

Hindu Religion Teacher Communication Strategy In Instilling The Values Of Religious Moderation

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ABSTRACT

The communication strategy of Hindu religious teacher in instilling the values of religious moderation to students in schools today is really very important because it provides the values of Hindu religious teachings such as *Widya* which is intelligence, whether intellectual, social, or spiritual intelligence. The higher a person's intelligence, the easier it will be to manage a difference. Then there is *Maitri* that is love. Hindu religious teachers must teach love to others and instill the value of love without looking at the religious differences that are adhered to by each student so that a high sense of brotherhood is created so that it is not easily separated by anyone. Next is *Ahimsa*, which is the act of not harming other living beings. The Hindu religious teacher must also provide an understanding that hurting other people is not right and is prohibited by any religion. Then the last one is *Shanti* which means peace. The Hindu religious teacher gives an understanding that with the presence of *Widya*, *Maitri* and *Ahimsa* will create *Shanti* or a peaceful life for all of us religious people. Even though we live side by side with friends who have different religions it is not a problem because we love each other and are brothers and sisters so that peace is created. These four values of religious moderation according to Hinduism can be given by Hindu religious teacher to students in schools by using various communication strategies that adapt to current conditions in schools. The teacher as an innovator or coordinator must provide message ideas that have been well-formed so that the messenger of religious moderation can be well received by students.

Keywords: Communication Strategy, Hindu's Teacher, The Value of Religious Moderation.

I. Introduction

Religious moderation in Indonesia should be owned by all Indonesian people, because Indonesia itself is a country that has six religions, namely Hinduism, Buddhism, Catholic, Protestant, Islam, and Confucianism. These six religions grew up very peacefully in Indonesia, because this country has the motto that is *Bhineka Tunggal Ika* which means different but in essence the Indonesian nation remains one unit.

Living peacefully in a country is not easy. People from all different society of life must have good communication skills in a polite and courteous manner in order to respect the beliefs of others. If this is not the case then other people may become offended and there will be misunderstandings in communication and this is definitely not what we want as a society that has good religious education. Indonesia has good religious education because in every school has their own religious' teacher in each religion who teach religious education. It means that the students in every level have the knowledge about their religion.

To create students who have good and strong characters, a communication strategy that is controlled by religious teachers is needed in instilling the values of religious moderation. In this article the writer focuses more on the strategy of Hindu religious teachers in inculcating the values of religious moderation.

II. Discussion

As we know that a Hindu religion teacher in schools at elementary school, junior and high school levels must have good communication in conveying Hindu religious education to their students. Therefore, appropriate communication strategies are needed in educating students about religious moderation.

Before the Hindu religion teacher gives teaching to students about religious moderation. He or She must first know how to communicate properly and correctly to students according to their age. If he or she is a Hindu religion teacher for an elementary school whose students are from the age of seven to twelve, the communication he or she must provide is by telling stories in everyday life so that they feel they can receive the knowledge of moderation well.

2.1 Communication Strategies

Etymologically, communication comes from two Latin words, namely *cum* which means with or together with, and *umus* which means one. The two words form the noun *communio*, which in English is called *communion*, which means togetherness, union, fellowship, combination, association, or relationship. Because to communicate requires effort and work, the word *communion* has changed to the word *communicare*, which means to share something with someone, exchange, talk about something with someone, tell someone something, converse, exchange

ideas, relate or make friends. With this understanding, communication has the meaning of notification, conversation, conversation, exchange, thought or relationship. (Donni Juni Priansa. 2017: 232)

According to Stewart L. Tubbs and Silva Moss the characteristics of good communication and effective at least cause:

- a. Understanding, namely careful acceptance of the contents of the stimuli such as what meant by the communicator.
- b. Pleasure, which is to make a warm and intimate relationship and pleasant.
- c. Influencing attitudes, namely being able to change the attitudes of others so that act according to the will of the communicator without feeling compelled.
- d. Good social relations, namely growing and maintaining satisfying relationships with others in terms of interaction.
- e. Action, namely making the communicant perform an action that according to stimuli (Onong Uchjana Effendi, 1992:6).

Those explanation about a good communication above can affect the way of teacher's communication to students and create:

1. Forming a message, meaning to create an idea or ideas, which occurs in the mind of a person's head through the work process of the nervous system.
2. Delivering, meaning messages that have been formed later conveyed to others, either directly or indirectly direct. The form of the message can be in the form of verbal and non-verbal messages verbally.
3. Receiving, meaning in addition to forming and conveying messages, someone will receive a message conveyed by another person.
4. Processing, meaning that the message that has been received, will then be processed through the nervous system and interpreted. After being interpreted the message can cause a response or reaction from the person (Roudhonah, 2007: 20).

The Hindu religion teacher at school is a role model for every student. They learn many good things from Hindu religious teachings taught by their Hindu

religious teachers. Students must know that they live side by side with people of different religions, so they should not impose personal will on people of different religions with them so that life can be peaceful. A good way to avoid misunderstandings in talking to people of different religions with us, then we must be able to know good communication strategies and that must be taught by their Hindu religious teachers, apart from their parents of course.

In the world of education there is a learning process carried out by Hindu religious teachers using several communication strategies to create effective communication between teachers and students. Educational communication strategies in the learning process include:

- a. Teachers as Lecturers. Giving lecture is the strategy most often used by teachers in teaching and learning communication. However, giving lecture is also seen as an ineffective learning method because students are positioned passively, only listening and do not encourage high-level learning activities such as application analysis or evaluation. Thus, the teacher needs to have knowledge and communicate it in a way that is easy to understand. The lecture material is organized so that it is easy to follow, interesting, according to the context of the students.
- b. Teacher as Moderator One of the characteristics of an effective class is the positive interaction between teachers and students and among students. The role of the teacher in an interactive classroom is as a moderator, and the teacher needs to have the skills to become a good moderator.
- c. Teachers as Managers in building a learning atmosphere and streamlining the learning process, teachers usually divide students into several study groups. Students who study in groups are usually actively involved in the learning process, train, and improve students' interpersonal communication skills, and improve students' understanding of learning materials.
- d. Teachers as Coordinators and Innovators Learning communication not only requires verbal skills in communicating, but also the ability to design learning resources and learning media. For teachers who are creative and innovative, anything in the classroom can be a learning aid. In this digital

era, there are many things that can be used as learning resources and learning aids such as email, social networks, and blogs. The existence of these media makes it easier for teachers to communicate learning with the students (Yosal Iriantara and Usep Syaripudin, 2013: 76-77).

The explanation above is the teacher's strategies in carrying out classroom learning by spreading knowledge about religious moderation. Hindu religion teachers can use the above strategies according to the situation and conditions in the classroom and students

2.2 Religious Moderation

The word "moderation" has correlation with several terms. In English, the word "moderation" comes from the word moderation, which means moderate attitude, not excessive attitude. There is also the word moderator, which means chairman (of meeting), mediator, mediator (of dispute). The word moderation comes from the Latin moderatio, which means moderate (no excess and no shortage). In the Big Indonesian Dictionary, the word "moderation" means the avoidance of violence or the avoidance of extremes. This word is an absorption from the word "moderate", which means an attitude of always avoiding extreme behavior or disclosure, and a tendency towards the middle way. While the word "moderator" means a person, who acts as an intermediary (judges, referees, etc.), the leader of the session (meetings, discussions) who directs the discussion or discussion of problems, the machine tool that regulates or controls the flow of fuel or power sources. So, when the word "moderation" is juxtaposed with the word "religious", it becomes "religious moderation", then the term refers to an attitude of reducing violence, or avoiding extremes in religious practice. The combination of the two words refers to the attitude and effort to make religion the basis and principle to always avoid extreme behavior or disclosure (radicalism) and always seek a middle way that unites and brings together all elements in the life of society, the state, and the Indonesian nation (Dr. Joni Tapingku, M.Th. (Rektor IAKN Toraja).

Living in a country that has many religions requires us to be more mature and wiser because we personally don't want to be divided or provoked by radical

people. Therefore, we must practice religious moderation both in life at school and in society.

In developing an attitude of religious moderation, Hindus seek to build a number of awareness, including:

1. Build awareness to accept differences because this diversity has implications for the birth of differences. The more heterogeneous the society, the more differences there are. So, it is necessary to form an understanding that differences are a necessity or a warrant for Ida Sang Hyang Widhi Wasa.
2. Building mutual trust with followers of other religions, by visiting each other, getting to know each other as one of the keys to building healthy relationships between followers of religions.
3. Prioritizing similarities rather than differences by building communication and harmony between religious communities, and prioritizing aspects of similarities rather than exploring differences that already exist.
4. Teach religious moderation. That is a moderate, not extreme, peaceful, polite way of religion by respecting the existence of a difference.
5. In the digital world, it is now necessary to build people's awareness not to be easily provoked by information through social media, and to always be wise in using social media (I Nengah Wirta Darmayana, 2021)

We must believe that religious differences in social life, especially in the world of education, are not a problem but a gift given by God to all of us. Therefore, to create a peaceful school environment, teachers of Hinduism and other religions must provide knowledge about religious moderation with communication strategies that are able to guide students to always respect each other.

2.3 Instilling the Values of Religious Moderation by Hindu's Teacher at School

Instilling the values of religious moderation to Hindu students carried out by Hindu religious teachers is to provide knowledge of Hinduism itself. In religious moderation for Hindus in particular is the order of religious life based on the teachings of Hinduism in accordance with the sacred Vedic literature and literature

as a guide or guidance for Hindu life in an easy, practical, safe, comfortable, peaceful, harmonious, tolerant, harmonious, and conducive manner. This must be instilled in Hindu students, so that they can see everything in a moderate or reasonable manner, not exaggerating.

According to I Nengah Wirta Darmayana, S.H., M.H. as a Hindu Spiritualist, there are four basic Hindu's teaching for instilling the values of religious moderation by Hindu's teacher at school that are *Widya, Maitri, Ahimsa, and Santhi*. *Widya* is the first value of religious moderation, it means intelligence, whether intellectual, social, or spiritual intelligence. The higher a person's intelligence, the easier it will be to manage a difference. The second value of religious moderation in Hindu teaching is *Maitri*. *Maitri* or love can also be interpreted as a person's maturity in managing differences of course based on love for anyone, because in Hinduism we know *Wasudewam Kutumbhakam* (we are all family). This positions all humans as equal before God. Because, we come from one hand, namely the hand of God. Likewise, with the teachings of *Tat Twam Asi*. The third value of religious moderation in Hindu teaching is *Ahimsa*, namely the awareness not to kill or hurt. In developing this attitude, it takes the attitude of not insulting each other, demeaning other people's religions and beliefs, and assuming our religion is the most correct and then allowed to commit violence and even kill other people who disagree. If we are able to control this ability, it will create a *Santhi* atmosphere. Namely, a life that is always peaceful, both internal peace of religious communities, inter-religious people, and peace with the government. If every religious person has these four abilities, surely a peaceful, tolerant and moderate life will be achieved (I Nengah Wirta Darmayana, 2021).

These four values of religious moderation can be instilled in students in schools, especially Hindu students. For example, *Widya* or intelligence, the teacher can give an explanation in advance why we have to be intelligent humans in thinking so that we are not easily provoked by something that is not necessarily true. We must manage our thoughts well and manifest them in good deeds intelligently so that we are able to deal with differences in any case intelligently. Then there is *Maitri* which means love for anyone, Hindu religious teachers must also spread their love to all students who have different religions. Emphasize to

students that we are brothers and sisters who have the same position before God. Likewise with Ahimsa or the awareness of not killing or harming others. The Hindu religion teacher must explain the importance of always doing good to anyone, whether it is with friends of the same religion or with friends who have different religions, in order to live side by side in harmony and peace. The last is Santhi, or can be interpreted as a life that is always peaceful. Hindu religion teachers must teach the meaning of peace in terms of religious life, where we as social beings have a sense of togetherness without having to discriminate against students so that they have an understanding that a life that is always peaceful side by side with other religious people is the goal of moderation values.

III. Closing

Communication strategies in instilling the values of religious moderation by Hindu religious teachers in schools must have various strategies that adapt to the current conditions of students. Whether it's the teacher's communication strategy as a lecturer, as a moderator, as a manager or as a coordinator or innovator. Teachers must deliver messages of religious moderation values that are in accordance with daily life such as making friends with people of different religions is good and creating brotherhood so as to create an atmosphere of peace in our environment. The values of religious moderation contained in the teachings of Hinduism are Widya, Maitri, Ahimsa and Santhi. These four values teach the values of religious moderation by always using science not to boast that we are great but to make it easier to accept and study differences wisely (Widya). The teacher also teaches that we are all brothers and sisters even though we have different religions (Maitri), and never hurt other living beings (Ahimsa) so that we as social beings always live side by side in peace.

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