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## **LEARNING DHARMA THROUGH NONFORMAL HINDU EDUCATION AMONG GENERATION Z IN DENPASAR CITY**

**By:**

**Luh Dewi Pusparini**

Hindu State University of I Gusti Bagus Sugriwa Denpasar

[dewipusparini028@gmail.com](mailto:dewipusparini028@gmail.com)

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*Non-formal Hindu education plays a vital role in imparting the values of dharma beyond the formal school environment, especially in the modern era marked by the challenges of globalization and digitalization. This article explores the relevance and urgency of non-formal Hindu education for Generation Z in Denpasar City in maintaining cultural identity while fostering strong character. Generation Z, raised in the digital age, often struggles to understand and apply spiritual and local cultural values in daily life. Through pasraman (Hindu religious schools), cultural arts activities, and community-based religious rituals, non-formal Hindu education serves as a bridge between tradition and modernity. This article also identifies how non-formal Hindu education can strengthen morality, ethics, and a sense of responsibility among young people, while encouraging their creativity in facing modern life challenges. This study is expected to serve as a reference for Hindu communities in Denpasar City to further develop adaptive non-formal educational approaches that meet the needs of Generation Z without abandoning the core values of dharma.*

**Keywords:** Dharma, Non-Formal Education, Hinduism, Denpasar City, Generation Z

## I. INTRODUCTION

Generation Z, which includes individuals born between the mid-1990s and early 2010s, has grown up in a digitally connected environment and is heavily influenced by technological developments. They are known as “digital natives” because they have been familiar with digital devices since childhood and have high technological skills (Prensky, 2001). This dependence on technology makes them able to access information quickly and integrate various digital tools in their daily lives. They not only use technology for communication, but also as a source of entertainment and education that allows them to learn independently and flexibly (Seemiller & Grace, 2016).

One of the characteristics of Generation Z is their ability to multitask, which allows them to work on multiple tasks simultaneously quickly and efficiently. This is due to their constant exposure to various information through digital devices, so their brains are accustomed to processing large amounts of information quickly (Rosen, 2018). While this multitasking ability has the advantage of making it easier for them to access a variety of information simultaneously, it also risks causing a loss of focus and an inability to perform tasks that require in-depth attention.

In addition, Generation Z tends to be more open to diversity and inclusion. They have more progressive views on social issues such as gender equality, racial diversity, and sexual identity (Seemiller & Grace, 2016). This openness is largely influenced by their use of social media, which allows them to interact with individuals from different backgrounds and cultures. Social media is also the main platform for them to express their opinions and share their experiences, which shows the importance of diversity in their lives.

Generation Z also has a more realistic view of education and careers. They prefer flexible and technology-based education paths, with many of them more interested in careers that allow them to work independently or remotely. While they still value formal education, they are more open to non-formal learning opportunities and practical experiences that can be done online (Bialik & Fadel, 2015). This reflects a paradigm shift in the world of work, where technical skills

and creativity are valued more than academic degrees.

Social and environmental awareness is also a major concern for Generation Z. They are more concerned about sustainability and climate change issues, and are actively involved in social movements that promote positive change. This is evident in the way they use social media to spread information and support campaigns that focus on social justice and environmental preservation. Generation Z has high expectations for the future of the world and strives to make a positive impact through social action and advocacy (Rosen, 2018). With all these characteristics, it is important to adapt educational approaches to meet the needs and challenges faced by this generation.

Education is a fundamental element in individual character building and sustainable community development. In the context of Hinduism, education is not only interpreted as a transfer of knowledge, but also as a process of internalizing dharma values that guide life. In the Hindu tradition, education is considered as an effort to form human beings who are not only intellectually intelligent, but also have moral and spiritual integrity. Formal education in schools is often the main platform for the younger generation to gain a basic understanding of various aspects of life. However, in the face of the challenges of globalization and digitalization, formal education has limitations in conveying spiritual and cultural values in depth. This opens up space for Hindu non-formal education to play an important role in teaching dharma values to generation Z in Denpasar City.

Generation Z, born in the digital era, has unique characteristics, such as dependence on technology, rapid access to information, and high multitasking ability (Seemiller & Grace, 2016). However, massive exposure to globalization often causes this generation to lose attachment to local culture and values. A decline in the younger generation's understanding of traditional values, including Hinduism, can affect the continuity of their culture and spirituality (Rahyono, 2009). Denpasar City, as the cultural center of Bali,

faces similar challenges as its young generation is increasingly exposed to global culture. In this context, non-formal Hindu education becomes important to maintain and re-inculcate an understanding of dharma values that are often neglected in the formal education system.

Although various Hindu non-formal education programs have been implemented, such as pasraman, art studio, and community-based ritual activities, there is still a research gap in evaluating the effectiveness and adaptability of these programs in addressing the specific needs of generation Z. Most of the existing research focuses more on pasraman, art studio, and community-based ritual activities. Most existing research focuses on the importance of formal education in preserving cultural and spiritual values, while non-formal education is often seen as a complementary rather than a central component (Suamba, 2014). In fact, non-formal education has the flexibility to respond to rapidly evolving social and technological dynamics, which the formal education system often cannot accommodate (Hadi, 2020).

In addition, previous research tends to under-explore how Hindu non-formal education can integrate modern approaches, such as the use of digital technology, to reach generation Z who are accustomed to social media and digital platforms. This gap is an opportunity to explore how Hindu non-formal education can adapt technology without compromising the essence of dharma values.

Based on this background, this research aims to:

1. Analyze the relevance of Hindu non-formal education in shaping the character and maintaining the cultural identity of generation Z in Denpasar City.
2. Evaluate the effectiveness of Hindu non-formal education programs, such as pasraman, in responding to the spiritual and cultural needs of the younger generation.
3. Identify opportunities and challenges in integrating digital technology into Hindu non-formal education as an effort to bridge tradition and modernity.

With this approach, this research is expected to provide theoretical and practical contributions in the development of Hindu non-formal education

models that are more relevant and adaptive to the needs of generation Z in the modern era. In addition, the results of this study can also be a reference for the Hindu community in Denpasar City to continue to develop educational programs that are in line with dharma values and the demands of the times.

## II. METHOD

This research uses a qualitative approach with descriptive methods to understand the role of Hindu non-formal education in shaping the character of generation Z in Denpasar City. This approach was chosen because it is able to explore the meaning and in-depth interpretation of complex phenomena, especially related to education, culture, and spiritual values.

The research was conducted in Denpasar City, Bali, which is the center of Hindu culture and religion. The city was chosen because it has various Hindu non-formal education programs, such as pasraman, art studio, and community-based ritual activities. The research subjects consisted of three main groups, namely generation Z (aged 10-25 years) who participated in Hindu non-formal education programs, Hindu non-formal education program managers such as pasraman teachers and community leaders, and generation Z parents who were indirectly involved in non-formal education.

The data collection techniques used include in-depth interviews to obtain information related to the research subjects' experiences, views, and evaluations of Hindu non-formal education programs; participatory observation to directly observe the implementation of non-formal education activities such as learning in pasraman, cultural arts training, and religious rituals; and documentation which includes collecting documents such as activity schedules, learning modules, and photos of activities.

Data were analyzed using a thematic analysis approach, which involved the process of coding the data, identifying the main themes and interpreting the findings. The analysis process included data reduction by filtering data relevant to the research focus, data presentation in the form of narratives, tables or diagrams to facilitate analysis, and conclusion drawing to answer the research objectives.

Data validity was guaranteed through triangulation of data sources (interviews, observations, and documentation) and triangulation of methods. In addition, data validity was strengthened by conducting a member check, where the results of interviews or observations were confirmed back to the respondents to ensure accurate interpretation by the researcher.

### III. RESULTS AND DISCUSSION

#### 1. Understanding Non-Formal Hindu Education: Forms, Methods, and Cultural Contexts

Non-formal Hindu education in Denpasar encompasses various forms of community-based learning that operate outside the formal school system. These include *pasraman* (religious learning centers), *pesantian* (chanting groups), *sekaa truna-truni* (youth organizations), temple-based education, and family-led religious guidance. Unlike formal religious education that often focuses on standardized curricula and cognitive understanding, these non-formal settings offer experiential and participatory learning rooted in daily rituals and social interactions.

The pedagogical methods used in *pasraman* include *Dharma Wacana* (lectures), *Dharma Tula* (dialogues), *Dharma Gita* (chanting), *Dharma Sadhana* (spiritual practices), *Dharma Santi* (meditation), and *Dharma Yatra* (pilgrimages), reflecting a holistic integration of spiritual and cultural values (Aryadharma, 2005). While there are approximately 42 *pasraman* across Bali, field data indicate that only 8 of them in Denpasar regularly attract dozens of Gen Z learners, signifying both relevance and the need for wider support.

Moreover, traditional arts such as dance and gamelan serve as effective mediums to transmit dharmic values. As Murni (2017) argues, engaging youth in cultural arts enables affective and embodied encounters with tradition, making dharma more accessible and emotionally resonant.

Generation Z (Gen Z), born between the mid-1990s and early 2010s, grew up amidst rapid advances in technology and access to information. This affects the way they learn, interact and develop an understanding of the

world. In the context of religious and cultural learning, it is important to understand the characteristics of Gen Z so that the educational process can be tailored to their needs. Some of the key characteristics of Gen Z that are relevant to this learning include dependence on technology, the ability to multitask, and the tendency to learn independently and through practical experience.

One of the key characteristics of Gen Z is their deep attachment to technology and social media. As a generation that grew up with unlimited internet access, they prefer learning that is integrated with digital technology. Based on research by Seemiller and Grace (2016), Gen Z prefers to use digital apps and platforms in searching for information and learning. This suggests that religious and cultural education using digital platforms, such as faith-based learning apps or interactive social media, could be an effective alternative in reaching them.

Gen Z has high multitasking skills, the ability to work on several tasks at once. They are accustomed to the speed of incoming information and tend to move between different sources and media quickly. This allows them to absorb information in a more efficient way, but also risks reducing the depth of understanding of a topic (Prensky, 2001). In the context of religious and cultural learning, this may mean that they are more easily exposed to multiple sources of teachings, but require approaches that maintain focus and depth of understanding of spiritual and cultural teachings.

Gen Z is more likely to learn independently, utilizing resources available on the internet, as well as relying on first-hand experience to gain understanding. Gen Z has a proactive attitude in seeking knowledge, and this is particularly relevant in religious and cultural learning. They may prefer to learn from real experiences, such as taking part in cultural activities, participating in religious ceremonies, or through group discussions. This is in line with findings from research by Gasser et al. (2018), which suggests that Gen Z prefers learning methods based on collaboration and hands-on experience.

Gen Z has a strong tendency to engage in social and contemporary issues, such as social

justice, diversity and the environment. They often seek meaning in contexts that are relevant to their current lives, and this affects the way they understand religion and culture. Religious learning that links spiritual values to global challenges, such as climate change or gender equality, will be more appealing to them (Bialik et al., 2015). Therefore, religious education that discusses the relevance of dharma teachings in daily life and how they relate to contemporary social issues will be more effective for Gen Z (Aryadharma, 2009).

Gen Z is in a phase of identity search, where they seek a deeper understanding of themselves, their values and their place in an increasingly globalized world. Religious and cultural education that provides space for self-exploration and cultural understanding through a personalized and interactive approach can contribute greatly to helping them build strong self-identities, including religious and cultural identities rooted in their local traditions (Rosen, 2018).

Linking Gen Z characteristics with religious and cultural learning requires an adaptive and technology-based approach. Hindu religious education, for example, can utilize digital platforms to introduce dharma teachings through media preferred by Gen Z, such as mobile applications, short videos, or interaction through social media. With this approach, religious learning becomes not only a transfer of knowledge, but also an experience that can be directly applied in daily life.

In addition, cultural learning that emphasizes practical experience, such as participation in religious ceremonies or traditional art activities, will be more easily accepted by Gen Z who prefers to learn through hands-on experience. According to research by Dede (2009), Gen Z is more likely to engage in learning activities that involve social interaction and real-life experiences.

However, while technology provides many opportunities, a big challenge for educators is to keep learning from becoming a quick and superficial consumption of information. Therefore, it is important to create in-depth materials, based on cultural and spiritual values, that can still appeal to Gen Z who tend to seek speed and ease in learning.

In dealing with Gen Z who have unique

characteristics in the way they learn, religious and cultural education must be able to adapt approaches that are relevant to their needs. Technology can be a very effective tool for introducing and teaching religious and cultural values, but approaches that involve practical and contextual experiences are also very important. By understanding the characteristics of Gen Z, religious and cultural education can be more effective in shaping a generation that not only understands spiritual values, but is also able to maintain their cultural identity in the midst of growing globalization.

## 2. The Role of Non-Formal Education in Shaping Gen Z's Hindu Identity and Values

Generation Z, defined by digital fluency and autonomy, is actively reshaping how religious and cultural identity is formed. In Denpasar, non-formal Hindu education offers a critical platform where Gen Z can explore dharma not just as abstract knowledge but as lived experience. This generation tends to favor collaborative, experiential, and tech-integrated modes of learning (Seemiller & Grace, 2016; Gasser et al., 2018).

Field interviews with pasraman participants reveal that many feel more deeply connected to Hindu ethics and spirituality through participatory practices such as puja, storytelling, and community service. This supports findings by Suamba (2014) and Santosa (2018), who note that non-formal education promotes deeper moral internalization compared to formal instruction. The values of Tri Hita Karana, harmonious relations with God, others, and nature are frequently cited by youth as frameworks that guide their daily lives. The participatory nature of pasraman also nurtures social responsibility, teamwork, and a sense of belonging, all of which are vital in counteracting the isolating effects of digital life (Kurniawati, 2020; Wulandari, 2019).

Importantly, Gen Z's interest in global issues such as climate change, diversity, and justice creates a unique opportunity for religious education to contextualize dharma within these contemporary challenges (Bialik & Fadel,

2015). Non-formal settings are flexible enough to incorporate such themes, making dharma relevant and transformative.

Pasraman in Denpasar City, Bali, is a non-formal educational institution that focuses on learning Hindu religion, culture, and related skills. Pasraman plays an important role in religious education outside the formal education system, with the aim of educating students to understand and practice the values of Hinduism. Although the number of pasraman in Bali is recorded at around 42 institutions. Data from this study found that there are 8 (eight) pasraman that have dozens of students who come to study regularly, including arts and cultural activities. Pasraman in Bali is divided into two categories, namely formal pasraman which is recognized by the government and non-formal pasraman which is more flexible in its management. These pasraman use various teaching methods such as Dharma Wacana (lectures), Dharma Tula (discussions), Dharma Gita (sacred chants), Dharma Sadhana (spiritual exercises), Dharma Santi (meditation), and Dharma Yatra (spiritual journey) (Aryadharma, 2005). Although pasraman plays an important role in strengthening character and spirituality, the number in Denpasar City still needs to be increased in order to meet the needs of the community for quality non-formal education.

Non-formal education plays a very important role in the lives of Generation Z (Gen Z), who are growing up amidst technological advances, globalization, and rapid social change. In an increasingly connected and complex world, formal education alone is not enough to equip them with the skills needed to succeed. Therefore, non-formal education has become highly relevant as it provides opportunities for Gen Z to develop more flexible skills, social relevance and creativity in facing the challenges of modern life. In this discussion, we will explore why non-formal education is important for Gen Z and how it plays a role in their personal and professional development.

Non-formal education is often thought of as supplementary education that takes place outside the formal school curriculum. According to Unesco (2017), non-formal education includes any form of learning that is structured and organized, but not within the framework of

formal education. For Gen Z, who live in a fast-changing world, non-formal education provides a space to acquire skills that are not always taught in formal schools. This is particularly important in the modern world of work which increasingly demands more practical and adaptive skills, such as technical, entrepreneurial or social skills (OECD, 2019).

Non-formal education gives Gen Z the flexibility to choose training or courses that suit their interests and needs, and fills the gap between formal education and the world of work. For example, digital skills courses, leadership training, or self-development programs are very helpful for Gen Z in equipping themselves with the necessary skills to face an increasingly competitive and technology-based world of work (Surpi, 2024).

### **3. bChallenges and Opportunities in Strengthening Non-Formal Hindu Education in Urban Bali**

Despite its potential, non-formal Hindu education in Denpasar faces significant challenges. These include digital distractions, urban lifestyles that limit participation in traditional activities, and a decline in intergenerational transmission of spiritual knowledge. Moreover, the quality of pasraman is uneven, often depending on the capabilities of its managers and the availability of resources (Hadi, 2020).

One of the main barriers is the limited integration of digital technology. While Gen Z learners express enthusiasm for digital tools, many pasraman managers struggle with limited technical skills and infrastructural support. Survey data show that while 85% of respondents reported improved understanding of dharma, and 90% expressed enthusiasm for cultural arts, only 60% responded positively to digitalization efforts. A significant portion (15%) viewed technological integration negatively, citing usability and access issues. Nevertheless, the potential for digital innovation remains strong. Platforms such as mobile learning apps, video-based instruction, and interactive social media channels can bridge the gap between sacred tradition and technological engagement (Krishna, 2020; Mahendra & Hadi, 2019). Programs could be

strengthened through youth-led initiatives, hybrid learning models, and greater institutional support from religious and cultural bodies.

In the digital age, Gen Z tends to be highly connected through social media and technology, but at the same time, they also need to develop essential social and entrepreneurial skills. Non-formal education often offers a more interactive and practical experience that is not available in the classroom. According to research by Seemiller and Grace (2016), Gen Z is more interested in opportunities that allow them to learn through hands-on experience and share knowledge with others. Non-formal education gives them the opportunity to hone their interpersonal, leadership and teamwork skills, which are needed in their social lives and professional careers.

Programs such as entrepreneurship training or leadership development courses not only provide them with technical skills, but also foster self-confidence, creativity and the ability to overcome challenges. This is important, given that Gen Z is known as a highly independent generation and is open to opportunities to start their own businesses or innovate in various fields (Prensky, 2001).

Non-formal education also plays a very important role in helping Gen Z develop stronger character and an understanding of global issues. Programs such as character training, self-development courses, and learning about social and cultural issues give them greater insight into diversity, equality, and sustainability. This is especially relevant in an increasingly connected global world, where Gen Z is faced with various social issues such as climate change, social inequality and human rights issues (Surpi, 2023). According to Bialik and Fadel (2015), non-formal education provides an opportunity for Gen Z to understand these issues more deeply, as well as develop an attitude of empathy and responsibility towards the world around them. Non-formal education allows them to learn more about deep social values, which in turn will shape their characters into more caring individuals who contribute to social change.

In an increasingly connected and digitally-driven world, technological skills have become crucial, and non-formal education plays a major role in developing these skills. Gen Z is the first generation to fully grow up with the internet and

digital technology, and they have a better understanding of technology use compared to previous generations. However, to stay relevant and compete in the global market, they need to deepen their technical skills, such as programming, data analysis or graphic design. Non-formal education provides a variety of technology-based courses and trainings that allow Gen Z to expand their knowledge of technology and improve their digital skills. Training programs such as coding bootcamps, graphic design courses and data analysis are particularly beneficial in helping Gen Z master the skills required for jobs in technology and innovation (OECD, 2019).

One of the main advantages of non-formal education is its flexibility and accessibility. Gen Z, who often have limited time and resources to attend rigorous formal education, can benefit from non-formal education that is more flexible and affordable. Many non-formal education programs are available online, which allows Gen Z to access learning from anywhere and anytime. In addition, the cost of non-formal education is often more affordable compared to formal education, making it more accessible to more people, especially to those with economic limitations.

Non-formal education is particularly important for Gen Z, as it provides opportunities to develop skills that are not always acquired through formal education. Non-formal education enriches Gen Z's learning experience by providing space for the development of social, entrepreneurial and technological skills relevant to the modern world. In addition, non-formal education also plays a role in character building and understanding of global issues that are crucial to their lives in this connected world. Therefore, non-formal education not only complements formal education but also provides an avenue for self-development that is more holistic and in line with the demands of the times (Surpi and Ardana, 2022).

One of the main findings in this study is the effectiveness of pasraman in teaching dharma values to generation Z in Denpasar City. The results of interviews with pasraman students show that most of them feel that they understand the teachings of Hinduism better, especially in the aspects of ethics, morals, and spirituality. This research is in line with the findings of

Suamba (2014) who emphasized that non-formal education such as pasraman has an important role in preserving Hindu values in the midst of globalization. Most students feel more connected to traditional values as they can practice them directly in their daily lives. This supports the argument that non-formal education has more depth in internalizing spiritual values than formal education which emphasizes more on cognitive aspects.

However, this study also identified that although pasraman provides a deeper understanding of dharmic values, its success depends largely on the quality of pasraman managers and the resources available. This supports research by Hadi (2020) which states that the quality of non-formal education managers is one of the determining factors in the effectiveness of the program.

Pasraman, as a form of non-formal education based on religious and cultural values, has long played an important role in Balinese society, especially in shaping the character, morals and spirituality of young people. For Generation Z (Gen Z), who live in a world full of technology and social challenges, pasraman can provide highly relevant learning. With Gen Z's tendency to seek a balance between technological advancement and traditional values, pasraman education is a valuable alternative in shaping a young generation that is not only intellectually savvy, but also strong in character and responsibility.

Character and morality are important aspects taught in pasraman. For Gen Z, who are often exposed to the influence of social media and information that can degrade moral integrity, pasraman offers the opportunity to get an education that emphasizes strengthening character, such as the values of honesty, discipline, and a sense of responsibility.

According to research by Santosa (2018), religious education in pasraman has a positive impact on the character development of children and adolescents. The values taught in pasraman, such as the Hindu teachings of Tri Hita Karana (harmonious relationships between humans with God, humans with others, and humans with nature), provide a strong foundation in shaping Gen Z's behavior and ethics of life. A study by Supriyadi (2020) also mentions that pasraman can improve adolescents' moral and ethical

abilities, which are much needed in the midst of rapidly shifting social values. For Gen Z, who are often caught up in a materialistic and individualistic lifestyle, pasraman education is crucial to maintain a balance between worldly achievements and spiritual life. By introducing them to concepts such as karma and dharma, pasraman teaches them to be more aware of the greater purpose of life and take responsibility for their actions.

Gen Z, a generation heavily influenced by technological developments, is often exposed to diverse religious views and understandings through the internet and social media. In this context, pasraman can serve as a medium to provide a deeper and more contextualized understanding of religion. Pasraman teaches not only religious rituals but also moral values that are the basis of the religious teachings.

A study by Wulandari (2019) showed that religious education conducted in pasraman not only teaches religious rituals, but also provides a more holistic understanding of the concept of morality and ethics in Hinduism. This is important, especially in the digital age when much religious information is fragmentary and lacks depth. With structured religious learning taught by competent religious leaders, pasraman can help Gen Z to have a better understanding of religion and its application in daily life.

It is important to note that religious education in pasraman focuses on the application of religious values in daily life, so it serves not only as theoretical knowledge, but also as a practical guide in action and behavior (Nasution, 2016). In this context, pasraman is able to provide religious education that is more contextual and relevant to the challenges of the times for Gen Z.

In addition to strengthening character and religious understanding, pasraman also has an important role in developing Gen Z's social skills. In a society that is increasingly isolated due to technological advancements, where much social interaction takes place through cyberspace, pasraman provides a space for direct interaction between individuals within the community. This is crucial as it helps Gen Z develop the interpersonal skills necessary to build healthy relationships with others.

According to Kurniawati (2020), pasraman not

only teaches religious values, but also serves as a place to build good social relationships between fellow believers. Learning in pasraman is often done in groups, which allows participants to work together in religious, social and cultural activities. This is particularly relevant to the Gen Z trait of preferring to work in teams and valuing close social relationships (Seemiller & Grace, 2016).

Through activities such as joint prayers, community service, or mutual cooperation in religious ceremonies, Gen Z can learn to respect each other and work together in a supportive social environment. This is not only important for building good relationships with others, but also for strengthening the sense of community and solidarity in society.

In a world filled with negative influences from social media and cyberspace, pasraman also serves as a bulwark to protect Gen Z from the adverse effects that can arise from uncontrolled exposure to information. Many Gen Zs are vulnerable to social media abuse, cyberbullying, and exposure to uneducative news and content. Pasraman can provide a safe space for them to explore and understand religious and cultural values in a positive and constructive way.

By teaching the importance of morality, ethics and social responsibility, pasraman acts as a filter that directs Gen Z to use technology and social media more wisely. This is in line with what Bialik and Fadel (2015) found, stating that religious and moral education outside of school can strengthen young people's ability to make good decisions and avoid negative influences.

Pasraman education for Gen Z also contributes to national character building. In the context of Indonesia, which has cultural and religious diversity, pasraman offers education that can strengthen a sense of pride in cultural and religious heritage. Through pasraman, Gen Z not only learns Balinese religion and culture, but also learns to appreciate diversity, which is very important in shaping a tolerant and inclusive national character.

Pasraman education has a significant impact on Gen Z, especially in shaping character, religious understanding, social skills and community relations. In an increasingly connected world through technology and social media, pasraman can provide a more holistic education, teaching moral values and shaping strong character. By

instilling relevant and applicable religious and cultural values, pasraman serves as a tool to help Gen Z face the challenges of the modern world with a wise, responsible and compassionate attitude.

Cultural arts, including dance and gamelan, also emerged as an effective aspect of internalizing dharmic values. Observations of cultural arts activities showed that Gen Z showed high enthusiasm for these activities. This is in line with the findings from Murni (2017), which showed that cultural arts are an effective way to convey cultural values, including religious teachings, to the younger generation. Active participation in cultural arts helps them feel a sense of direct experience and emotional engagement with traditions, which can increase understanding and appreciation of dharmic values.

However, challenges arise when digital technology begins to penetrate the world of cultural arts. Some previous studies have shown that cultural arts in traditional contexts often cannot compete with modern entertainment that is more appealing to Generation Z. Therefore, as discussed by Rantanen (2019), there is a need to adapt cultural arts with digital media to achieve wider engagement.

The biggest challenge found in this study is the integration of digital technology in Hindu non-formal education. The results showed that despite the interest in the use of digital technology, non-formal education program managers still face difficulties in adapting technology effectively. Research by Hadi (2020) confirms that non-formal education must be able to adapt to technological developments to remain relevant, but many program managers have not made maximum use of digital technology. This is due to limited technical skills, limited resources, as well as the inability to design a technology-based curriculum that is compatible with traditional values.

Nonetheless, this study also shows that there are great opportunities to integrate digital technologies in Hindu non-formal education, such as through app-based learning platforms or interactive social media. This finding is in line with a study by Krishna (2020) who suggested the use of digital platforms to support Hindu religious learning, which could bridge the gap between the younger generation who are more

inclined to use technology and the spiritual values to be conveyed.

Table 1. Non-Formal Education Program Effectiveness Evaluation

Evaluation Aspects	Positive Response (%)	Neutral Response (%)	Negative Response (%)
Understanding of Dharma Values	85%	10%	5%
Enthusiasm for Cultural Arts	90%	8%	2%
Digitization Integration	60%	25%	15%

The non-formal education program effectiveness evaluation table listed above illustrates the survey results on the three main aspects evaluated: Understanding of Dharma Values, Cultural Arts Enthusiasm, and Digitalization Integration.

The aspect of understanding dharma values with Positive Response (85%), this high percentage indicates that the majority of participants felt that this non-formal education program was successful in improving their understanding of dharma values. This indicates that the approach used in delivering materials related to spiritual values and ethics of life in accordance with religious teachings or local culture has been effective. A good understanding of dharma can shape participants' character and morals, which is very relevant in non-formal education to form individuals with character.

Neutral Response (10%), Although most participants gave positive responses, there were a small number who may not have felt significant changes or have not fully understood the values taught. This could be due to factors such as different ways of learning or the level of acceptance of the values.

Negative Response (5%), This percentage is quite low, indicating that very few participants were dissatisfied with the understanding of dharma values. However, it is important to further evaluate the causes of this dissatisfaction to improve the quality of learning in the future.

Enthusiasm for arts and culture, with a Positive Response score (90%). With this very high

number, it can be concluded that this non-formal education program was successful in developing participants' interest and enthusiasm for arts and culture. Arts and culture are an integral part of non-formal learning, especially in the context of local culture, and this positive response shows that participants felt interested and inspired by the activities organized. It also reflects the importance of creative and fun learning in non-formal education.

Neutral response (8%). Although the majority of participants were very enthusiastic, there were a few who felt neutral or not so engaged. This may be due to differences in personal interests or limited cultural exposure, which may affect their level of participation in cultural arts activities.

Negative Response (2%). This very low percentage shows that almost none of the participants felt negatively towards cultural arts learning, which suggests that this aspect is highly favored by the majority of participants.

The Integration of Digitalization aspect obtained Positive Response data (60%). This result shows that most participants felt that the integration of technology and digitalization in this program was quite effective. Education that incorporates technology, such as the use of digital platforms or educational apps, allows participants to access materials more easily and learn in a more modern way. However, although quite positive, this figure shows that there is still room for improvement in terms of the application of technology, either in terms of the frequency of use or the way of delivery that better suits the needs of participants.

Neutral Response (25%): The high percentage of neutral responses may indicate that some participants felt less confident or engaged with the use of technology in this program. This could be due to discomfort with the digital tools used or difficulty in understanding how the application or platform was implemented.

Negative Responses (15%): The high percentage of negative responses indicates that some participants found the integration of technology in the program difficult or uncomfortable. This discomfort could stem from a lack of access to appropriate technological tools, technical difficulties, or a

lack of digital skills among participants.

Overall, the understanding of dharma values showed very good results. Nonetheless, to achieve a deeper understanding for all participants, the program could consider adjusting the learning approach, such as by using more interactive media or more frequent group discussions.

The program successfully motivated participants to actively participate in cultural arts activities. However, for the slightly less enthusiastic group, it is important to further explore their interests and preferences and present the material in a more diverse way to attract more attention.

Technology integration received a positive response, but there were some participants who felt neutral or negative towards it. The program could conduct more in-depth initial training on the use of technology to ensure all participants have the required skills. In addition, it is important to evaluate whether the use of technology meets the needs of participants and explore alternative digital solutions that are more accessible and user-friendly (Surpi and Purwadi, 2021).

As highlighted in this study, while there is potential to integrate digital technology in Hindu non-formal education, the main challenges faced are resistance to change and lack of resources. However, there are some studies that show that the use of technology in religious education can increase engagement and understanding, especially among the younger generation. An example is the study by Mahendra & Hadi (2019) which indicated that digital learning applications can be an effective platform to deliver Hindu religious teachings to generation Z. This study expands and deepens the understanding of the use of technology in religious education, especially among the younger generation.

This research broadens and deepens the understanding of the role of Hindu non-formal education in the modern era. Previous research tends to focus more on formal education and less on exploring the potential of non-formal education in the context of Hinduism. This research also further emphasizes the importance of integrating digital technology in religious education, which is rarely discussed in the existing literature. The findings may provide new

insights into the relevance and challenges faced by Hindu non-formal education programs, and point to gaps that need to be addressed to make these programs more effective and adaptive.

#### IV. CONCLUSION

Non-formal education, especially in the form of pasraman, has a very important role in shaping character and maintaining cultural identity for Generation Z (Gen Z) in Denpasar City. Pasraman, as a form of non-formal education based on Hinduism, provides a deep understanding of dharma values that include ethical, moral, and spiritual aspects that are very relevant in the midst of the challenges of globalization and rapid technological development.

Pasraman not only serves as a means of religious education, but also as a medium to shape strong character and good morals, as well as improve Gen Z's social skills. These programs teach values such as honesty, discipline, and responsibility, which are crucial in an increasingly connected and complex world. In addition, pasraman provides a space for Gen Z to interact directly within the community, strengthening social relationships and developing the ability to work together in teams. However, the success of pasraman in achieving these goals is highly dependent on the quality of the managers and the resources available. In addition, challenges arise when digital technology influences the world of cultural arts, which can reduce the younger generation's interest in tradition. Therefore, there is a need to integrate technology with cultural education to keep it relevant and interesting for Gen Z.

Overall, non-formal education such as pasraman can make a significant contribution to character building, religious understanding and social skills of the younger generation. In an increasingly digitalized world, this education helps maintain a balance between technological advancement and the preservation of cultural values that are essential for the sustainability of Balinese cultural and spiritual identity.

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