

VALUES OF RELIGIOUS MODERATION IN HINDU RELIGIOUS EDUCATION AND CIVIL LESSON MATERIALS AT THE HIGH SCHOOL LEVEL IN WEST NUSA TENGGARA INDONESIA

I Nyoman Wijana

*Institut Agama Hindu Negeri Gde Pudja Mataram
wijanainyoman11@gmail.com*

ABSTRACT

This study aims to explore and describe the values of religious moderation contained in books on the subject matter of Hinduism and Moral Education at the senior high school level. The research used a qualitative approach, using interviews, observation, and documentation in data collection. The results of this study indicate that the values of religious moderation can be found in the syllabus, and also in the Hindu Religious Education and Moral Education textbooks at the senior high school level, including values; 1) accommodating to local culture and traditions, especially in subject matter: Yadnya, Wariga, Development of Hindu Culture, Tantra, Yantra, Mantra, 2) commitment to nationalism and love for the country, in subject matter: Upa Weda, Catur Warna, 3) tolerance and non-violence, on subject matter: Darsana, Catur Asrama, Yoga, Yama and Niyama Bratha, Sukhinah Family, Weda, Astangga Yoga. There was no subject matter containing anti-tolerance values, or subject matter that supported acts of violence in the Hindu Religion and Moral High School textbooks.

Keywords: *the value of religious moderation, Hindu religious education, morality*

This article is licensed under [CC BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/) 

INTRODUCTION

Indonesia is a country with a very diverse population in terms of ethnicity, culture, language, customs, religion, and so on. While diversity can be an extraordinary gift, on the other hand, it can trigger conflict. Diversity in the field of religion, for example, is often the cause of conflict both internally and between religious communities (Adisastra, 2022). Recently, an issue that has been hotly discussed in society is the existence of radicalism which is growing rapidly through various sectors of life in society, including the education sector, and it is even suspected that its spread is through school institutions. Based on data released by the Institute for Islamic and Peace Studies in 2011, which Sary refers to in his article, it is explained that there are indications of radical actions among teenagers at junior high and high school levels in the region; Jakarta, Bogor, Tangerang, and Bekasi are considered jihadist movements, and they support them (Sary, 2017). It can be interpreted that the anti-tolerance and religious moderation radicalism movement has infiltrated schools, even among children in families (Haryana, 2020).

The phenomenon of radicalism in schools illustrates that empirically the teachings of radicalism are very vulnerable to infiltrating school institutions, both at the Early Childhood Education (PAUD) level, Primary Education, Secondary Education level, and even at the tertiary level. The phenomenon of radicalism can occur in any religious group. Radicalism can happen to anyone without choosing, anytime and anywhere. No matter the age of children, teenagers, or adults, no matter whether they are poor or rich, no matter whether they are elite or common people. Radicalism is mostly caused by a narrow understanding or thinking about

a phenomenon (Muchit, 2016). Therefore, if radicalism can be suppressed or eliminated, it must begin with efforts to increase the values of moderation in school subject matter.

Among Hindus, internal polemics also frequently occur. For example, the ongoing polemic between Hindus and the Hare Krishna sect or ISKCON which claims that its teachings are based on the Vedas, especially the holy book Bhagavad Gita. This group of followers of the Hare Krishna teachings or sect is trying to infiltrate Hindu religious institutions, such as Parisada Hindu Dharma Indonesia. This phenomenon is quite disturbing the internal harmony of Hindus in Indonesia, especially in Bali. It has been proven that there are differences of opinion among Hindus regarding the ISKCON sect, some reject it, and some support it. Differences are also clearly visible in the food menu, prayer methods, and prayer attire between the Hare Krishna and Sai Baba Sects and Hindus in general in Bali (Gata, 2018). Gayatri in her article states that ISKCON or Hare Krishna (HK) is a transnational organizational ideology that could threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI). It is suspected that the spread of ISKCON teachings in Indonesia is not only through the distribution of Hindu religious books to the general public, but has also infiltrated schools, through textbooks (Gayatri, 2021).

Based on these various issues and phenomena, the exploration of the values of religious moderation in religious subject matter, in this research specifically for Hindu Religion and Character textbooks at the High School level, is interesting to study in more depth, to know and anticipate earlier if there is infiltration of anti-tolerance, anti-religious moderation, or radicalism teachings through textbooks in schools.

METHOD

This research uses descriptive qualitative methods. Data collection was carried out by interviews with Hindu Religious teachers at Mataram City High Schools and document searches, especially Hindu Religious Education textbooks at the High School level for classes X, XI, and Class XII. Then data analysis is carried out and conclusions are drawn (Pei HU & Yi CHANG, 2017).

RESULTS AND DISCUSSION

The values of religious moderation should be identified in all religious subjects at school because every religion should teach about tolerance and moderation in a multi-religious country. In the context of this research, this was carried out by identifying the moderation values contained in Hindu religious education learning instruments; including those contained in the syllabus and textbooks for Hindu religious education and character at the high school level.

Identification of moderation values is carried out referring to the main indicators of religious moderation, as stated in the Religious Moderation book issued by the Ministry of Religion of the Republic of Indonesia, namely; 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodating to local culture (Kementerian Agama RI, 2019).

Based on the research results, the values of religious moderation in learning Hindu religious education and character at State High School 6 and State High School 4 in Mataram City can be explained as follows; In the Hindu religious and moral education syllabus for class X, class XI and class XII, it consists of 4 core competencies (KI), namely; KI 1, KI 2, KI 3, and KI 4.

In KI, material was found that contained the values of religious moderation based on Hinduism. KI 1 relates to spiritual abilities, KI 2 relates to social abilities, KI 3 relates to knowledge abilities, and KI 4 relates to skill abilities. The desired changes in student behavior according to KI and KD are of course changes in behavior that can be measured, which include attitudes, knowledge, and skills (Dugdug, 2011).

In KI 2 it is explicitly stated that the core competencies to be achieved are; to develop behavior (honest, disciplined, responsible, caring, polite, environmentally friendly, cooperation, cooperation, love of peace, responsive and proactive), and demonstrate attitudes as part of the solution to various national problems, in interacting effectively with the social and natural environment, as well as placing oneself as a reflection of the nation in world relations. The value of moderation in KI 2 can be reflected in the love of peace narrative because it is included in the indicators of tolerance and non-violence in the measuring tool for religious moderation. Meanwhile, the narrative about placing oneself as a reflection of the nation in world relations is included in the indicator of national commitment. It is hoped that after being internalized by students, these values of moderation will be able to minimize the growth of anti-tolerance, violence, and even extreme attitudes in society, because moderation is essentially being able to believe in the teachings of our religion moderately, and giving space to other people to believe in their religion, without mutual respect. negate each other (Anwar & Muhayati, 2021).

Furthermore, in KI 3 it is described that the core competencies to be achieved are; understanding and applying factual, conceptual, and procedural knowledge in science, technology, arts, culture, and humanities with humanitarian, national, state, and civilization insights regarding phenomena and events, as well as apply procedural knowledge in specific fields of study, according to your talents and his interest in solving problems. In KI 3 there is a sentence; humanities with humanitarian insight. This sentence implies the value of moderation related to tolerance and non-violence. Apart from that, there are also the words nationality and statehood, which implicitly also contain moderation values related to indicators of national commitment.

In the formulation of basic competencies (KD) in class X, you can find quite a lot of religious moderation values. KD 1.1 which is an elaboration of KI 1 contains about; live the yadnya values contained in the Ramayana book. The essence of yadnya is not just a religious ritual as generally understood so far, but as contained in Regveda VIII. 40. 4. which states that yadnya is an offering to God with full awareness and sincerity, whether the offering is in the form of; thoughts, words, and behavior, for the welfare of the universe. The moderation attitude in this context is that students are also taught to respect local culture related to tradition in carrying out rituals which are also understood as a symbol of implementing the yadnya concept (Gunada & Sutajaya, 2023).

Furthermore, in KD 2.1 which is elaborated from KI 2, especially in learning activities it is found about instilling character education and familiarizing students with moral values, as well as inviting students to develop responsible attitudes related to sincere values in their beryad. Getting used to the attitude of appreciating the value of yadnya in religion with diverse traditions is a moderate attitude because it will change the perspective that diversity is not a disaster, but is instead a gift from God Almighty that should be grateful for (Sumarto, 2021).

Research findings regarding the values of religious moderation in learning Hindu Religious Education based on a study of curriculum content, especially those contained in the syllabus, were strengthened by the opinions of informants during interviews, especially with Hindu Religion teachers at SMAN 6 Mataram, and Hindu Religion teachers at SMAN 4 Mataram, who explained that, almost all Hindu religious study material which is sourced from the Hindu Religious Education and Character Books, contains the values of religious moderation. In the lesson material, *Yadnya* Values in the *Ramayana* is taught in class (Rasmini & Karta, 2022).

The value of *yad* is essentially sincerity. *Yadnya* is not just a ceremony in the form of offerings, but *yadnya* has a broad meaning in the holy scriptures; it can be an offering in the form of self-control, an offering in the form of knowledge, *yadnya* by practicing yoga; *bhakti yoga*, *karma yoga*, *jnana yoga*, and *raja yoga*. Everything is done for *yadnya*, namely connecting oneself with God.

At the empirical level, the implementation of *yadnya* is mostly implemented through rituals or offerings using offerings as symbols. Offerings as offerings for Hindus vary greatly according to place, time, and circumstances, as well as the cultural background and traditions of their adherents. Therefore, moderate understanding is needed so that there are no misunderstandings regarding differences. A moderate attitude of respecting and accommodating local cultural wisdom is given to students by Hindu Religion teachers during the learning process (Desky, 2022).

The value of moderation, especially in indicators of national commitment, can be found in the *Upaweda* lesson material in class X. The substance of the material discussed is essentially related to *Itihasa* and *Purana*, in particular; *Ramayana*, *Mahabharata*, *Purana*, *Arthashastra*, *Ayur Veda*, and *Gandharva Veda*. The values of moderation are very strong in the *Ramayana* and *Mahabharata* stories, especially about the love of the country, heroic values, and finding a middle way in resolving conflicts. Meanwhile, the value of moderation, especially indicators of accommodating local cultural wisdom, can be found in the theme of *Gandharwa Veda*, which is the science of art in Hinduism, and respect for tradition can be found in the lessons of *Ayur Veda*, namely the science of traditional medicine in Hinduism (Sumarto, 2022).

These findings were obtained by searching textbooks at the high school level, especially class X, and the results of interviews with teachers at SMA 6 and SMA 4 Mataram to strengthen the researcher's findings. contains teachings of violence or anti-tolerance. For example, in the *Upaweda* and *Wariga* material, of course, there is an implicit value of love for one's country related to national commitment, and respect for the traditions and cultural wisdom of the local community can be found in the *Wariga* subject matter or the selection of good days for certain activities for Hindus. Even the worship of God also uses symbols that are manifested in the form of statues (Arsana & Swiastrawan, 2021).

The value of moderation can also be found in the *Darsana* lesson material which substantially discusses Hindu religious philosophy. The truth in *Darsana* is of course the point of view of each philosophical school in it. In this way, we are taught about tolerance to understand different points of view based on each perspective. It is unwise for someone to claim an absolute truth, based only on their point of view. As proof, in the Hindu philosophical system, some are *Nastika* (do not believe in the authority of the Vedas), and some are *Astika* (believe in the authority of the Vedas). This means that tolerance is needed to understand both.

The lesson material with the theme Chess Dormitory in class Catur Asrama is interpreted as a gradual stage of human life to achieve the goal of Hindu human life, namely happiness in the world and eternal freedom or moksha. Brahmachari is a stage in Hindu human life when seeking knowledge. The obligation at the stage of seeking knowledge is to respect the chess teacher or 4 teachers who must be respected; 1) the swadhyaya teacher; respect for the universal teacher, namely God, 2) gururupaka; respect for the teachers who gave birth to us, namely our parents, 3) recitation teachers; respect for teachers at school, 4) wise teacher; respect for the government. The obligation to respect chess teachers is a value of moderation, especially the values of tolerance and non-violence. The next stage is called Grehasta Dormitory, namely; stages of life when starting a family as husband and wife. In this Grehasta Asrama phase, Hindu humans are also given tolerance with several alternatives; 1) Sukla Brahmachari, it is permissible to choose not to have a family or not to marry, 2) Sewala Brahmachari, to marry only once and remain faithful to his partner until the end of his life, 3) Tresna Brahmachari, a husband can marry more than 1 wife and provide equal affection the same for all his wives. The substance of this lesson material implicitly contains the content of moderation, especially indicators of tolerance towards the life choices of Hindu people at the Grehasta Asrama stage.

The next stage is called Wanaprastha Asrama, namely the stage of life at retirement age, reducing business activities and other activities. This stage is more about calming down, and more social activities for the general public, to increase the savings of good deeds to achieve the goal of the Hindu religion, namely happiness in the world and eternal happiness, or eternal freedom, joy without a source of sorrow. The final level in chess boarding is called shakshuka or sanyasin. At this stage, Hindu people are obliged to distance themselves from the hustle and bustle of the world. The main activity is to subdue the enemies within oneself such as; lust, greed, anger, confusion, drunkenness, and envy.

The findings of this research are also in line with the opinions of informants during interviews at the research location. It was further explained by Hindu teachers as follows: In my opinion, the theme of Chess Asrama also contains the values of religious moderation. At the Grehasta stage, for example, Hindus are given the choice of not marrying at all, marrying once, or marrying more than once. Of course, with each individual's consideration.

You can further explore the value of moderation in textbooks relating to Color Chess. In general, the term Catur Warna is interpreted as 4 employment options by Hindu people. These choices can be made based on education, talent, skills, and other requirements that are appropriate to the desired field of work. The classification of colors according to the field of work of Hindu people can change at any time according to each individual's ability to change. For example, if the sudra group or group of people work as service providers to other colors, if they want to change into a group of traders or business people, then the color group changes from sudra to wesya. Implicitly, this teaching is non-violent and very tolerant.

In line with the researcher's analysis, the informant reinforced with similar opinions. In full, it is explained that the concept of Color Chess is very thievery tolerant facts also show the same thing, for example, people with occupations classified as wesya colors or traders, farmers, entrepreneurs than with various considerations become clergy or become sulinggih (the term for holy people in Hinduism), meaning there is a change in color from wesya color, to become brahmin color. . Paying close attention to the explanations from these sources, it can be

ascertained that the subject matter of Hindu Religion and Character, especially at the high school level in the Catur Warna sub-theme is strong with the values of religious moderation.

Identifying the Value of Moderation in the Hindu Religious Education and Character books for class implicitly. Several materials were found that were closely related to the value of moderation. In the Yoga Asanas subject matter, moderation values were implicitly found, especially in the indicators of tolerance and non-violence. Yoga asanas are done in stages through 8 levels called Astangga Yoga. The levels of yoga consist of; yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi. Learning yoga always begins with the implementation of yama and niyama bratha, which means self-control at the physical level, and self-control at the spiritual level.

Yama bratha or self-control at the physical level includes; 1) Ahimsa; non-violence, not hurting any creature with thoughts, words, or deeds, 2) Satya; honesty, abstinence from cheating, fraud, and falsehood, 3) Astya; not cheating or stealing, 4) Brahmacharya; abstinence from sexual pleasure, 5) Aparigraha; the simple Life. All the things that must be done at the yama bratha level contain meaning, and how the values of religious moderation are inherent in them.

The yoga lesson material in the niyama bratha aspect, which means self-control at the inner level, consists of several parts, namely; 1) Saucha; inner and outer purity, by cleansing the intellect and encouraging virtue. 2) Santosa or satisfaction; meaning a transcendental level of pleasure. 3) Asceticism or self-restraint, through controlling the body and mind, a person will be free from stains in the spiritual aspect. 4) Swadhyaya; studying holy books through chanting mantra japa, and self-assessment, and, 5) Iswarapranidhana; surrendering oneself to God towards the level of samadhi. The implementation of yoga teachings in this niyama bratha aspect is certainly a very universal value of moderation, because humans are no longer interested in negative things, let alone violence.

Furthermore, it can be understood that the value of tolerance explicitly exists in the concept of ahimsa as part of the Panca Yama Bratha which contains the meaning of someone who implements the teachings of yoga, abstaining from violence at the level of thoughts, words, let alone actions. Implicitly, the values of moderation exist in every part of the Panca Yama and Niyama Bratha in Yoga.

Apart from Yoga subject matter, in class XI there is also a lesson on the theme of Yadnya Values in the Mahabharata, the essence of which is sincerity. Of course, the essence is the value of respect for local traditions and culture, if linked to aspects of the value of moderation. Meanwhile, subjects with the theme of Moksha go through 4 paths to moksha called Catur Marga Yoga; 1) Bhakti Marga is the path to the union of Atman with Brahman through unlimited love for all creatures and the Creator of the universe, 2) Karma Marga is the path to moksha by carrying out all work without being tied to the results, 3) Jnana Marga; the path to perfection by studying the science of liberation from worldly ties, and 4) Raja Marga is the path to achieving perfection or freedom by spiritual means through spiritual teachers. In essence, all paths to achieving perfection are based on deep love for God and His creation, therefore of course contain strong values of moderation when associated with tolerance, non-violence, respect for tradition, and national commitment related to the Godly principles in the Panca Sila.

The same opinion was expressed by the informant during the interview, with the following explanation: although it is a bit difficult for me to make a sentence, implicitly the Moksha subject matter is closely related to moderation values such as the moderation indicators issued by the Ministry of Religion. For example, the way to achieve moksha is through Catur Marga Yoga. The explanation given by the informant was related to the value of moderation in lesson material with the theme of Moksha and how to achieve it through Catur Marga Yoga. This opinion is in line with the process of achieving the goal of Hinduism, namely to achieve perfection, eternal freedom, or the union of Atman with Paramaatma, the liberation of the soul from the bonds of the material world. The path of Yoga is the path of love, not only love towards fellow human beings but extensive love towards all His creatures and the creator of the universe, namely God, the Greatest. The value of universal love cannot be denied as a moderation value that goes hand in hand with its indicators.

Lesson material with the theme of true devotion in the Ramayana is the next study in class XI. In general, bhakti is defined as an attitude of worship, respect, and sincere devotion to God Almighty. In practice, this can be done in the form of bhakti marga, or the path of deep love for God and all of His creation. Such an attitude can be confirmed as anti-violence as one of the values of religious moderation. The meaning of the word bhakti itself is paradoxical with the meaning of the word violence. The Hindu Religion teacher who struggles every day with Hindu Religion subject matter to increase the understanding of his students, ' opinion is in line with the previous informant, who said that; It is very easy to find the value of moderation because the word bhakti itself has been interpreted as respecting, worshiping. His path with clan bhakti is also based on love. The value of moderation is tolerance and non-violence.

Next, a search was carried out on the class In general, the meaning contained in the sentence Sukhinah family is a happy and prosperous family. A happy and prosperous family certainly has the image of a family full of peace, a family with harmonious relationships, happy physically and spiritually.

The sukhinah family can be realized at the Grehasta Dormitory stage or during the family period in the form of husband and wife. The goals to be achieved during the Grehasta Dormitory period are; dharma, artha, and kama. Living a grehasta dormitory life must be based on dharma, dharma is a virtue, obligation, and universal truth. Artha is needed to fulfill kama, obtaining it must be based on dharma. The Kama is a desire that must be fulfilled using artha and is based on dharma. Based on this brief description of the Sukhinah family, it can be understood that a happy and prosperous family is a family that is very far from violence and intolerance. The meaning is that; The lesson material about the Sukhinan family is full of values of religious moderation, both in the aspect of tolerance and non-violence. In line with the description above, the Hindu Religion teacher's opinion was conveyed during the interview. The details are as follows: the theme of the Sukhinah Family also contains the values of moderation, because if the family is happy and prosperous, of course, there is tolerance and non-violence, and even respect for tradition. The informant's thoughts conveyed during the interview were very clear, that the Hindu religion lesson material specifically on the theme of the Sukhinah Family also implicitly contains the values of moderation which need to be conveyed and understood well by students.

Searches carried out on learning materials for Hindu Religious Education and Character in class XII require sufficient attention to find the moderation values that exist in each learning

theme. In the learning theme with the title Veda as a source of Hindu law, it is explained that the holy book Veda is good, Sruti, Smerti, Sila (good habits of holy people), and Events (traditions of holy people, and also Atmanastuti, all of them are sources of Hindu law.

Obeying the law from a Hindu legal perspective means that every citizen is obliged to obey all regulations issued by the state or government because this obligation is inherent in the implementation of state dharma, and also in the implementation of religious dharma. In this regard, the material for studying Hindu law is closely related to the values of moderation, especially indicators of national commitment. Apart from that, it is also closely related to respect for the habits of people who study the Vedas (Sila) and is also related to events (traditions of holy people). Thus, the ideas conveyed by sources or informants when explaining the values of moderation in Hindu Law source subject matter are relevant and strengthen the researcher's analysis. The following is a complete explanation; If we discuss sources of Hindu law in class we will talk about Sruti, Smerti, Sila, Events, and Amanastuti. That means that in my opinion, all material contains the values of religious moderation, both in terms of indicators of national commitment, tolerance, non-violence, and respect for tradition.

Next, we discuss the development of Hindu culture in the world. Many historical remains of Hindu civilization have been found throughout the world. This illustrates that through its noble cultural heritage, Hinduism has contributed to the development of civilizational progress. Of course, in it, you can find many values related to religious moderation both in the past, present, and future. The values that can be traced are the values of traditional wisdom which need to be accommodated, for the sake of peaceful social life and respect for the values of civility.

In line with the researcher's study, it was conveyed by the resource person who conveyed his ideas at length during the interview. The details are as follows; In my opinion, the lesson material for the history of the development of Hindu culture is full of local cultural values that contain wisdom and civility. Therefore, to understand the history of cultural development, it is necessary to respect the cultural heritage of the past.

Furthermore, in class XII, tantra, mantras, and yantra are also discussed. All discussions in this material correlate with cultural wisdom. For example; The study of Tantra is a Hindu science that contains mystical and magical elements. The essence is that a person's deep understanding of tantric will be able to let go of all forms of differences and merge into universal consciousness, towards the creator, namely Hyang Parama Kawi. Appreciation for the inherent culture in the practices of tantric teachings.

Likewise, the subject matter is about yantra, which is an instrument of worship in the form of symbols. Every worship always symbolically presents the worshiped; The deity is present at the place of worship through symbolic supplication in the form of a yantra. This Yantra takes the form of cultural symbols which, in moderation, must be accommodated as local wisdom. Meanwhile, mantras are interpreted as an effort to move the mind towards the holy, namely God Almighty. Of course, what is meant by crossing is a deep focus on living the mantra being chanted, so that the dirty soul becomes calm and pure, free from dirt.

Based on the results of interviews with resource persons, a similar explanation was obtained, namely; In the class, exploring the values of moderation contained in the Dasa yama and Niyama Bratha themes, both of which are Hindu religious concepts about how to control oneself both physically and controlling the spiritual aspect. Implicitly, an analysis can be

carried out that this theme is very close to the value of moderation which is related to indicators of non-violence, tolerance, and accommodative attitudes or values towards local culture. In line with the researcher's analysis, the informant conveyed his ideas during interviews at the research location. In full, it is stated that; The subject matter with the theme of Dasa Yama and Niyama Bratha certainly contains a very strong meaning of moderation. Mainly related to indicators of non-violence, tolerance, and accommodating to local culture. The struggle in searching for moderation values in learning Hindu Religious Education and Buddhist Character resulted in quite interesting findings because almost all subject matter was related to moderation values. However, difficulties of course occur when identifying these values, and also the ability to describe them again in the form of a report.

CONCLUSION

The Values of Religious Moderation in Learning Hindu Religious Education and Character at the High School Level in Mataram City, based on the discussion of research results, include: In class X subject matter, the moderation values found are; 1) accommodating to local traditions and culture, to the lesson material Yadnya Values in the Ramayana. 2) The value of national commitment or love of the homeland, in the Upaweda subject matter. 3) Accommodative value towards traditions in Wariga subjects. Values of tolerance and non-violence, as well as accommodating culture or traditions in Darsana subjects. 4) Tolerance value in the Dormitory Chess subject. 5) The value of national commitment to the Color Chess subject.

In class XI subject matter, the existing values of religious moderation are; 1) The value of tolerance and non-violence in Yoga subjects, especially in Yama and Niyama Bratha. 2) the value of accommodating towards tradition in the Yadnya Value subject in the Mahabharata. 3) Values of tolerance, non-violence, and accommodating to tradition in Yoga Asana subjects. 4) The value of tolerance and non-violence in the Essence of Bhakti subject. 5) National values, love, tolerance, and non-violence in the sukhinah family subject.

In class XII subject matter, the values of religious moderation include; 1) National values, tolerance, non-violence, and accommodating to tradition on Vedic subjects as a source of Hindu law. 2) The value of tradition, the value of tolerance, is the subject of Hindu cultural development. 3) Accommodative values towards local traditions, and tolerance for Tantra, Yantra, and Mantra subjects. 4) Values of tolerance, non-violence, accommodating to tradition in Astangga Yoga subjects.

REFERENCES

- Adisastra, I. N. S. (2022). Nilai-Nilai Moderasi Beragama Dalam Hindu (Perspektif Teologi). *Widya Katambung*, 13(2).
- Anwar, R. N., & Muhayati, S. (2021). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 1–15.
- Arsana, I. B., & Swiastrawan, I. G. B. (2021). Fungsi dan Kedudukan Ista Dewata dalam Ritual Keagamaan Hindu. *Swara Vidya*, 1(2), 178–185.

- Desky, A. F. (2022). Implementasi Moderasi Beragama Hindu Bali Berbasis Kearifan Lokal di Kampung Bali Kabupaten Langkat. *Jurnal Ilmiah Sosiologi Agama (JISA)*, 5(1). <https://doi.org/10.30829/jisa.v5i1.11063>
- Dugdug, I. N. (2011). Pengembangan Silabus Dan Rencana Pelaksanaan Pembelajaran Agama Hindu Di SMA. *Jurnal Santi Aji Pendidikan*, 1(2), 131–145. <https://doi.org/https://doi.org/10.36733/jsp.v1i2.478>
- Gata, I. W. (2018). Filosifis Sampradaya dalam Kehidupan Sosial Masyarakat Hindu di Bali (Studi Kasus di Desa Sidatapa, Kabupaten Buleleng). *Genta Hredaya*, 2(1), 24–36.
- Gayatri, I. A. M. (2021). Gerakan Masyarakat Hindu Menolak Pengayoman Ideologi Dan Organisasi Transnasional Sampradaya Di Parisada Hindu Dharma Indonesia (Phdi). *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan*, 21(1), 105–122. <https://doi.org/10.32795/ds.v21i1.1670>
- Gunada, I. W. A., & Sutajaya, I. M. (2023). Pendidikan Agama Hindu Pada Paud Dan Internalisasi Moderasi Beragama Dalam Perspektif Tri Hita Karana. *Kumarottama: Jurnal Pendidikan Anak Usia Dini*, 2(2). <https://doi.org/10.53977/kumarottama.v2i2.801>
- Haryani, E. (2020). Pendidikan Moderasi Beragama untuk Generasi Milenia: Studi Kasus “Lone Wolf” pada Anak di Medan. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(2), 145–158.
- Kementerian Agama RI, T. P. (2019). *Moderasi Beragama* (T. P. Kementerian Agama RI, Ed.; Cet. Perta, Vol. 12, Issue 1). Badan Litbang dan Diklat Kementerian Agama RI.
- Muchit, M. S. (2016). Radikalisme dalam Dunia Pendidikan. *ADDIN*, 10(1), 163–180.
- Pei HU, C., & Yi CHANG, Y. (2017). John W, Creswell, Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. *Journal of Social and Administrative Sciences*, 4(2), 205–207. <https://doi.org/http://dx.doi.org/10.1453/jsas.v4i2.1313>
- Rasmini, N. W., & Karta, I. W. (2022). Penyuluhan Berbasis Nilai-Nilai Tri Hita Karana Untuk Meningkatkan Moderasi Beragama Umat Hindu Di Kota Mataram. *Dharma Sevanam : Jurnal Pengabdian Masyarakat*, 1(01). <https://doi.org/10.53977/sjpkm.v1i01.598>
- Sary, N. (2017). Mencegah Penyebaran Paham Radikalisme Pada Sekolah. *Manthiq*, 2(2), 191–200. <https://doi.org/http://dx.doi.org/10.29300/mtq.v2i2.673>
- Sumarto. (2021). Penerapan Nilai–Nilai Moderasi Beragama Di Bali Studi Kerja Sama Rumah Moderasi Beragama Iain Curup Di Universitas Hindu. In *Jurnal Literasiologi* (Vol. 7, Issue 3).
- Sumarto, S. (2022). Penerapan Nilai – Nilai Moderasi Beragama Di Bali Studi Kerja Sama Rumah Moderasi Beragama Iain Curup Di Universitas Hindu Negeri I Gusti Bagus Sugriwa Bali. *Jurnal Literasiologi*, 7(3). <https://doi.org/10.47783/literasiologi.v7i3.320>