



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 7 No. 1 May 2023

INTERNALIZATION OF RELIGIOUS MODERATION TO IMPROVE THINKING SKILLS OF HINDU HUMAN RESOURCES

By:

Ni Wayan Sri Prabawati Kusuma Dewi¹; Gede Ratnaya²

¹² Universitas Pendidikan Ganesha

Email: sri.prabawati@student.undiksha.ac.id, gede.ratnaya@undiksha.ac.id

Received: January 13 , 2023	Accepted: May 15, 2023	Published: May 31, 2023
-----------------------------	------------------------	-------------------------

Abstract

Cases with SARA nuances in Indonesia, have the effect of not being free for adherents of religions to worship according to their respective beliefs. The case that occurred was triggered by a misunderstanding in interpreting the main teachings of religion. The emergence of religious extremist groups that actually have the potential to damage national unity has urged the government to take concrete steps regarding religious moderation. The basic principles of religious moderation, namely balance and justice, are offered as a solution to this problem. The internalization of religious moderation is expected to foster religious adherents to be tolerant and socially harmonious. This program is important, because intolerance correlates with the inability of Human Resources to think, which results in threatening welfare, amidst the onslaught of IoT, Artificial Intelligence and Big Data. For this reason, internalization of religious moderation is examined in relation to improving the quality of Hindu human resources. This research uses qualitative methods, with the type of literature research. Presented research results namely; religious moderation from a Hindu perspective, strategies to strengthen religious moderation and improve thinking skills for creative and tolerant Hindu human resources.

Keywords: Extremist behavior, National unity, religious moderation, Internalization, Thinking skills, Hindu human resources

I. INTRODUCTION

Religious moderation has been a hot topic of discussion since 2019 for the past few years. Religious moderation as a science basically has two basic principles, namely balance and fairness. These two principles are echoed in every academic meeting, to build a spirit of unity in the diversity of ethnicity, races and religions in Indonesia. As a country based on valid law, Indonesia recognizes and protects the six religions and their followers to be free to worship according to their respective beliefs. To respect this law, the essence of the principle of moderation in religion is very appropriate to practice in everyday life. Because not infrequently it happens, misinterpretation of extremist religious behavior causes cases of SARA nuances in several regions in the archipelago, leading to anarchic destruction of places of worship by groups of people. This anarchic destruction causes disharmony in social relations. If this kind of behavior is not overcome but is instead passed down from generation to generation, it will threaten diversity. It is not impossible, in the end, Indonesia as a democratic country with Pancasila as an ideology, disbanded only because of the issue of religion which caused internal tension among religious adherents in Indonesia.

Furthermore, the fact is that extremists have a big influence on emotional changes in their social environment, such as various cases of demonstrations, the existence of likes and dislikes which emphasizes that religion-based groups are actually contained in radical communal boxes. The more exclusive a community is with that basis, the more likely it is that there will be a decline or inability to develop thinking skills, in the sense of being a skill to provide solutions to simple problems even in an educational and social environment. The lack of skills in thinking can indirectly affect a person's professional quality which globally causes inequality and has an impact on the low quality of human resources. Human resources are one of the biggest assets in a country. This asset is a nation's capital to be able to advance to compete or collaborate with other parties. So, it is very unfortunate if only because of the extreme

and radical perspective it causes weak human resources. For this reason, it is very important to offer a solution, to look more deeply at how religious teachings really are (text and context) meant to examine and provide further guidance on ideal moderate behavior as adherents of religions in Indonesia. Hinduism even explicitly gives instructions to respect and regard people outside of themselves as themselves as well, contained in the concept of the teachings of Tat Twam Asi which means 'I am you' because there is an 'I' in 'you', so respect each other should be. Emphasizing the words 'I' and 'you' in this language, does not mean blood relations, family, but refers to an eternal entity sparking God's holy light, positive divine energy.

Henceforth, the concern of the Hindu community is how to apply the instructions from religious teachings to contribute to forming a moderate and tolerant Hindu human being with high thinking skills. Of course, this responsibility is a joint task for the sustainability of Hindu Human Resources. To be able to penetrate more deeply into all levels of society, the principle of religious moderation can be included in learning related to character building in special sub-materials, both at the formal and non-formal education levels if the regulations support it. Regarding regulation, the Government of Indonesia, in this case the Ministry of Religion, has taken concrete steps, by incorporating religious moderation into the 2020-2024 Medium-Term Development Plan, which means that the science of religious moderation will still be the main program for the next few years. This opportunity is one of the ways how Hindus take a stance to contribute to affirming moderate treatment for their generation, starting from an early age simultaneously from their closest environment. Therefore, researchers are interested in raising this topic, examining more deeply how to internalize the strengthening of religious moderation to improve the thinking skills of Hindu Human Resources. According to Ali Mahmudi (2012) thinking skills consist of; 1. Fluent thinking skills, 2. Flexible thinking skills, 3. Rational thinking skills, 4. Detailing skills and 5. Judging skills. All of these types of thinking

skills can only be possible in a learning environment that is conducive, physically and emotionally stable. Then, how the principle of religious moderation becomes a strong foundation for producing competitive and collaborative output, will be discussed in this research.

II. METHOD

The method in this study is a qualitative method, with a type of literature study. According to Sugiyono (2021), the qualitative method is also known as the post-positivistic method which is carried out in natural conditions (natural setting). Kartono (2018) states that library research is carried out by reading, studying, noting various literature or reading sources that are appropriate to the research topic to then set forth in a theoretical framework. The reading data in this study are in the form of national and international journals according to the research variables, namely religious moderation, thinking skills, human resources and Hindu literature.

III. RESULTS AND DISCUSSION

What are the characteristics of Human Resources which are the nation's capital in global competition, can be seen from the quality of output at various levels of education. As an education delivery system, institutions, both formal and non-formal, should ideally formulate the principle of religious moderation in classroom learning activities. This principle is still based on universal religious teachings.

3.1 Religious Moderation from the Hindu Perspective

Hinduism is a universal religion. In the concept of Hinduism, the whole world is considered as a family, with the motto '*vasudhaiva kumbakam*'. This expression is very popular among Hindu families, the aim is to prepare the next generation as obedient members of society. According to the Compiling Team (2018), the basic philosophy comes from the Vedas, especially the Upanishads which have two meanings, namely metaphysics and ethics. Metaphysically, this expression means that

human identity or essence is the same as the essence of God (Atman is Brahman). whereas ethically, because all humans have the same essence, and come from the same source, all humans (creatures) are one family, one sacred family. This understanding is in line with the basic principle of religious moderation, namely fairness. New justice can be felt, if the 'same' behavior is practiced like the teachings of *Vasudhaiva Kutumbakam* above.

Furthermore, the principle of religious moderation, namely balance, can also be referred to from the *Tri Hita Karana* (THK) teachings. This teaching consists of three elements namely; 1. *Parhyangan*, 2. *Pawongan* and 3. *Palemahan*. These three elements must be balanced to obtain a harmonious human life. Specifically, regarding how to form harmonious relationships within the framework of moderate humans who behave tolerantly, the *Pawongan* element is the main key. Humans as creatures created by Ida Sang Hyang Widhi Wasa who have *bayu*, *sabda*, and *idep* as capital to form relationships with other individuals outside of themselves in an environment. Can analyze his strengths and weaknesses, as well as being able to communicate well. In the future, the skills needed will no longer be about how to automate things to be easier, but more about how to collaborate. This can only be possible if you apply *Pawongan* elements in your daily life.

Complete ability is a symbol of endless knowledge, from a symbolic perspective, a symbol of unlimited knowledge, the source of sacred knowledge is symbolized by Devi Saraswati, who is depicted as a beautiful woman sitting on a lotus flower with a swan as her sacred vehicle. On each arm of Devi Saraswati, carried as follows; 1. the Vedas as a symbol of universal, eternal and true knowledge, 2. Genitri as a symbol of unlimited spiritual knowledge, 3. Vienna as a symbol of the perfection of art and science and 4. Damaru as a symbol of the strains of knowledge, a symbol of resurrection. The swan symbol is emphasized again philosophically as the ability to think wisely, being able to sort out the good and bad in life.

Wisdom, the ability to be able to choose and sort out like the philosophy of the beak of the goose, is important to get used to, especially in responding to extremist issues that seek to undermine social harmony. According to the Working Group Team (2020) there are at least seven contents of religious messages in religious moderation, namely; 1. safeguarding the safety of souls, 2. upholding noble civilization, 3. respecting human dignity, 4. strengthening moderate values, 5. realizing peace, 6. respecting pluralism, freedom of expression and religion, and 7. complying with national commitments. These seven charges form the basis of a form of wisdom in viewing a phenomenon or problem. Point of view is the key word, then how to find out that the point of view of a person or group is extremist and violates the seven contents above, can be categorized as follows; 1. With religious reasons, it violates the noble values of humanity, 2. unilaterally violates collective agreements in the life of society and state, 3. violates the legal provisions that serve as guidelines for society and the state.

These three behaviors are forms of *himsa karma*. In Hinduism, the teachings of Ahimsa are contained, which means that one cannot harm fellow beings, so that every human being must carry out the *Tri Kaya Parisudha* in daily life; 1. *Manacika* (thinking good), 2. *wacika* (saying good) and 3. *kayika* (doing good). This teaching is a basic teaching that needs to be strengthened in its application to children from an early age, by parents as their first educators. Children become a symbol of the family. If they are taught about tolerant behavior and mutual respect from an early age, then in the future they will become tolerant individuals, symbols of citizens who maintain national unity. Then, regarding how important the role of parents is in educating their children, it is contained in the Niti Shastra in the following sloka:

“*Mata satru pita bairi, yena balo na pathitah
Na sobhate sabha-madhye, hamsa madhye
bako yatha*”
(Chanakya Nitisatra, Chapter II.11)

Translation :

“Those parents who do not educate their sons are their enemies; for as is a crane among swans, so are ignorant sons in a public assembly”

“*Ekena suska-vrksena, Dahyamanena
vahnina Dahyate tadvanam sarvam,
Kuputrena kulam yatha*”

(Chanakya Niti Shastra, Chapter III.15)

Translation :

“ As a single withered tree, if set aflame, causes a whole forest to burn, so does a rascal son destroy a whole family “

Children who are not educated properly can cause these children to be hostile to their parents and their environment, because they are unable to distinguish between what is appropriate and what is not appropriate. This is prone to causing conflict, especially if it is overlaid by the issue of Sara, then it is certain that the next generation of the nation will be in an alert status, an emergency moderation of religion.

3.2 Strategy for Strengthening Religious Moderation

To be able to implement a strategy, it is first necessary to analyze the strengths, weaknesses and opportunities available regarding religious moderation. If analyzing from the side of strength; It can be seen that there are many mass organizations with religious nuances that contribute to maintaining national unity, with harmony and democracy in religious practices with local content or based on local wisdom. One of the local social assets is gotong royong, which literally means lifting and doing everything together. Gotong royong has high moral values namely; empathy, togetherness and mutual assistance. Next is deliberation, where decision making is based on mutual agreement. Deliberation is effective for dealing with potentially conflict-prone religious cases.

The second thing to observe is weakness. Internally there are still groups that have extreme views, attitudes and behaviors that,

in the name of religion, call for jihad to make others non-believers (Working Group Team, 2020:30). coupled with incitement by utilizing digital-based media which further exacerbated trivial problems, driving the masses which in the end returned to action anarchically. The third thing to pay attention to is opportunity. The opportunity for this nation is precisely the diversity of tribes, races, ethnicity, languages, cultures. Harmonious differences can be a capital for developing religious moderation, but the driving force must be millennial as Human Resources who are indeed more pro-active nowadays in various digital cross-communications.

In the IoT-based digital era like today, millennial are able to touch simultaneously or together the factors of religious moderation, namely; society, education, religion, media and politics. Competent resources also act as resource persons, reinforcements in the field. In this context, the state plays a role in the task of "in the between" to mediate. The Working Group Team (2020:49-58) stated that in order for the State to be able to position itself 'in the middle', at least five main strategies will be carried out, namely; 1. strengthening religious perspectives, attitudes and practices of the middle way, 2. strengthening religious harmony and harmony, 3. harmonizing religious and cultural relations, 4. increasing the quality of religious life services, 5. developing economic and religious resources. The five main strategies are efforts and guarantees given by the State to all adherents of religions to get protection, as long as they are able to behave tolerantly in religious practices. Responding further, Hindu stakeholders should also issue strict rules on matters related to religious moderation in their environment. How can the practice of religion be based on diversity, so that whatever problems are faced, the forum or community with Hindu nuances is also able to be 'in the middle' to then provide objective solutions.

The follow-up strategy is the preparation and realization of a road map for strengthening religious moderation which is carried out systematically, planned through

synergistic and simultaneous steps, with the involvement of the entire Hindu community. It can be started by conducting a study of Hindu religious practices in Indonesia, reviewing regulations, reviewing teaching materials and curriculum, socializing religious moderation, then coordinating programs and activities, finally strengthening religious moderation also in terms of the quality of Human Resources serving as resource persons, because Moderation covers three strategic aspects namely HR, internal and public areas.

3.3 Thinking skills; Creative and tolerant Human Resources

Thinking skills function for decision making and problem solving. Which includes the ability to think critically, logically, reflectively, metacognitively and creatively. Problem analysis, offered solutions, problem strategies, even to evaluate the strategies and solutions that have been given before. So complex that these thinking skills are also often referred to as higher order thinking skills (KBBT). In the current 21st Century, thinking skills are an absolute requirement to be able to collaborate with people or systems outside of themselves. Bills for critical abilities, creative, collaboration and communication, are symbols of the quality of Human Resources in a group or institution.

The quality of human resources can also be seen from the output at various levels and types of education. In Indonesia, Hinduism experiences its own challenges, the most fundamental challenge is the minimum recruitment of Hindu teachers at the formal education level, even though the outcome of Hindu Religion teachers every year in all Hindu Religious Colleges, both public and private under the Ministry of Religion, averages 1,000. people per year. This is also one of the reasons for the underdevelopment of formal Hindu religious education based on pasraman in Indonesia. If you look at the data portal of the Ministry of Religion (PUSAKA) in 2022, the formal pasraman level throughout Bali alone, only a total of 31 schools are registered, which are divided into:

1. Jenjang Pratama Widya Pasraman (TK) a total of 24 schools; 4 schools in Jembrana, 1 in Tabanan, 10 schools in Badung, 6 schools in Gianyar, 1 school in Bangli and 2 schools in Buleleng

2. Adi Widya Pasraman (SD) there are a total of 3 schools; 1 school in Gianyar, 1 school in Bangli and 1 school in Buleleng

3. Madyama Widya Pasraman (SMP) level, a total of 2 schools; 1 school in Gianyar and 1 school in Buleleng

4. Utama Widya Pasraman (SMA) a total of 2 schools; 1 school in Buleleng and 1 school in Jembrana

5. Maha Widya Pasraman with a total of 0 (none at all).

This data is an initial illustration of how the facilities of Hindu educational institutions still need intense attention from the Ministry of Religion, especially the Director General of Hindu Community Guidance. Because quality Hindu human resources must be supported by adequate regulations and learning facilities. If you look at the latest PMA related to Religious education, namely PMA No. 10 of 2020 which is an amendment to PMA No. 56 of 2014, it seems that it has given 'fresh air' to strengthening religious education in Indonesia, but what about the recruitment mechanism, curriculum evaluation, budget distribution, prerequisites? and school development, also related to how the human resources of teachers who teach should still be a concern in the coming year.

This becomes very essential, because talking about the basic principles of moderation, balance and justice, this can also be applied in the form of alignment with the continuity of formal and non-formal based Hindu religious education. The output and outcome of these school levels will have an impact on the quality of Hindu human resources globally in the future. Looking further, the thinking skills of Hindu HR in an adequate setting according to the expectations above, can be classified into the following table:

Table 1.1: Forms of thinking skills

Type	indicator
1. thinking skills fluently	trigger a variety of ideas, ideas, solutions, answers to the problems faced
2. Flexible thinking skills	The solutions and ideas offered vary, from several perspectives
3. Rational thinking skills	Reasoning problems, combining answers and solutions from the usual elements
4. Elaboration skills	Can develop ideas, ideas into a product
5. Evaluation skills	Able to make correct and wise decisions after validating the steps and products that have been produced

By fulfilling all of the indicators above, if faced with problems related to religious extremism, Hindu HR can be categorized as creative and tolerant HR. According to Hendra Surya (2011), the stages of creative thinking can be divided into; 1. The preparation stage namely; providing stimulus, thinking exploring, planning, doing activities, reviewing ideas. 2. Incubation stage, 3. Illumination stage and 4. Verification stage. These creative thinking skills have recently been developed with the Higher Order Thinking (HOT) strategy which seeks to get individual participation from all classes so that students become active in learning activities. This solution can be one of the answers, how to develop learning in order to improve the output quality of Hindu students.

However, there are other essential things that also need to be underlined, namely the massive 21st Century developments in the use of IoT, Artificial Intelligence (AI), big data and

robotics causing the tendency of students to become more comfortable to interact virtually and personally. The new chapter in the world of education in the development of Hindu human resources faces challenges in terms of science and technology. According to Rick L. Shearer (2019) the student suggests a desire for a more personalized learning experience, but one that is still highly social within learning communities. The competition between Hindu HR and AI may become open even in terms of career and professional acquisition opportunities. Even extensively, the application of AI-based drug discovery is growing rapidly in recent years, the role of AI in the health sector is becoming increasingly important. In the future, AI/ML will play more and more critical roles in CNS drug discovery towards personalized medicine, especially in the following areas: (1) patient subtyping, (2) identification of key disease drivers, (3) prediction of cell type -specific drug response, (4) autonomous design of novel drugs, and (5) disease-specific BBB permeability testing (Vatansever et al., 2020:28).

Then looking at the probability of the existence of Hindu human resources in the 21st century, it is very necessary in every academic dimension, the Ministry of Religion and its staff and supported by the entire Hindu community to pay attention that the internalization of religious moderation in improving thinking skills also needs to be accompanied by the ability to process emotions in the self-dimension namely; empathy, social skills, self-awareness, self-management and motivation. This can be strengthened by referring back to the Teachings of Hindu Religion because on other principles, religious moderation also talks about long-term internal strengthening in the economic stability of religious communities to build the Indonesian nation.

IV. CONCLUSION

Internalization of religious moderation to improve the thinking skills of Hindu human resources can be divided into;

1. Religious Moderation from the Hindu Perspective; refers to the teachings of Hinduism namely; *Tat Twam Asi, Vasudhaiva Kutumbakam, Tri Hita Karana, Ahimsa.*

2. Strategy for Strengthening Religious Moderation; analysis of strengths, weaknesses and opportunities to then carry out a. strengthening the perspectives, attitudes and practices of the middle way of religion, b. strengthening the harmony and harmony of religious communities, c. harmonization of religious and cultural relations, d. improving the quality of religious life services, and e. economic development and religious resources.

3. Thinking skills; Creative and tolerant Human Resources; a. thinking skills include the ability to think critically, logically, reflectively, metacognitively and creatively in solving religious problems. b. output quality of Hindu human resources; regulations on the recruitment of Hindu Religion teachers, requirements and evaluation of formal and non-formal based Hindu religious education, and c. Challenges of the 21st Century in the context of the welfare of Hindu human resources in Indonesia.

REFERENCE

- Davis, Miles. (1981). *Chanakya Niti Shastra*. India: Vrindavana ISKCON Centre.
- Hendra, Surya. (2011). *Strategi jitu mencapai Kesuksesan Belajar*. Jakarta: Gramedia.
- Kartono, Kartini. (2018). *Pemimpin dan Kepemimpinan*. Jakarta : PT. Raja Grafindo Persada.
- Mahmudi, Ali. (2012). *Mengukur Kemampuan berpikir Kreatif*. http://staff.uny.ac.id/sites/default/files/pe_nelitian. Diakses 13 Desember 2022.
- Shearer, R.L., Aldemir, Tugce., Hitchcock, Jana., Resig, Jessie., Driver, Jessica., & Kohler, Megan. (2019). What students want: A vision of a future online learning experience grounded in distance education theory. *American Journal Of Distance Education*.doi:10.1080/08923647.2019.1706019.

- Sugiyono. (2021). *Metode penelitian kuantitatif, kualitatif dan R&D*. Bandung; Alfabeta.
- Tim Penyusun. (2018). *Tantangan Hindu di Indonesia*. Denpasar; PT Japa Widya Duta.
- Tim Kelompok Kerja. (2020). *Peta jalan (roadmap) penguatan moderasi beragama tahun 2020-2024*. Jakarta; Kementerian Agama RI.
- Vatansever, Sezen., Wacker, Daniel., Zhou, Ming-Ming., Schlessinger, Avner ., Kaniskan, H. Ümit ., Zhang, Bin., & Jin, Jian. (2020). Artificial intelligence and machine learning- aided drug discovery in central nervous system diseases: State-of-the-arts and future directions. *Medicinal Research Reviews*. Pp. 1-47. doi:10.1002/med.21764.