



Vidyottama Sanatana  
International Journal of Hindu Science and Religious Studies

Vol. 6 No. 1 May 2022

## THE FACTORS OF HINDU COUNSELORS DYNAMICS IN SPECIAL CAPITAL REGION OF JAKARTA

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Received: January 13, 2022	Accepted: May 27, 2022	Published: May 30, 2022
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### Abstract

The existence of counselors in Special Capital Region of Jakarta is following the regulation of the Ministry of Religion in carrying out guidance following their duties and functions. The development of globalization is moving very fast both in technology and science. This acceleration is related to the digital era and the state of culture. However, the implementation of guidance carried out by the counselors in Jakarta is still experiencing dynamics, especially in the factor of the dynamics of the counselors. This study uses a phenomenological approach and an interpretive paradigm including the types of data, data sources, primary data sources, and secondary data sources. In this study, the data was analyzed through data reduction, data presentation, and data verification. This study implemented the theory of public spaces. The results of this study indicate that the first factor of the dynamics of religious instructors is internal factors; extension education, understanding of Hinduism, tasks, and challenges of life. Secondly, the external factors; dialectics of communication and the development of information technology, adjustment, and ethical tolerance of extension workers. This is as a self-help extension in life to guide a form of applying devotional values to *Hyang Widhi Wasa*.

**Keywords:** Dynamics, Hinduism, Counselors, Public places

## I. INTRODUCTION

A comprehensive understanding of Hindu beliefs is needed because it will provide epiphany to the people so that they are not trapped in the assumption that the implementation of Hinduism is difficult (Atmadja, 2010:2). On the other hand, there are still many Hindu counselors in Jakarta who need to get training related to self-development regarding the competence of the counseling process. Therefore, Hindu people in Jakarta need dharma ambassadors or counselors who can provide direction and guidance in the preach of Hinduism based on Veda values and the existing local wisdom. Following this, the Directorate General of Hindu at the Ministry of Religion of the Republic of Indonesia has guidelines on religious preach, however, its existence is not evenly distributed.

Based on this phenomenon, it is necessary to study the dynamics of Hindu religious preach in Jakarta. This study was conducted to dig up information about the importance of a Hinduism counselor (dharma duta) who spreads Hinduism preach with good implementation and management so that it is necessary to have a well-educated Hinduism concerning the spread of the Hinduism preach. Dharma Duta is the spearhead in carrying out the Hinduism preach which aims to increase the *Sraddhā* (belief) of the people towards the Hindu teachings. In carrying out their duties, one of the patterns used is lecturing. Sometimes, there are question and answer sessions after the lecturing sessions or two-way conversations known as *dharma tulla* (Triguna, 2009a:15). Furthermore, especially in the special capital district of Jakarta Province, the pattern of dharma discourse which is followed by *dharma tula* is quite effective because it is Hindu people's favorite, however, it is limited to the religious development and there is no fixed timetable and the target group has not yet been formed regularly.

Although all the parties give a positive response to this the implementation is not as easy as it seems. The discussion on dharma is not easy. These discussions will be successful if the speaker masters the problems. Further, it

will be more acceptable if he is experiencing the problems as well. He does not only understand through written references but also empirically experiences it and sees the facts by himself (Setia, 1993). Frequently, in a dharma lecture event, there is no benefit that the audience can get. It is because someone appears only with courage, but he does not master the problem. Additionally, there is someone who appears only to convey their ideas. Furthermore, there is a lecture on *pedharma* that cannot distinguish between the dominant material and customs, traditions, and culture, which is also not wrong, as long as he can explain that it is Hinduism local wisdom. In an event that begins with a dharma discourse, it should also be a kind of direction related to the ongoing event (Sueca, 2015:43). In addition, the dharma of the lecture is too "high," which does not reach the audience. This phenomenon means that it is necessary to read the need and expectations of the Hindu people (Titib, 2005).

Concerning the data of Hindu people in 2020, there is no significant increase in the number of Hindu people. The data of the Hindu people are used by the researcher as the initial data on the number of Hindu people in Jakarta. This data is considered by the researcher as the initial milestone of the problem regarding the dynamics of the Hindu counselor in Jakarta. There are internal factors in the initial problem: 1) the quantity of the instructor, 2) the knowledge of the instructor, 3) the experience of the instructor, and 4) the motivation of the instructor. Besides, there are the external factors of the problems: 1) government regulations and 2) people's appreciation. These two factors are the starting points of the problems that will be developed in further discussions and studies. In short, the objective of this study is to investigate the internal and external factors of the dynamics of Hindu counselors in Jakarta.

## II. METHOD

The study uses a phenomenological approach that explains the meaning of concepts or phenomena of experience based on an individual's awareness (Cresswell, 2015). The type of data is qualitative data. Another primary data sources are the results of the interviews with

selected Hindu religious leaders who understand the religious counseling including the Kabubdit Counseling of the Mistry of the Religion, Pembimas Hindu, religious leaders, the leader of PHDI Province, and the leader of PHDI 5 regions, civil servant counselor and not civil servant counselor. The secondary data in this study were obtained from several research results on counselors, reference books on counselors such as research results, journals, proceedings, and related books that are relevant to this study. The data analysis technique used in this study was the cycle model through data reduction, data presentation, and data verification.

### III. RESULTS AND DISCUSSION

#### 1.1 Internal Factor

##### 1.1.1 The Counselor Education

Along with the dynamics of the world, education is changing continuously to support communication skills, collaboration, critical and creative thinking. In implementing those skills, it is necessary to master the ability in basic literacy, including reading, numeric, financial, scientific, digital, and cultural literacy (Penyusun, 2020:34). Education as part of the medium of the nation's civilization successor should be preserved by the next generation. This implies that education is a milestone in changing the way of thinking of humans in the order of life. This situation occurs because humans have a mind that directs a person to efforts to create, create, and develop creativity, taste, and work as part of the values of cultural application (Panjaitan, 2014:6). The renewal and openness of a person in this era of globalization determine his situation both in current and in the future situation by referring to dynamic norms and rules. In the socio-religious field, things are not much different because social life is part of cultural communication that complements each other in life.

This study is focusing the presence of Hindu religious counselors in Special Capital Region of Jakarta. The counselors are not only physically able to carry out the coaching process but there is an educational background

that influences them. Therefore, the writer presents data about the educational background of the counselors in Special Capital Region of Jakarta as follows:

**Tabel 1.1 educational-based Category of the Hindu Counselors**

No.	Category	Number	Description
1	High school	5	Active
2	Dilploma	1	
3	Bachelor	19	
4	Master	7	
	<b>Total</b>	<b>33</b>	

Source: Modified data taken from Regional Office. The Ministry of Religion, Bimas Hindu Special Capital Region of Jakarta.

Based on Table 1.1, shows that the level of education is very important for a counselor to transfer his knowledge. It shows that 18 counselors have Hindu religious educational backgrounds, both undergraduate and postgraduate degrees, and 15 from non-Hindu educational backgrounds. It should be considered at the beginning because it is the counselors who serve as the frontline in the development of the people in their target area. This discussion is quite important related to the education that is happening today which relies more on the acceleration of technology. Education is not only a process of transferring knowledge but also an understanding of all the things in life.

This phenomenon indicates that the educational background of non-Hindu counselors cannot be underestimated. the non-Hindu counselors have better religious expertise and experience because there is a spirit to deepen Hinduism. However, the government requires the education of the counselors should come from religious education. Hopefully, in the future, Hindu religious educators must come from Hindu religious colleges and minimize those from non-Hindu religious education. Furthermore, following the Permenpan RB No. 9 of 2021 concerning the Functional Positions of Religious Counselors, the religious counselors should have a Hindu educational background for the civil servant counselor.

### 1.1.2 The Understandings the Teachings of Hinduism

An understanding of *Nyāya* philosophy is a milestone to develop someone's reasoning ability in developing deep and comprehensive logical thinking. Thus, *Nyāya* is considered the core of learning all branches of philosophy which are achieved through the sharpness of intelligence (Maswinara, 1999:127). The implementation of conventional community development is mostly taught in the form of *dharma* discourse and *dharma tulla*. This community development system has existed since ancient times known as the Upanisad system. The word *Upanishad* in Sanskrit means "to sit at the feet of the teacher" (Titib, 2007). In a broader sense, the Upanishads mean the *Veda* scriptures containing spiritual teachings that can guide humans on the path to reach God, which is taught by a spiritual master to the disciples sitting close in front of him. This *Upanishad* system in historical development became a Hindu teaching or education system that exists in *Veda* culture.

The design of *Veda*-based Hindu education should require students to stay permanently in the residence of their guardian teacher while pursuing spiritual knowledge contained in the *Vedic* scriptures (Achyuthan, 1974). In *Veda* culture, the design of education that requires a student to live and live with his teacher is called *gurukula* education, the word *guru* means "educator, "teacher", while *kula* means "residence", it can also be interpreted as "family". So *gurukula* is a traditional Hindu educational institution that is characterized by the existence of a dormitory or accommodation around the teacher's residence, as a place to live for students while they are studying, such an educational place is often called an *ashram* (Suryanto, 2004). The caregivers or leaders of the *ashram* in addition to acting as religious teachers are also the leaders of the people. In its development, the term *gurukula* is widely known as a traditional Hindu educational institution, which has even become a design of education that must be followed by a person in the early days of his life.

Further, the ability to speak requires very clear thinking so that it will not harm others and

themselves. This is also related to the understanding of the practice of *Dharma Pracharaka* which has been promoted by Hindu institutions in conducting community development, especially those in Special Capital Region of Jakarta. This discussion describes the conventional method that is often used by Hindus to adapt to *Bhisama* which contains the form of community development in the form of *sad dharma* which consists of *dharma discourse*, *dharma tula*, *dharma gita*, *dharma sadhana*, *dharma santi*, and *dharma yatra*. Based on the writer's opinion, all of those *dharmas* are conventional community development. If all this *sad dharma* has been implemented by Hindus, the development of the people has been realized, but the elements of modernity and changing times that are packaged in this series of development need to be included in the community development.

According to this view, it shows that the understanding of the *Veda* teachings carried out by the counselors starting from his skills in the field of science that comes from a religious science background should be able to fit in the environment in carrying out the community development. Besides, there is an understanding of *Veda* teachings that are carried out following social wisdom, including the use of internet media and peer-to-peer discussions with religious counselors. In addition, the *Veda* teachings should conform the participants in providing the understanding of *Vedic* teachings among the adult participants, teenagers, and children so that they easily understand the *Veda* values well and in stages. Further, it is important to provide an understanding of the *Veda* during sessions of Hindu religious social activities, both social gathering, social service, and other religious activities.

### 1.1.3 The Implementation of Life's Tasks and Challenges

To acquire the human's needs according to A Maslow's theory, humans must be able to read situations and develop their abilities (Suasthi dan Suastawa, 2008:97-98). For that reason, the human's ability must be increased because a high ability encourages a person to fulfill a higher need which later becomes his desire. According

to Maslow's hierarchy (Pintrich, 2002), the arrangement of human needs starts from basic needs to the highest needs. Abraham Maslow added, all these needs will be fulfilled when humans have the motivation to maintain life and want to move forward in life (Santrock, 2008:512). In the early years of life, humans have basic physical needs such as eating, drinking, and sex needs. As time goes, it develops into the need for security, the need for love and a sense of belonging arises, and the highest is the need for self-actualization. At this point, humans already have a very close sense of appreciation given by other people to us for everything we have to show their skills. The Hindu view of the life's goal concept is stated in *Catur Purusa Artha* which is used as a control in trying to fulfill the necessities of life. Fulfilling the actual needs of human life, in the early years of life, humans were created based on an agreement that later must be obeyed by every human being in society (Adiputra, 2003: 86). Furthermore, Koentjaraningrat (2002) argued that humans are created with a variety of needs. In the cultural element, it is related to livelihood factors and the science and technology system has very direct potential in fulfilling human needs. During the process of the fulfillment of those needs, humans are expected to become individuals who have a priority scale in life. Of course, the fulfillment of those needs must be based on religious norms, social norms, justice, aesthetics, and others that are binding on the individual concerned, to realize a balance of life (Koentjaraningrat, 2007:195).

The previous explanation shows that the counselors' duties and responsibilities are done by dividing the time. Besides, the activities carried out other than as the counselors take advantage of religious activities both at the temples and the moments during the religious visits from other people to the temple. This activity is carried out by taking turns in guiding the counselors so that the cooperation between the counselors and the temple owners run well. This coaching activity must be carried out at least 8 times a month and there is written evidence and documentation of activities. This must be fulfilled because many things become

the tasks of the counselors. The tasks cover both the realm of religious and non-religious activities as an obligation that must be carried out because there is a report submitted to the provincial coach as the organizer of community development activities.

## **1.2 The External Factor**

### **1.2.1 The Dialectics Communication According to the Development of Information Technology**

The communication process is a necessity that must be done and it should be well understood by each other according to the cultural context and its development (Siregar, 2019). In this case, there is a relationship between the sender of the message and the recipient of the message who understands each other in the dialectical process of communication in the scope of social and cultural life. The treasures of western thought in the early 20th century showed the rapid growth of technology and science. This way of life makes humans want to be faster and the fastest (Pembayun, 2017:5). Husserl and his student, Heidegger, strongly criticized the technological and scientific civilization that existed at the beginning of the 20th century in Europe at that time. Another thing was also stated by Jan Patocka who explained that the rapid development of technology has caused havoc on mankind as evidenced by the atomic bombing and world wars I and II between right and left parties. As a result of this development, eventually, humans become dependent and equate themselves to get something faster and easier, so that this phenomenon can throw humans from the normal side to achieve balance (Wibowo, 2014:45).

The role of mass media as a model of mass communication is very supportive of human life by utilizing communication development. Along with technological advancements that continue to develop, the press sector was able to print large numbers of newspapers in a relatively short time. Besides, in the film sector, it was able to make the audio and visual aspects perfect. The same thing has happened to the radio and television sector which uses satellites. Then the most amazing thing is the miracle of the internet



that can bring all humans around the world closer so that the world is in hand (Judita, 2018:8).



**Picture 1.1 The Community Development dan the Online Training**

Source: The author, 2021.

The acceleration of technology and communication is part of the counseling process. The condition of the counselors in Special Capital Region of Jakarta contributes to the counseling process according to their expertise in using the technology following the audience and the environment. On the other hand, the use of technology also has its challenges for the counselors. They should be able to create social media content to be published on YouTube, zoom, etc. It means that the current content creator is only limited to transmitting messages or videos from other people or parties. Further, it is necessary to train the counselor to be able to create the counseling content so that the message can be transferred successfully to the community.

### 1.2.2 The Adjustment and the Counsellors' Tolerance

Building Hindu civilization as cultural preservation has existed since a very long time ago. Community leaders have a dominant role in society's life long before the development of science, technology, and information as we experience today, both in the implementation of culture and everyday life. This phenomenon happened because of their capability and their level of legitimacy. This is the challenge of Hindus in the future in maintaining culture and integrity in carrying out religious practices (Atmadja, 2010: 89). Social processes arise when there are: groups of people with different cultural backgrounds, interacting directly with each other intensively for a long time (Koentjaraningrat, 2002: 240). The values are expressed according to their understanding which later will be used as the basis to behave physically and spiritually appropriately. Thus, it can be said that the culture has at least three forms, namely:

- a. The form of culture is a complex of ideas, values, norms, rules, etc.
- b. The form of culture as a complex of patterned behavior activities of humans in society
- c. The forms of culture as objects of human creation (Koentjaraningrat, 2007:5).

Koentjaraningrat provides the rationale that society will surely find its comfort in determining its presence which is strongly influenced by environmental factors. The era influences the sign of the arrival of a new era that brings changes to the social and cultural aspects of the community. Piliang clarifies this in his writings that there is capitalism built on a competitive climate based on lifestyle competition between classes, groups, neighbors, and age (Piliang, 2006: 274). This situation brings up a high-end lifestyle. This cultural adaptation is an integral part of the development process which is called a cultural agent that brings direction and change. It has an impact on the preservation of the existing culture. In this case, it also provides an understanding to the author that cultural adaptation is not just a discourse to provide opportunities for each other to express cultural values but it is a real effort to collaborate with Veda teachings and existing

cultural treasures according to the *desa, kala,* and *patra*.

The analysis from the two factors of the counselors' dynamics consists of; first, internal factors consist of the counselors' education, the understanding of Hindu, and the necessities of life. While the second, the external factors consist of dialectics of communication and information technology development as well as adjustment and ethical tolerance of the counselors. The discussion about the education is clicked with the someone's thinking and structure, that each counselor has cultural capital, especially the educational background owned by the counselors. Based on the data, there are 18 counselors with Hindu religious educational backgrounds and 15 are non-Hindu educational backgrounds. However, based on the counselors' experience, it turns out that there is an award as a symbolic capital given by PHDI or the *Banjar* Chair in the target area as an award as a community leader. Thus, from Derrida's perspective, there is a reconstruction of the idea that there are efforts from Pembimas or selective banjars and PHDI that it does not only prioritize figures as awards but also the young Hindu cadres from Hindu education who serve as counselors provide understanding to the people in their target areas.

Concerning the understanding of Hindu religion, the counselors have a political public space in which to provide an understanding to the people in terms of their duties and functions. However, in terms of self-competence as a counselor, there is a cultural capital in which the knowledge of the instructor is related to community development which is carried out every Hindu religious holy day and Sunday religious school. In addition, the counselor also has a social network both with the people in the target area as well as activities with fellow counselors. The social practices within the counselor staff increase their understanding of Hinduism. The thing that we should do in *Derrida's* thinking is the competence of instructors and leadership that must be improved in the context of the three frameworks of Hinduism and other knowledge. The guidance for the younger generation of

Hindus, coaching for newly recruited people, and the use of social media for counseling.

The counselor's tasks and challenges of life are to carry out his duties as a counselor. This situation is related to *Bourdieu's* idea that socially the counselors have a wide network both in the work environment and when carrying out the counseling services. Then, having symbolic capital has a social position or prestige at work, and of course, the counselor has economic capital because he gets a salary every month that is 1 million per month following the current regulations. Thus, if you add it deconstructively that there is a guarantee from the government for his work with a salary and class spaces. So that, there is a period of work time for the counselor. Thus, the counselor can allocate more time as a counselor because, in practice and economic capital, there is a guarantee and if necessary, the salary could increase according to the counselor's performance and the period of his service.

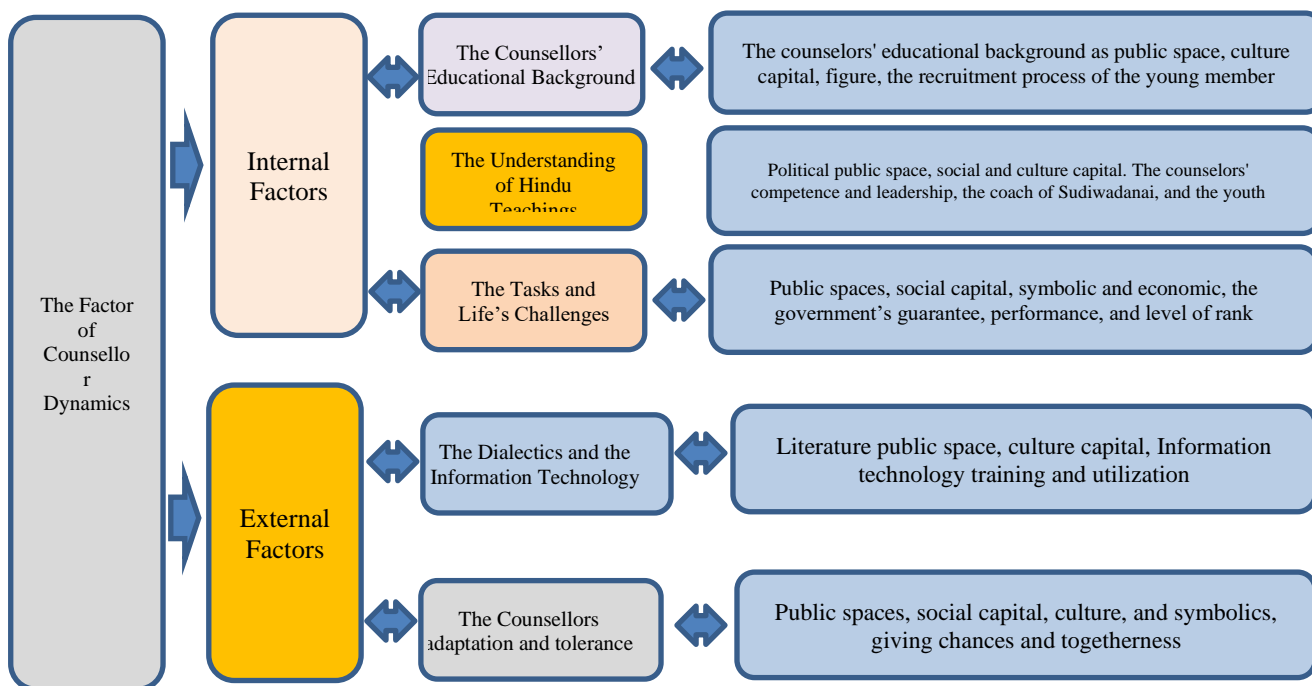
The external factors of the counselors were also found about the dialectic of communication according to the development of information technology. The public space which is incorporated in this case is the audience room and literature or writing. Another thing if added to *Bourdieu's* thinking is that there is a cultural capital that is owned to study information technology, but not all counselors can use this media optimally because of their limited capabilities. The counseling session is carried out only limited to social media such as WA and Facebook and browsing the internet. The cultural capital that he has is not enough for this 21st-century skill as a counselor, therefore, the thought of reconstruction that must be carried out is to make improvements starting from the organizers, both the Directorate General of Hindu Community Guidance and Community Development, the recruitment system, the training in the use of information technology and its utilization. By doing this, the counselor does not only understand Hinduism as an intellectual capital but also equipped himself with the use of media for counseling following the development of science and technology.

The next external factor is the adjustment and tolerance of the counselors in carrying out the development in their target areas. The counselors

respect each other as religious counselors. In social practice, there is social capital in society, there is a culture on how respecting others, and symbolic counseling, especially in the practice of coaching in the community who has a position as a coach. The reconstruction efforts were carried out to maintain an atmosphere of togetherness with the counselors and respect the cultural background of both the counselors and the people by providing opportunities to introduce the original culture of both the counselors and the people. The existence of cultural exchanges to introduce each other to fellow counselors, for example, *dharmagita* or the peculiarities of the counselors which can be passed on again with the same method to the people in the target area.

Analysis of two factors of the dynamics of the counselors which consists of; first, internal factors which consist of: the education of the counselors in public spaces that have cultural and the symbolic capital to seek young members, understanding of Hindu religion in

public politics, cultural and social capital, the counselors competence and their leadership, and mentoring of *Sudiwadanai* and the youth, and the adequate necessities of life. covers general public space, social capital, symbolic and economic, government guarantees, performance, and ranks. While the second, external factors consist of dialectics of communication and information technology development in the literary public space, cultural capital, information technology training and the utilization as well as ethical adjustment and the tolerance of the counselors in the form of public spaces social, symbolic, & cultural capital, providing opportunities and togetherness, and all of these can be described as follows



**Picture 1. The Model of the Counsellor Dynamics Factor**

Source: The author, 2021



#### IV. CONCLUSION

The factors of the dynamics of religious counselors consist of two, namely; first, internal factors: the educational background of the counselors in public spaces that have cultural and symbolic capital to seek young members, the understanding of Hindu religion in public politics, cultural and social capital, the competence and the leadership of the counselors, and the mentor of Sudiwadana and the Youth, and the necessities of life. It covers general public spaces, social capital, symbolic and economic, government guarantees, performance, and ranks. While the second, the external factors consist of dialectics of communication and the development of information technology in the literary public space, cultural capital, information technology training, and the utilization as well as the adjustment and ethical tolerance of the counselors in the form of public spaces, social, symbolic and cultural capital, providing opportunities and togetherness.

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