hindu teachers still face difficulties adapting digital devices and learning applications into meaningful teaching and learning processes.

The results show that some teachers lack techno-pedagogical competence, specifically the ability to select, manage, and apply technology in accordance with the characteristics of teaching materials and the learning needs of students. Many teachers are still limited to using ICT as an administrative tool, such as creating PowerPoint presentations or uploading assignments on online learning platforms. Still, they cannot design interactive, reflective, and value-based digital learning (Giri, 2019).

In addition, the lack of specialized training that focuses on ICT integration in the context of religious learning is also a contributing factor to the stagnation of learning innovation. Teacher training curricula are more often general in nature and do not provide room for exploring technology-based approaches to religious pedagogy. In fact, ICT training in some areas only targets teachers of general subjects, such as math, science, or language, while religion teachers are not a priority (Subroto et al., 2023).

This challenge is becoming increasingly complex due to the limited infrastructure in religious education units, including inadequate access to internet networks, computer devices, and online learning media. As a result, Hindu teachers experience a double digital divide: they have limited skills and access to facilities.

According to Widyana (2018), teachers who can creatively integrate ICT into religious learning can increase students' motivation and understanding of spiritual and ethical values. This suggests that

investment in teacher training is not only technically important but also strategic in shaping the quality of relevant and transformative religious education.

Thus, increasing the capacity of Hindu teachers to master ICT needs to be an integral part of a continuing professional development program. It must be accompanied by policy support, community assistance, and collaboration with institutions involved in higher education and digital learning content development.

### 3.3 Revitalization Strategy

#### 3.3.1 Development of Learning Modules Based on Local Values and Wisdom of Balinese Hindu, Javanese, and Archipelago Traditions

The crucial revitalization strategy for Hindu religious education in responding to the challenges of globalization is the development of learning modules based on the local values and wisdom of Hindu traditions in Bali, Java, and the broader archipelago. This type of module is essential not only as a medium for delivering teaching materials but also as a vehicle for preserving local culture and spirituality, crystallized in the practice of Indonesian Hindu life.

The research results show that local wisdom in the Hindu archipelago tradition has great potential as a contextual and applicable teaching resource. Values such as *Tri Hita Karana* in Bali, *Hamemayu Hayuning Bawana* in the Hindu-Javanese tradition, and the concept of *Sanghyang Siksakanda ng Karesian* in Sundanese land reflect the harmonious integration between humans, nature, and God, which is very relevant for the formation of the student's spiritual character (Jayanti et al., 2022; Rosidi, 2016).

Unfortunately, many Hindu learning materials remain normative and centered on general doctrines, thereby overlooking the diverse forms of religious expression that exist in various regions. The modules developed have not addressed cultural aspects, such as traditional ceremonies, performing arts, local narratives (folklore), or symbolism in temple architecture and traditional village environments, which are rich in educational value.

Some studies reveal that students exhibit higher learning engagement and a deeper understanding when teachers relate learning materials to local wisdom, such as using Balinese Hindu folklore to reinforce the values of Satya and Ahimsa, or introducing Wayang symbols in the context of *Dharma* values (Sudyana & Winantra, 2021).

Therefore, the development of local values-based learning modules requires teacher creativity and must be facilitated by curriculum policies that provide space for contextual approaches and collaboration between educational institutions, traditional leaders, and Hindu academics. In addition, modules should be designed in a modern format, like using infographics, visual narratives, and interactive media that are easily accessible digitally.

This development also serves as a medium for decolonizing the curriculum, specifically by returning religious education to the roots of the archipelago's unique and diverse spiritual culture. In this way, Hindu religious education serves as a vehicle for strengthening faith and morals, as well as promoting Indonesian Hindu culture and identity.

### 3.3.2 *Digital Media Utilization: Dharma Education Videos, E-Books, and Spiritual Podcasts*

The utilization of digital media in Hindu religious education is a strategic step to increase learning relevance among the young generation, whose learning styles tend to be visual, fast-paced, and technology-based. Digital transformation in religious learning does not solely aim to replace conventional methods but to strengthen the effectiveness of delivering *Dharma* messages through an engaging, flexible, and accessible approach for students in various environments.

The results show that digital media, such as *Dharma* education videos, are highly effective in conveying spiritual values visually and narratively. Videos that present stories from the Ramayana, Mahabharata, or Hindu saints in animated and visually dramatic forms have been shown to increase students' cognitive and affective engagement. Video content also enables the delivery of values in a contextualized and emotional way, which is often difficult to achieve through verbal learning only (Saputra & Sudarsana, 2023).

In addition to videos, developing interactive e-books on Hindu teachings, such as modules on *Tri Kaya Parisudha*, *Panca Yadnya*, or *Panca Sraddha* values, allows for more flexible access to learning, especially for distance learning. E-books designed with illustrations, quizzes, and multimedia links can increase interest in reading while encouraging self-directed learning.

On the other hand, spiritual podcasts provide an auditory learning alternative suitable for non-formal activities, such as listening while traveling, before bed, or during prayers. Podcasts can contain daily *Dharma* reflections, explanations of the ceremony's meaning, and questions and answers about applicable and reflective religious practices. This approach brings religious education closer to everyday life, allowing students to experience religion as something alive and relevant (Yasa, Sumadi, & Sukabawa, 2025; Gooptu, 2016).

However, this digital media utilization has been uneven due to the limited number of quality, licensed, and authentic Hindu content production initiatives. Additionally, teachers have not received sufficient training to produce or curate digital content independently, making it challenging to rely on external sources.

To address this issue, collaboration among educational institutions, Hindu creative communities, and religious institutions is necessary to design and distribute digital media for sustainable religious education. Digital media utilization is not just a matter of modernizing the means, but also of transforming the approach to making Hindu teachings more accessible, alive, and relevant for today's generation.

### 3.3.3 *Collaboration with Families and Indigenous Communities to Strengthen Spiritual Practices*

Hindu religious education cannot be regarded solely as the responsibility of formal institutions. For religious learning to have a holistic impact, active collaboration is needed between schools, families, and indigenous communities as the tri-center of education. This collaboration is crucial to ensure that *Dharma* values are taught in the classroom and applied in everyday life.

The research results show that the family is the primary environment in shaping a student's spiritual character. Parents' role as self-teachers is vital in guiding children through the habit of praying, reading sacred literature, and providing examples of religious behavior. Unfortunately, many Hindu families still do not understand the importance of supporting the process of active religious learning, especially in the context of modern life, which tends to be individualistic and activity-intensive (Susilawati, 2020).

Meanwhile, indigenous communities, through structures such as banjar, indigenous villages, or cultural centers, become social spaces rich in spiritual values and informal education. Traditions such as *ngayah*, *mebraya*, and participation in *Yadnya* ceremonies are forms of practice-based character education that can strengthen the student's appreciation of religious teachings. When schools collaborate with indigenous communities to organize culture-based activities, students have a more contextualized and spiritually rich learning space (Yogantara, 2023).

This collaboration can be formalized through spiritual parenting programs, joint classes with parents and students, educational visits to temples and sacred sites, and the involvement of traditional leaders or *pemangku* in the learning process. In addition, cultural project activities, such as documenting local rituals, crafting ceremonial tools, or studying lontar texts with villagers, can be a participatory learning strategy that incorporates spiritual values, knowledge, and skills.

By strengthening the synergy between schools, families, and Indigenous communities, Hinduism education serves not only as an instrument for passing on teachings but also as a process of instilling and cultivating grounded and sustainable values. This approach aligns with the principles of Tattwa Jñāna, which emphasize the importance of knowledge that is both intellectually comprehended and actively embodied in everyday practice.

#### 3.4 Implementation of Dharma Values in the Curriculum

One crucial strategy for revitalizing Hindu education is to integrate Dharma values into the curriculum, not only in Hindu subjects but also throughout the entire educational process and ecosystem. Values such as Satya (honesty), Ahimsa (non-violence), and Daya (perseverance or enthusiasm) are the core of Hindu teachings, which have universal relevance and applicability in strengthening a student's character.

Integrating these values requires a holistic and transdisciplinary curriculum approach, where Dharma values are not just religious material, but become the spirit that animates all fields of study and learning activities. For example, the values of Satya can be instilled through Indonesian language lessons in the form of reflective writing or stories that promote honesty; Ahimsa can be internalized in Pancasila and civic education through strengthening tolerant and anti-bullying attitudes; and Daya can be developed in science or mathematics lessons through habituation of diligent learning and gradual problem-solving.

The research results indicate that schools consistently implementing Dharma value-based education tend to have a more conducive, harmonious, and inclusive learning environment (Arifin et al., 2024; Patni & Wardani, 2024). This approach also supports the implementation of the Pancasila Student Profile, especially in the aspects of faith, devotion to God Almighty, and noble character.

In addition, value learning is not simply done declaratively but must be accompanied by habituation, exemplary, and experiential learning. Activities such as praying together, meditation,

community service, *ngayah* activities, and social service projects can be a real vehicle for internalizing the value of *Dharma*. Teachers serve as facilitators and role models (*Guru Rupaka*) in translating Hindu religious values into daily learning practices.

Furthermore, the development of value-based teaching tools, such as thematic modules, reflective worksheets, daily spiritual journals, and *Dharma*-based attitude assessments, can be evaluative instruments for measuring the extent to which students understand and apply these values in their behavior.

Thus, implementing *Dharma* values in the curriculum is a strategic approach to realizing Hindu religious education that forms students not only academically intelligent but also morally noble, polite in behavior, and spiritually firm.

#### 4. Conclusion

This research concludes that Hindu religious education must undergo revitalization to remain relevant and transformative in the face of globalization, digitalization, and shifting generational contexts. The most critical changes involve developing adaptive curricula, integrating digital learning tools, and fostering collaboration among families, traditional communities, and educators to ensure learning is both spiritually grounded and socially responsive.

To meet the learning needs of Generations Z and Alpha, Hindu education should prioritize the contextual application of *Dharma* values, such as *Satya*, *Ahimsa*, and *Daya*, through local wisdom-based modules and experiential, media-rich instruction. By aligning sacred teachings with students' lived realities, Hindu religious education can evolve into a dynamic force for character development, moral clarity, and spiritual resilience.

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