The Value of Hindu Ethics in Elementary Education as a Reinforcement of Religious Moderation

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Abstract. This article aims to illustrate the importance of the ethical value of Hinduism in elementary education students as a guide for building a harmonious life between religious people. Harmonious life is indeed hoping for the Indonesian nation, but the existence of radical understanding and acts of intolerance is undoubtedly a threat. Thus, the internalization of ethical values for students in elementary education, of course, is a strengthening of religious moderation. This conceptual article was studied using the literature review method by analyzing relevant literature on Hindu religious education and religious moderation in elementary education. Based on the study's results, Hindu ethical values are essential in building students' character. Ethics is a guide in strengthening the internalization of religious moderation because Hindu ethics aims to make individuals behave well and respect differences. This is an essential foundation for strengthening religious moderation. Hopefully, this study will become a reference for research or relevant studies for strengthening religious moderation in the elementary education process and other levels of education.

Keywords: Character, elementary education, ethics, Hinduism, religious moderation.

INTRODUCTION

So far, religious education may only be understood as strengthening beliefs in religious teachings adopted by students or students in schools. Whereas in a broader context, the purpose of providing religious education seeks to strengthen scholarly output, which not only refers to improving the quality of intellectuality but rather balancing with strengthening the emotional and spiritual side through strengthening religious teachings. Especially in the context of Hindu religious education, the hope of providing religious learning is to prepare the younger generation of Hindus to have a character based on religious teachings (Sueca, 2017) and to realize an understanding of the highest purpose of the teachings of Hinduism itself, namely "Mokshartam Jagadhita ya ca iti dharmah" (Suradarma, 2019).

Even in the institutional context, namely Hindu religious education, namely in the "aguron-guron" system in ancient times and is now better known as the "pasraman" system, then "parartha" and "paramartha" are such substantive goals, namely Hindu education seeks to provide reinforcement and life skills for humans in living their lives, while in the spiritual side, namely "paramartha", Hindu education is to strengthen awareness about religious teachings and strengthen "sraddha and bhakti" to God (Paramartha & Yasa, 2017). In this sense, religious education, in general, is to fortify the output of education that not only produces intellectual maturity but to balance the emotional and spiritual side of human beings to become mature and mature educated human beings, specifically in Hindu religious and religious education, it is to provide an understanding of life skills in the world, and also to strengthen spiritual awareness and maturity.

So important is religious education in the education curriculum in Indonesia, in line with the arguments above, not to compete with the general education context but to go hand in hand and line to achieve the expected educational goals. The meaning of education in the national education system is that education is "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual power, self-control, personality, intelligence, noble character, as well as the necessary skills of themselves, society, nation and state", in that case, education seeks to build mature humans, mature humans not only develop their intellectual qualities but also mature on the emotional and spiritual side. Thus, religious education in the educational curriculum in

Indonesia is to accompany the educational process to strengthen students' emotional and spiritual side.

In another definition, education is an effort to increase the value of self-quality, education also seeks to build and develop resources for the nation and state, and education also seeks to transform culture and value order in culture for the younger generation (Husamah et al., 2015). In other words, education has a comprehensive scope, not only in the microscope for educated individuals but on a macro scale, education is carried out for the betterment of the nation and state. So macro education carried out and organized by a nation and state is undoubtedly sought for the progress of the nation and state, so education is one of the ways to build this progress.

Based on this, it is the responsibility of all parties to strive and participate in the development of the progress of the nation and state, especially for education actors. In this context, of course, education as an essential element in building the progress of the nation does not stand alone because education always correlates with other elements such as religious, social, economic and others. The participation of each individual in maintaining stability and the nation's progress can be pursued in various forms. The stability and progress of the nation through education must indeed be maintained. However, in Indonesia now, the rise and spread of various ideological understandings that seem to eat away at this stability have become a real threat to the development process. Radicalism and acts of intolerance are certainly a threat that will damage the harmony of people's lives, even though this harmony is capital in maintaining stability as an effort to support the progress of the nation. As an ideological understanding, the term radicalism has a fairly broad meaning. However, in essence, radicalism is an understanding that coercion ideology or interests by legalizing violence as a way, where this understanding of radicalism is always riding on religion as a justification (Asrori, 2015; Supriadi et al., 2020; Zuhdi, 2017). From this definition, an illustration is obtained that radicalism is an understanding that makes violence a way to carry out its interests. Violence is carried out by making religion and religious teachings justification for violent acts committed.

Meanwhile, intolerance refers to deviation and misappropriation of existing attitudes of tolerance. Acts of intolerance refer to a series of actions that do not reflect tolerant behaviour through actions or speech that impact the breakdown of existing harmony (Abdillah & Izzamillati, 2021; Amin, 2020). Therefore, from this definition, intolerance can be understood as behaviour and action that does not reflect tolerance between individuals and society. This intolerance is more motivated by religious problems, for example, many incidents of rejection of the construction of places of worship in some areas and the dissolution of worship activities carried out by a group of community organizations. So this then hurts the hope of building harmony as a basis for participating in building the nation's progress. Radicalism carried out in the act of intolerance, even in some events, began to spread among young people at the age of students. This happened because of communication patterns and the development of information technology devices that turned out to be used by irresponsible individuals to spread incorrect information (Fanindy & Mupida, 2021). So it becomes a deep worry because the younger generation, who is expected to be a resource in the nation's progress, is even affected in understandings that damage harmonious life. So an effort is needed to prevent and overcome these understandings, so they do not spread and disrupt the nation's stability.

So the Government of Indonesia, through the Ministry of Religious Affairs, initiated a religious moderation movement to prevent radicalism and intolerant actions from undermining the harmony already underway. In essence, the movement of religious moderation is not to change the teachings of even religion itself but to adjust the behavior of extreme, fanatical, and to tend radical religious adherents to be more humanist. This humanism is reflected by mutual respect for the beliefs and practices of other people's religious teachings that differ from theirs. Religious moderation comes from two elements of the word: moderation and religion. The word " moderation " can be interpreted as in the middle (Subawa, 2021).

Religious moderation as a middle-ground behavior seeks religious people to always respect each other and show tolerance while still sticking to the teachings of their respective religions. Even the indicators of religious moderation are realized through anti-violence, tolerance, national commitment, and appreciation of traditions that exist in society (Tim

Penyusun, 2019). From this view, tolerance as an attitude in moderation is not just a slogan but a foundation for interaction between religious people. Tolerance becomes social capital in mitigating radical understandings that threaten the nation's integrity. Tolerance becomes an attitude committed to understanding Indonesian nationality. Namely, differences are not a barrier. However, unifier and tolerance become a behavior to respect each other's differences in Indonesian society with its various traditions, customs, and cultures.

Several studies and previous research results state that moderation is an integral part of efforts to maintain peace and harmony. Even in religious education, it is essential to correlate existing subject matter, so that religious material is not just a theory but can be transformed into a concrete action. In Hindu Religious Education, many concepts support and even the context of moderation is not something new because in Hinduism, behaving with mutual respect between fellow human beings becomes an important concept in education and the teachings of tri hita karana. Pawongan, as one of its parts, teaches that to achieve happiness, establishing and building harmonious relationships between humanity is an important key, as well as building a harmonious relationship with God and maintaining the universe (P. Subawa, 2021). It is further stated that in the context of moderation, especially in the view of the Balinese people, the term "menyama-braya" becomes a conceptual foundation that is quite important in maintaining the integrity of brotherhood between communities, and also a foundation in interacting with people outside their communities (Desky, 2022).

Furthermore, in Hindu teachings and education, differences are not a barrier, but a capital of unity, so existing differences must be understood and not contested, so religious moderation becomes a principle to be a moderate human being in appreciation of existing differences (Wijaya, 2022). In education, moderation is a must carried out by education, especially related to existing religious education materials. Internalized moderation in the educational process is also based on Pancasila values which become the nation's identity for students. This is important to build the identity of students with Pancasila and moderate religious characteristics (Benawa, 2021). In higher education, religious moderation is crucial to be internalized, and this is because students, as the spearhead of the nation's resources, must be role models in participating in advancing the nation. Religious moderation becomes a filter so that students are not influenced by radical understandings (Anwar & Muhayati, 2021). Religious moderation in the context of education, and higher education, in particular, is a basis for strengthening national insights for students, significantly strengthening national insight as capital to strengthen the nation's identity and Indonesian society with Pancasila characteristics (Naj'ma & Bakri, 2021).

Based on some of the results of previous research and literature, a meaningful discussion can be taken about religious moderation concerning nationality issues and their context in education. Regarding nationality, religious moderation seeks to be an internalization process in strengthening understanding the importance of building tolerance to maintain the unity and unity of the nation and state through religious behavior that is not fanatical and tolerant. Through the construction of this attitude of tolerance, it will undoubtedly have an impact on the stability and progress of the nation. Meanwhile, on the educational side, religious moderation is vital to be correlated and linked, especially in strengthening students to become tolerant students when returning to society can be an example. Through the educational process, religious moderation becomes an effort to fortify students so that radical understandings do not influence them, and religious learning as a reinforcement of the process becomes a guide in developing an attitude of tolerance.

This then became a critical study related to religious moderation in elementary education. Basic education is a level of education carried out in the category of early childhood age 0-6 years, up to the age of children 7-12 years in elementary school, and junior high school at the age of 12-15 years in Indonesia. Where at that age, children in elementary school still need guidance and are easily influenced, so a conception is needed to build the character of children who are able to behave tolerantly. The need for guidance in this phase of the child is undoubtedly biased if the children even get the influence of radical understandings so that with religious moderation and religious learning that becomes a guideline, it is hoped that it can build and develop a tolerant child personality and Pancasila character. Therefore, this study will discuss the importance of

ethical learning in religion, especially in Hindu religious education, which is sourced in Hindu religious teachings as a guideline for internalizing religious moderation for students in the elementary school environment. Because the concept of ethics in Hinduism does not only teach how to behave as Hindus but how to behave with fellow human beings no matter what beliefs they adhere to because Hindu ethical teachings prioritize universal humanist values. It is hoped that this study can strengthen insights and sources of information for relevant research or studies related to religious moderation in the school environment and education at all levels.

METHOD

Writing articles on the importance of ethical values in Hinduism as a guide for religious moderation at the basic education level uses a literature review approach by reviewing various relevant libraries related to the subject matter. The use of this literature review causes the nature of this paper in the form of conceptual ideas about religious moderation at the basic education level. The research design in writing this article can be explained as follows:

Research Design

In general, the research design in writing this article is qualitative research with a literature review approach or literature study by analyzing relevant literature by the subject matter. The literature review approach is used to strengthen the concept of what you want to initiate in a concept, and the literature review seeks to review relevant and related libraries (Ridwan et al., 2021). Meanwhile, the qualitative context seeks to examine a subject matter or problem in a natural setting and use data in the form of words (Johnson & Christensen, 2014; Leavy, 2017). From this definition, the context of the literature study approach with this type of qualitative research means that the content of religious moderation at the basic education level is carried out in a natural setting in the form of an analysis of literature or relevant research results by reviewing data in the form of words in it. Data collection techniques are carried out using document studies, namely studies and assessments of libraries and documents that are relevant and related to the problems studied, both in the form of formal and informal documents (Sugiyono, 2020). The context of the document study, in this case, refers to a series of libraries in the form of books or research articles that discuss ethical values in Hinduism, writings on concepts in Hinduism, and studies on religious moderation that have been published by previous authors and studies on basic education levels.

Research Data Analysis

The data analysis technique uses the Miles and Huberman model, where three stages are carried out. These stages include data reduction, presentation, and verification (Djamal, 2015). The reduction stage is by processing and sorting out data that has been analyzed in a concept, the next stage is the presentation of data, namely by patterning the data that has been analyzed in a chart that is by the problem being studied, and the third stage is data verification, namely by interpreting the data that has been analyzed and then concluded based on the studies carried out (Miles et al., 2014). Based on the definition mentioned above, this study regarding religious moderation at the basic education level is carried out by selecting and processing data collected through analysis and study of relevant articles. After the data is collected, then patterned based on the formulation of the problem or problem studied by the subject matter. After this is done, it moves on to the next stage, namely interpreting the data that has been analyzed and then giving conclusions. In addition to this analysis stage, data validity techniques are used in discussions with colleagues who have competence and expertise in the subject matter to validate the data analysis results.

RESULTS

Religious moderation in education is a necessity that must be internalized and integrated with the educational process in general and at the basic education level. This is to build understanding in elementary school-age students so they can have an attitude of tolerance towards all forms of differences around them, one of which is religious differences. The

Indonesian state does regulate the freedom of rights for everyone to embrace their religion and beliefs. However, the differences that arise must not be opposition, but an attitude of acceptance and mutual respect must be built. This is what is emphasized in the principle of religious moderation. Why elementary school age? Because in this phase, intellectual and emotional development and the ability to adapt to a social environment are developing, if a child gets the wrong parenting pattern, such as giving the wrong concept of understanding, then the child is likely to follow the wrong direction. So that by internalizing religious moderation from an early age, it is hoped that it can form a child's personality that can accept differences and has a tolerant attitude and respect for the rights of life of people around him who are different, one of which is religious differences. The discussion below will try to explain two important things: ethical values in Hinduism and the importance of these values as guidelines for integrating religious moderation in the essential education environment.

Religious Moderation in Education

Religious moderation consists of two words: moderation, which means middle way. In religion, this middle way is fundamental. It is important because it sees the phenomenon happening now in Indonesian society, which is being shaken by "SARA" issues. Even acts of intolerance, such as rejection of the worship process carried out by a group of community organizations, rejection of the establishment of houses of worship, and acts of intolerance motivated by religion, reflect that there is something wrong happening in society related to religion itself. It is not religion that is wrong. However, the religious behaviour exhibited by society tends to be wrong, especially since there are practices that harass the teachings and symbols of other religions. Even in the view of some sociologists in social studies of religion, differences in religious views and teachings allow and are the cause of conflicts in society. However, attitudes of tolerance for differences also exist as a response (Stabler, 2019).

This then becomes an anxiety that, if not immediately prevented and mitigated, will impact the cracking of harmony in society. Thus religious moderation becomes a principle of life that seeks to overcome erroneous understandings of religious practice in the context of nation and state. Strengthening religious moderation integrated into religious behaviour is essential, especially its integration into the educational process. Why? Since, in its essence, education seeks to improve the competence of the human individual, this competence is both in the cognitive, affective and psychomotor realms. Religious moderation can be integrated with the development of the affective realm, namely a tolerant attitude in seeing existing differences.

In some research results, it is stated that people who have a high academic education tend not to pay much attention to the religious teachings contained in the scriptures (Schieman, 2011). However, slightly different views are stated that in the context of development, the role of religious teachings is more excellent than education (Hill, 2014). This difference certainly should not be a prolonged conflict because, in the context of education in Indonesia, education and religion have a deep correlation, and even religion becomes a learning that exists in the educational curriculum in Indonesia. This relationship is not only an integral part of the curriculum but as the goal in Indonesian education for educated individuals to have a strong religious character, especially to behave well.

Religious education, in the context of the principle of religious moderation, seeks to re-strengthen scholarly outputs that have character but also have attitudes and behaviours that respect differences. The radical ideas that seek to replace the nation's ideology through violence become a threat. Threats are related to national stability, so prevention efforts must be carried out, one of which is internalizing the principle of moderate religious life.

Why education, because education as presented by experts, is an integral part of human life? Education makes man mature himself, intellectual progress and emotional maturity. Holistic education is expected to form individuals with a noble character based on the views and basis of the nation's ideology, in the case of education in Indonesia, so that education forms Indonesian people with noble character based on the nation's ideology, namely Pancasila. So with the integration of religious moderation, it seeks to strengthen and re-strengthen Pancasila as the nation's ideology through respect for differences as the nation's motto is "bhineka tunggal ika",

which is different but still one. This motto shows that the differences that exist in the land and earth of Indonesia, religion, race, tradition, region, tribe and others, are a diversity that is not an obstacle to national unity and unity. However, differences become material to create beauty in the frame of Indonesian nationality. Therefore, religious moderation in the educational process is certainly not a burden on the educational process. However, religious moderation must be transformed not only in the realm of theory but also integrated with materials that are then manifested in concrete action by all educational actors. Its embodiment is reflected in actions that value differences and an attitude of tolerance.

Ethical Values and Concepts in Hinduism

As one of the largest religions in the world, and one of the officially recognized religions in Indonesia, Hinduism is legal to be embraced by the Indonesian people. Hinduism has passed through its historical timeline and developed in Indonesia, starting from its development in the Kutai kingdom; until now, it remains sustainable and survives in Bali, with most of its people embracing Hinduism. Moreover, Hindus are also found and spread in several parts of Indonesia. Hinduism has three integral concepts, namely tattwa in a simple sense, namely philosophical, moral, or the teachings of ethics and morality, and ceremonies, namely religious rituals.

These three conceptions do not stand alone but are interrelated and interconnected. Even these three concepts can be likened to an egg. Why an egg ? Because structurally, the egg consists of three parts: the yolk, egg white, and the shell. In these three concepts, the ceremony can be analogous to the shell of the egg, which is the most visible outermost side, susila can be said to be the egg white, and tattwa is the yolk and becomes the essence (Somawati & Diantary, 2019). The egg analogy in the conception of the three basic frameworks of Hinduism explains that the ceremony is the most visible eggshell; this can be seen in the more religious rituals by Hindus. When the eggshell is broken, an egg white is likened to morals. These ethical teachings mean that in religious rituals, there are ethical values that are the basis for implementation, and there is an ethical value that guides life. The quintessence and center of the egg is the yolk, the core of the tattwa, or philosophical, which is the basis of ethical teachings and the implementation of Hindu religious rituals.

Tattwa is a philosophy that becomes a principle and guideline in implementing ceremonies as a religious ritual and a basis for behaving in morals. In Hinduism, various concepts and moral teachings have essential and universal values. These values are not taught and carried out only among Hindus but become the basis for behaving toward all human beings regardless of their religion. So, in this case, Hinduism, with its various teachings, is universal, not only for its adherents. These are contained in various sacred sloka and concepts. One of the sacred slokas that exist in the teachings of a universal Hindu religion is "Ayam bandhurayam neti gananā laghuchetasām, Udāracharitānām tu vasudhaiva kutumbakam" which means "The thought that only he is my brother, besides he is not my brother is the thought of a narrow-minded person. For those who are broad-minded or noble people, they say that the whole world is one great family" this sloka is found in the book of Mahaupanisad 6.72.

Based on the sloka, then in Hinduism, every "being" is a family, and everything in the universe is a creation of God, so no matter what beliefs he holds, every human being is a family so; that by understanding and saying that everyone is different, it is an untrue thought. From this, it has become evident that the teachings of Hinduism exist not for Hindus but for the peace of the whole world. This is the universal side of Hinduism. In addition, there is also the concept of Tri Hita Karana, which is the three causes of happiness, namely building a harmonious relationship with God, a harmonious relationship with fellow humans, and protecting nature through preservation (Sena, 2020). In this concept, building harmonious relationships with fellow human beings is not mentioned whether they adhere to Hinduism alone, but humans universally regardless of religion and belief. This further shows that the values and teachings in Hinduism are universal for the universe's peace. Moral teachings, in the context of Hinduism as a code of conduct, have many values. Susila itself consists of two syllables, namely "su," which means good, and "sila," which means behavior or basis, so morality can be interpreted as the basis for good behavior (Gateri, 2019). In this regard, several ethical values are relevant and related to the

development of students at elementary school age, namely "catur Paramitha, Tri Kaya Parisudha, Dasa Yama and Nyama Brata, catur prawerti, and tri mala".

Paramitha chess is one of the teachings of Hinduism in terms of ethics. Paramitha chess comes from the elements of the words "catur" and "paramitha," meaning four noble personalities that humans must possess. The four things are Maitri is to do good to fellow human beings, karuna is to have mercy, mudita is to be happy and upeksa, a state that is not affected by excessive worldly (Mahendra, 2021; Suartini, 2021). This teaching explains that every human being to be able to build a harmonious life should always do good to every human being, have mercy for the sadness or suffering experienced by others, be able to have a happy nature for the happiness that a person experiences and lastly, is not to be bound to the world too much so that by not being bound to worldly objects, man will have peace in life, that is, not to be too sad for a feeling of sorrow, and not to be excessively pleased with happiness, to be balanced in happiness and sorrow.

The following moral or ethical teaching is tri kaya parisudha, one of the teachings of Hindu ethics that are expected to build chastity in man. That chastity will arise if every human being can think well, speak well and right, and behave well, as the definition of tri kaya parisudha, i.e., three deeds that bring chastity (Dewi et al., 2014; Sentana, 2017). In this tri kaya parisudha teaching, chastity in humans to form a good personality must be done by always having a holy and positive mind in looking at the world, namely "manacika parisudha," always saying good to every human being and being faithful to what is constantly said "wacika parisudha," as well as concrete actions in behavior that reflect kindness, namely "kayika parisudha."

Dasa yama and nyama brata consist of two teachings, namely dasa yama brata and dasa nyama brata. Dasa Yama brata are ten self-control guidelines for building a perfect life consisting of anresangsya, i.e., unselfishness. Ksama, i.e., happy to forgive, Satya, which means faithful. Ahimsa, i.e., not hurting. Dama, i.e., advising oneself, arjawa meaning honesty, priti meaning love, Prasada meaning holy thinking, madurya meaning suave, and madarwa meaning humble. In comparison, dasa nyama brata is the ten basics of self-control to build physical and spiritual sanctity for a human being consisting of funds, namely almsgiving. Ijya, which means worshiping God, and tapa, which means to train oneself. Dhyana, which is sure of God. Swadyaya means understanding the sacred teachings; upasthanigraha is to control lust. Brata is faithful to the vows that have been spoken, upawasa, i.e., fasting, and mona, i.e., speaking as necessary. Moreover, snana, i.e., doing self-purification (Subagiasta, 2016).

Catur prawerti in Hinduism means four guidelines for life that humans must carry out, namely arjawa, which means having an honest attitude and always being guided by the truth. Anrsangsa, i.e., not ego and acting on shared interests, dama, i.e., always controlling oneself. Moreover, indranigraha, i.e., controlling passions which, if not controlled, will plunge people into ugliness. Then the following teaching related to ethics is tri mala, namely the three filthiness that can plunge humans into the ugliness that must be controlled, namely mithya hrdya, which is always prejudiced. Mithya discourse is saying bad things, and mithya laksana is doing things that harm others (Winawati, 2018).

Conceptually, the teachings of Hinduism in the context of ethics are very many. However, in this discussion, only a few are presented that are relevant to the development of the personality of elementary school-age students. However, holistically, ethics becomes a guideline in behavior for Hindus. Its universal nature makes ethics or morals in Hinduism carried out by Hindus, not only done for Hindus but carried out by Hindus in interacting widely with every human being regardless of religion.

DISCUSSION

The integration of religious moderation at the elementary school age level can be said to be very important to implement. Not ambitious, this is due to cultivating an attitude of tolerance to accept existing differences, ideally instilled early. This is to provide students with awareness from an early age that the differences that exist in the world and around it are inevitable because differences themselves are creations of God Himself. Every human being is created differently even nature is colorfully created to show beauty itself. Therefore, instilling an attitude of tolerance and behavior for students of elementary school age is very important.

The importance of application because at elementary school age, an individual is at the stage of distinguishing what is good and what is not good, so this phase ideally instills vital understandings of differences as an inevitability that does not need to be disputed through religious moderation learners are taught to respond to existing religious differences with tolerance and mutual respect (Lessy et al., 2022). The integration of religious moderation can be done by learning material that is carried out contextually by educators to students, and this is to develop materials in religious education in schools in the curriculum that have a relationship with the realities around students (Abidin, 2021).

Thus, the emphasis on contextual material must be carried out and conveyed by educators to students. So that various learning strategies and methods are needed that not only direct the development of theory but also strengthen practical competence so that students can practice religious materials in actual actions. In Hindu education and learning in elementary schools, it can be done with various methods that strengthen student competence so that students are not only taught theoretical material, but teachers facilitate and motivate students to be able to implement it in daily behaviors (Subawa, 2022; Sudana et al., 2018; Sudyana, 2021; Wahono, 2022).

From the overhead view, several things become a bright spot. Firstly religious moderation as a middle ground provides a new view of how to be tolerant, tolerant in the sense of sticking firmly to each religion's teachings but still respecting the differences that exist. Secondly, moderation at elementary school helps provide behavioral guidelines in a heterogeneous and multicultural social environment, both religiously and traditionally, so that children are prepared to be tolerant individuals. Third, religious learning in the school environment, becoming more aware of religious teachings and cultivating awareness of good behavior among fellow human beings. Fourth, Hinduism learning as one of the learning in schools with various universal values is carried out through the selection of appropriate strategies and efficient methods so that the material taught can be practical, manifested in the concrete actions of exemplary behavior of students.

In this regard, it is crucial to understand the importance of applying moderate religious principles to early learners, especially for Hindu children, through learning Hinduism with ethical concepts that are the basis for behavior. The elementary school-age children live by is indeed inseparable from the principle of self-development itself. Children are not adults who are physically and psychically mature. So understanding the character and development of children is undoubtedly a capital in the success of internalizing religious moderation in children of elementary school age.

Elementary school age is the period of children's development after the early education period, which is often referred to as the last childhood before children enter the stage of adolescence that has experienced puberty; in the last childhood, there is a rapid development between physical and spiritual (Sabani, 2019). At the age of 6-12 years, there is a development related to social adaptation, and children begin to enjoy playing with their peers; at this time also, the child's ability to choose has developed, so children will tend to choose who is their social friend, even in this age period the child has begun to learn to follow his heart, learn about morality and the order of values that exist in society as a guide for interacting (Rahmi & Hijriati, 2021). Furthermore, that education and its processes significantly affect human development, inseparable also affects the development of children. The different characteristics of children also provide the view that they cannot equate the development of children with one another. However, in general, the development of children, especially elementary school-age children, one of which is to like to imitate and demonstrate what they see directly, is because there are three dimensions of motivation in elementary school children, namely the child's belief in adapting outside their home, children's trust in getting along and playing as well as trust in concepts, mentality, and communication (Mutia, 2021). It is further stated that the period of development that occurs in humans themselves occurs due to the existence of two elements, namely the human self element and the surrounding environment. These two elements make human self-development occur (Purwati et al., 2022). One of the essential characteristics in the development of elementary school-age children at the age of 6-12 years is learning to adapt and get along with their peers (Sabani, 2019). With the definitions above, it can be argued that during the development of

children of elementary school age, there is a significant development. One of the striking characteristics is that children begin to learn to adapt to the social environment outside their homes; the process then encourages children to play and get along with children their age. So this period is crucial to building the development of elementary school-age children so that these children have good character and personality.

In this regard, there is an essential correlation between the developmental period of elementary school-age children and the process of integrating religious moderation, which is related to learning adaptation to the social environment and learning about morality and behavior. This religious moderation seeks to direct children to be tolerant of existing differences so that children can adapt to the social environment, which is undoubtedly a very different social order and element. Religious moderation in children aims to direct children to appreciate the differences that exist by developing an attitude of tolerance as a form of morality and understanding of the values that exist in society.

In learning about Hindu ethics with the concepts of catur paramitha, tri kaya parisudha, Dasa Yama and nyama brata, catur prawerti, and tri mala, the most critical essence of these ethical teachings is good behavior for oneself, and actual actions for others so that human behavior does not harm others. When children of elementary school age learn about morality, the concept of ethics in Hinduism for Hindu children who enter elementary school age is to build awareness of how to behave well, suitable not only for themselves but also good for others, so that by behaving well, they are full of respect for all differences as the motto "tat twam asi." This motto gives the sense that every human being is the same because God created it, so the difference is only in the state of appearance but, in essence, the same. In Hinduism, ethics are to glorify humanity because the teachings of ethics in Hinduism are universal. These ethical teachings in Hinduism can guide behavior in strengthening the view and understanding of religious moderation to build tolerance but not abandon the firmness of the beliefs it holds. Although textually, the materials in Hindu textbooks are not stated or written directly, contextual learning is an obligation for Hindu teachers to reconcile these materials into the principle of religious moderation through example and be an example for students.

In addition, strengthening religious moderation in elementary school-aged children is the responsibility of the school, where the teacher is an example, and the responsibility of the family education environment and the community environment. Because to build a holistic education, there must be cooperation between three educational environments: schools, families, and communities (Kurniawan, 2015). So building and strengthening the principle of religious moderation in children must also be implemented in the family and community environment, lest the family and society even teach children to misbehave and teach intolerant actions to those different from themselves. Ideally, the family and society become an environment for building appreciation for existing differences, one of which is differences in religion, so that children have awareness and tolerance for different religions, both in the form of teachings and religious rituals, because every religion that exists must teach goodness.

Therefore, the learning of ethics in Hinduism as a reinforcement and guideline of behavior for children of elementary school age seeks to direct children to behave as well as possible and to understand the differences. This is a reflection of the principle of moderate religious life. This ethical teaching is not only for Hindu children of the same religion but also teaches good behavior to children and other people of different religions to establish peaceful and harmonious relationships and social interactions. Because religious differences are only at the level of religious paths and methods, every religion seeks to draw its people closer to one goal: God.

CONCLUSION

Religious moderation in the educational process at the elementary school level is essential to implement. Not only limited to the learning process and religious education but also to the context of strengthening character education itself. In the context of Hindus, religious moderation for students who are Hindus is undoubtedly based on the teachings of Hinduism itself. Ethics, as one of the values, in the concept of Hinduism, is one of the three basic frameworks of Hinduism, in addition to philosophy and ceremony. Some several ethical values or teachings are essential to

be internalized in the learning process, including catur Paramitha, Tri Kaya Parisudha, Dasa Yama and Nyama Brata, catur prawerti, tri mala, and there are also universal concepts that support the strengthening of religious moderation including Tat twam asi, Tri Hita Karana and Vasudaiva Kutumbakam.

The importance of religious moderation in the basic education process for students is a form of internalization of the process to build a harmonious life between religious people in Indonesia. Radicalism and intelligence become a dangerous understanding, which in the future, if allowed to develop, will seriously threaten the harmony that exists in the order of national and state life. Religious moderation does not change religion but changes fanatical religious behaviour, becoming more tolerant and respecting differences. Students in elementary education, consisting of children at the level of early childhood education, elementary school and junior high school, are indeed individuals who are in the developmental stage and still need assistance and guidance so that with the internalization of the concept of religious moderation from an early age, it is undoubtedly expected to form individuals who have tolerance and respect differences.

Hindu ethical teachings, with a profound concept of humanity, can be an internalization of values, strengthening religious moderation in the educational process at the basic education level in particular, and other general education levels for Hindu students. The human values in these ethical teachings seek to be a path and guideline in guiding individuals to appreciate human beings as human creatures, so the existing doctrinal guidelines should be a guide. So, religious moderation with internalizing these values is expected to build a religious behaviour full of appreciation for differences and humanity to build a harmonious life at the level of a multicultural Indonesian society.

ACKNOWLEDGMENTS

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