



## DESIGN OF AN IDEAL MENTORING MODEL FOR PEOPLE WHO CONVERT TO HINDUISM AS A MINORITY RELIGION IN INDONESIA

Untung Suhardi <sup>1</sup>  
I Ketut Sudarsana <sup>2</sup>  
Ni Made Indrayani <sup>3</sup>  
Kadek Hemamalini <sup>4</sup>  
I Made Sutresna <sup>5</sup>

### ABSTRACT

**Objective:** As a religious minority in Indonesia, when someone from another religion converts to Hinduism they often encounter obstacles in obtaining assistance after their conversion. Most of them only study self-taught, which has an impact on their understanding and faith which is not optimal. Seeing these conditions, an ideal mentoring model is needed, which is able to increase their understanding and faith in a sustainable manner. For this reason, this research aims to formulate a model for assisting people who convert to Hinduism in Indonesia.

**Method:** This research is initial research which aims to gather the needs of people who have converted to Hinduism and the opinions of experts regarding the ideal mentoring model. This research data was collected through documentation, observation and interviews. Data were analyzed qualitatively using ethnographic communication analysis.

**Results and Discussion:** The results of this research show that the ideal model for mentoring after converting to Hinduism is a mentoring model that includes material on the Tri Basic Framework of Hinduism (Tattwa, Susila, Acara) which is delivered using the Sad Dharma strategy.

**Research Implications:** The results of this research can be used as initial information in developing an effective mentoring model to be implemented in practice in the field in further research.

**Originality/Value:** This study contributes to the development of theory of conducting mentoring for people who convert to Hinduism in Indonesia.

**Keywords:** Hinduism, Mentoring Model, Religious Conversion.

## CONCEPÇÃO DE UM MODELO DE MENTORIA IDEAL PARA PESSOAS QUE SE CONVERTEM AO HINDUÍSMO COMO UMA RELIGIÃO MINORITÁRIA NA INDONÉSIA

### RESUMO

**Objetivo:** Sendo uma minoria religiosa na Indonésia, quando alguém de outra religião se converte ao Hinduísmo, muitas vezes encontra obstáculos na obtenção de assistência após a sua conversão. A maioria deles estuda apenas como autodidata, o que tem um impacto na sua compreensão e fé que não é ideal. Vendo estas condições, é necessário um modelo de mentoria ideal, que seja capaz de aumentar a sua compreensão e fé de forma sustentável.

<sup>1</sup> Sekolah Tinggi Agama Hindu Dharma Nusantara Jakarta, Indonesia.

E-mail: [untungsuhardi18@gmail.com](mailto:untungsuhardi18@gmail.com) Orcid: <https://orcid.org/0000-0002-3220-9920>

<sup>2</sup> Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia.

E-mail: [ketutsudarsana@uhnsugriwa.ac.id](mailto:ketutsudarsana@uhnsugriwa.ac.id) Orcid: <https://orcid.org/0000-0001-5800-6841>

<sup>3</sup> Sekolah Tinggi Agama Hindu Lampung, Indonesia. E-mail: [dxxindrayani@yahoo.co.id](mailto:dxxindrayani@yahoo.co.id)

Orcid: <https://orcid.org/0009-0002-8235-1279>

<sup>4</sup> Sekolah Tinggi Agama Hindu Dharma Nusantara Jakarta, Indonesia.

E-mail: [kadekhema@gmail.com](mailto:kadekhema@gmail.com) Orcid: <https://orcid.org/0000-0003-2263-7849>

<sup>5</sup> Sekolah Tinggi Agama Hindu Dharma Nusantara Jakarta, Indonesia.

E-mail: [sutresnaimade@gmail.com](mailto:sutresnaimade@gmail.com) Orcid: <https://orcid.org/0009-0006-5759-1384>



Por esta razão, esta pesquisa visa formular um modelo para ajudar as pessoas que se convertem ao hinduísmo na Indonésia.

**Método:** Esta pesquisa é uma pesquisa inicial que visa reunir as necessidades de pessoas que se converteram ao hinduísmo e a opinião de especialistas sobre o modelo de mentoria ideal. Os dados desta pesquisa foram coletados por meio de documentação, observação e entrevistas. Os dados foram analisados qualitativamente por meio da análise etnográfica da comunicação.

**Resultados e Discussão:** Os resultados desta pesquisa mostram que o modelo ideal de mentoria após a conversão ao Hinduísmo é um modelo de mentoria que inclui material sobre a Estrutura Tríplice Básica do Hinduísmo (Tattwa, Susila, Acara) que é entregue usando a estratégia Sad Dharma.

**Implicações da pesquisa:** Os resultados desta pesquisa podem ser usados como informação inicial no desenvolvimento de um modelo de mentoria eficaz a ser implementado na prática no campo em pesquisas futuras.

**Originalidade/Valor:** Este estudo contribui para o desenvolvimento da teoria de condução de mentoria para pessoas que se convertem ao hinduísmo na Indonésia.

**Palavras-chave:** Hinduísmo, Modelo de Mentoria, Conversão Religiosa.

## DISEÑO DE UN MODELO IDEAL DE TUTORÍA PARA PERSONAS QUE SE CONVIERTEN AL HINDUISMO COMO RELIGIÓN MINORITARIA EN INDONESIA

### RESUMEN

**Objetivo:** Como minoría religiosa en Indonesia, cuando alguien de otra religión se convierte al hinduismo, a menudo encuentra obstáculos para obtener asistencia después de su conversión. La mayoría de ellos sólo estudian de forma autodidacta, lo que tiene un impacto en su comprensión y fe que no es óptimo. Viendo estas condiciones, se necesita un modelo de mentoría ideal, que sea capaz de aumentar su comprensión y fe de manera sostenible. Por este motivo, esta investigación tiene como objetivo formular un modelo para ayudar a las personas que se convierten al hinduismo en Indonesia.

**Método:** Esta investigación es una investigación inicial que tiene como objetivo recopilar las necesidades de las personas que se han convertido al hinduismo y las opiniones de expertos sobre el modelo de mentoría ideal. Los datos de esta investigación se recopilaron a través de documentación, observación y entrevistas. Los datos fueron analizados cualitativamente mediante análisis de comunicación etnográfico.

**Resultados y discusión:** Los resultados de esta investigación muestran que el modelo ideal para la tutoría después de convertirse al hinduismo es un modelo de tutoría que incluye material sobre el Marco Tri Básico del Hinduismo (Tattwa, Susila, Acara) que se imparte utilizando la estrategia Sad Dharma.

**Implicaciones de la investigación:** Los resultados de esta investigación se pueden utilizar como información inicial para desarrollar un modelo de tutoría eficaz que se implementará en la práctica en el campo en investigaciones futuras.

**Originalidad/Valor:** Este estudio contribuye al desarrollo de la teoría de la realización de tutorías para personas que se convierten al hinduismo en Indonesia.

**Palabras clave:** Hinduismo, Modelo de Mentoría, Conversión Religiosa.

RGSA adota a Licença de Atribuição CC BY do Creative Commons (<https://creativecommons.org/licenses/by/4.0/>).





## 1 INTRODUCTION

Hinduism is a minority religion in Indonesia. There are only 4.67 million Hindus in Indonesia out of a total population of 272.23 million people. In other words, only 1.71% of the population is Hindu in Indonesia. However, for various reasons, especially marriage to Hindus, some people have converted from non-Hinduism to Hinduism. The process of conversion from non-Hindu to Hindu is known as *Sudhi Wadhani*.

*Sudhi Wadhani*, or the conversion ceremony to Hinduism, is not only a tradition carried out by Hindus but also a sacred oath taken by someone as a sign of converting to Hinduism (Mutiarany & Agustini, 2023). The existence of this ritual is part of the application of identity which in the context of social life shows the existence of a status that can be negotiated and is a place for contestation in society (Wirawan, 2015). This shows that the *Sudhi Wadhani* ritual is a responsibility that is not only spiritual but also has a social context. Starting from this, the author presents the idea that the implementation of *Sudhi Wadhani* not only leaves the problem of awareness to return to Hinduism, but the assistance provided often causes discomfort because it is only self-taught without anyone directing it. This situation is not uncommon for people who have done *Sudhi Wadhani* to return to the old religious teachings.

For this reason, an effective post-*Sudhi Wadhani* mentoring model is needed so that those who convert to Hinduism feel more comfortable and can understand the teachings of Hinduism better. So far, research on *Sudhi Wadhani* is still limited to the aims and functions of implementing *Sudhi Wadhani* (Mutiarany & Agustini, 2023), the legality of the *Sudhi Wadhani* ceremony (Na & Hipertensiva, n.d.), and how post-*Sudhi Wadhani* training is carried out in Baturiti sub-district, Tabanan. No studies have been carried out to develop a post-*Sudhi Wadhani* mentoring model, therefore this research is focused on identifying the needs of people who convert to Hinduism and experts' opinions regarding the ideal mentoring model.

This research places more emphasis on adaptation patterns when someone has carried out *Sudhi Wadhani* both individually and socially and religiously. In line with the supporting references presented by this author, it shows that there is no similar research from previous studies that specifically discusses the post-*Sudhi Wadhani* mentoring model. Thus, this research complements previous research, and can also be a starting point for conducting further research to develop an effective post-*Sudhi Wadhani* mentoring model. So, those who convert to Hinduism can deepen their knowledge of Hinduism better and more comfortably.



## 2 METHOD

In accordance with the objectives of this research, this research is a qualitative research aimed at identifying the ideal post-*Sudhi Wadhani* mentoring model. This research was conducted in Tangerang, Banten. Based on data obtained from the Indonesian Hindu Dharma Parisada Organization in Tangerang in 2023, the number of people who converted to Hinduism in Tangerang was 112 people, with details as shown in Table 1 below.

**Table 1**

*Data for Sudhi Wadhani in Tangerang in 2023*

No.	Location	Number
1	DHARMA LAKSANA	28
2	DHARMA LINGGA	30
3	KRAMA SANTHI	14
4	SATYA DHARMA	26
5	WIRA DHARMA	14
Total		112

Source: The Indonesian Hindu Dharma Parisada Organization in Tangerang, 2023

The data in this research was collected through documentation, observation and interviews involving people who had carried out *Sudhi Wadhani* according to the data in Table 1 and two experts. Documentation and observations were carried out to collect data regarding the needs and opportunities for developing an ideal mentoring model from a theoretical perspective. Meanwhile, interviews were conducted to identify the need for an ideal mentoring model from the perspective of people who have carried out *Sudhi Wadhani*. Apart from that, interviews were also conducted to find out the opinions of Hindu religious experts regarding the ideal post-*Sudhi Wadhani* mentoring model.

Data collected from documentation and observations were analyzed using SWOT analysis. Meanwhile, data from interviews were analyzed using inductive analysis. The researcher transcribed the interview results. Then, from the results of the transcription, the researcher read the data and determined the frame of analysis. Next, the researcher determined the domain of the collected data, assigns a code to each domain, groups the data according to that domain, and determined a theme for each collected domain. Finally, the researcher determined the relationship between these themes to draw conclusions.



### 3 RESULTS AND DISCUSSION

In accordance with the research objectives and data collected, in the results and discussion section the researcher presents the results of documentation data analysis using SWOT analysis and the results of interview and observation data analysis using inductive analysis.

#### 3.1 SWOT ANALYSIS RESULTS

A summary of the SWOT analysis results from data obtained through observation and documentation can be seen in Table 2 below.

**Table 2**

*SWOT Analysis Results*

No.	SWOT Aspect	Results
1	Strengths	Vedic teachings which affirm that for all mankind even foreigners outside the Vedas can study them (Yajur Veda 26.2); Sources of Vedic literature (sruti and smrti) which are used as references for life; Sad dharma mentoring which shows the flexibility of mentoring; The teachings of Catur Marga emphasize one's temperament to study the Vedas; Many Hindu teachings breathe into the cultural wisdom of the archipelago; The three basic frameworks of Hinduism as the initial building blocks for assisting people who convert to Hinduism
2	Weakness	Assistance for people who convert to Hinduism has not been carried out in its entirety by PHDI; Many people who convert to Hinduism feel that Hindu rituals are too much; People who convert to Hinduism are self-taught, there is a possibility of returning to their original religion; There is no tiered model of assistance for people who convert to Hinduism and post-sudhi wadhani religion; There is no assistance based on people who have converted to Hinduism, teenagers, and post-sudhi wadhani religion which has been made into a permanent annual program; Stereotypes of the religion of origin and discrimination in the environment, so that people who convert to Hinduism seem to be religious in solitude.
3	Opportunity	Law Number 1 of 1974 concerning Marriage must be of the same religion; Results of the Central Indonesian Hindu Dharma Parisadha Grand Meeting; The interest of converts to Hinduism in studying Hinduism in terms of tattwa and logic; Hindu figures and Hindu religious organizations in synergy who are willing to foster people who convert to Hinduism; Involvement of academics to assist people who convert to Hinduism; Flexible and applicable mentoring patterns and strategies.
4	Threat	Environmental influences on converts to Hinduism; Diversity of interpretations of Hinduism and religious practices; Transformation of education and development of science and technology; Religious conversion and incessant assistance to other religions; Capital to support assistance to people who convert to Hinduism; Government regulations and the results of the Central PHDI meeting were not implemented.

Source: Data analysis



The findings presented in Table 3 indicate that a religious assistance strategy is needed that can be used as a reference in daily life for those who have implemented *sudhi wadhani*. The strategies that can be used as a reference include example, dialogue, habituation, inspirational stories, and discipline (Kuntowijoyo, 2021). In addition, it is necessary to develop a mentoring model based on ideas in the domains of individuals, families, the environment, religious and community leaders, academics, the general public, media and government. This shows that the direction of the mentoring model being developed is a collaborative effort involving all existing stakeholders. However, it is important to remember that the post-Sudhi Wadhani aspect of assistance must also start from individual awareness which is then continued with government involvement to provide optimal assistance (Relin, DE, 2005). Therefore, from the findings at the needs analysis stage, it can be concluded that the mentoring strategy starts from the needs of the people in the target area which basically comes from the teachings of the three basic Hindu frameworks.

### 3.2 INTERVIEW RESULT

In accordance with the purpose of conducting the interview, the results of the interview were divided into two. First, the results of interviews conducted with people who have carried out *sudhi wadhani*, and the results of interviews with Hindu religious experts. The following is an explanation of each interview result conducted in this research.

#### 3.2.1 Interviews with People who Have done *Sudhi Wadhani*

The purpose of conducting interviews with those who have carried out *Sudhi Wadhani* is to confirm the results of the SWOT analysis that has been carried out previously. The results of the interviews are presented in the form of descriptions according to topics considered important by those who have implemented *syudhi wadhani* to be included in the mentoring model. These topics include:

##### a. Exemplary and Realization of *Bhakti Marga*

The author conducted an interview with Supriati who explained the importance of devotional service in family life. The information given by Mrs. Supriati shows that there is a value of sincerity instilled by parents in carrying out their duties. The same thing was also conveyed by Magdalena Koho who said that studying Hinduism, for those who convert to Hinduism, should start with something easy. Then the



implementation is done with a sincere heart, including when we offer offerings during Hindu rituals. Another view was also expressed by Sri Hartati who stated that her husband's family has an important role in the process of learning Hinduism. She stated that it was her husband's family who always invited her to learn Hinduism gradually. The husband's family has a moral obligation to direct the wife who converts to Hinduism to learn the religion from the values of tattwa and religious rituals as well as actualization in daily life (Hemamalini, 2013). Participation in the application of devotional service in life which is carried out from family life to social life. This is a major concern because the implementation of religious life is not only limited to rituals that are studied but is an integral part of the mentoring platform which is equipped with tattwa and morals that are carried out continuously.

b. Family as the Beginning of Post-Sudhi Wadhani Assistance

Based on interviews conducted with Supriati, it was found that the family is expected to be a forum for implementing initial assistance. Suprianti's view shows that strengthening family assistance is the first part to provide an understanding of the real form of assistance. This responsibility is also a typical part of running a household. Another thought was also conveyed by Hudi Astuti who saw that implementing sudhi wadhani in the family was a process of early mentoring to form a strong Hindu generation in the future. Apart from that, Surono also emphasized that household assistance is the starting point in creating a happy family physically and mentally. Thus, the cultivation of Hindu values is not only in the form of understanding rituals but must be balanced with an understanding of tattwa. This cognitive and affective existence also makes a big contribution to the understanding of socio-religious life in society.

c. Interaction of People Who Convert to Hinduism as a form of Networking Experience

Interaction between humans is the key word that humans are cultural creatures and have an ecosystem to look after each other. The same thing also applies to a person who converts to Hinduism to show himself in a Hindu way and to become a teacher to share a network of experiences. This view was conveyed by Hudi Astuti who saw that communication currently being built through the social media Whats App Grub can be used by people who have converted to Hinduism to exchange ideas with each other. The same view was also conveyed by Titik Winarsih who explained that the communication aspect is the main medium for humans to strengthen each other, especially people who have converted to Hinduism who are willing to sincerely follow Hindu teachings.

d. Maintaining Hindu Identity in the Current of Postmodernity



Identity is the main thing in the implementation of life, both in the religious and state spheres. This identity process does not only occur because of social status but also because of the uniqueness of life, especially within the scope of Hinduism. This characteristic is a characteristic in the social sphere because there is social stratification that occurs. This idea is reinforced by Magdalena Koho who considers that maintaining Hindu identity is very important to maintain because it is an important part of life both on a scale and in the abstract. The view expressed by Magdalena is a reflection that there is one God with many mentions in various religions. Understanding this feeling shows the depth of the husband and family's success in instilling Hinduism well amidst the current of globalization. On the other hand, it shows that Sri Rejeki also explained the same thing that the difficulties in navigating his life as a Hindu were not an obstacle to leaving it but rather continuing to fight and maintaining the Hindu name for himself. Sri's view shows that religion is not just talked about but there are efforts that can actually be carried out and implemented in real life within the three basic frameworks. A similar view was also expressed by Sri Hartati who clearly showed that Hinduism is a symbol of sincerity in living this life and that she must even be a pioneer in life in order to be an example for her children.

e. Environmental Adaptation and Understanding of Religious Tattwa

Adaptation to the surrounding environment is important, coupled with the heterogeneous environment around us. The existence of this heterogeneous society becomes a core part when faced with assistance that leads to understanding Hindu religious tattwas. This view was conveyed by Sri Hartati who considered that her decision to become a Hindu was not a coincidence but rather the blessing of her ancestors who were present to give peace to her entire lineage. Environmental erosion that labels the existence of Hinduism is a serious challenge to be addressed because it can have an impact when it is not handled seriously. What can be done is to give a positive response and be willing to learn from anyone to continue to strengthen understanding about Hinduism. On the other hand, Sri Rejeki also provided additional insight explaining that becoming a convert to Hinduism is an inner and outer struggle that does not end there, plus environmental support that is not necessarily supportive. This situation is what makes Sri remain on the path of dharma so that she can be an example for her children who in the future will continue the traditions of her ancestors.

f. Tiered and Continuous Assistance





Assistance for people who convert to Hinduism after Sudhi Wadhani becomes an integral part of ongoing assistance efforts. This needs to be considered by all parties because the intellectual capital of assistance depends on the increasing number of people and minimizing those who move to other beliefs. This initial view was emphasized by Hudi Astuti who hoped that the model of assistance that would be carried out would not only be for people who converted to Hinduism which had been carried out by Sudhi Wadhani but there would also be efforts to prasudhi Wadhani. This statement made by Hudi provides insight that teenagers and prospective couples who are going to do sudhi wadhani also need to get attention because at least a basic understanding of Hinduism is obtained first. On the other hand, Sri Rejeki also gave a touching expression that the mentoring capital provided by the founders of the community was an important and urgent thing to do. This minimizes the impact of disappointment that occurs to people who convert to Hinduism with all the sacrifices that exist but are not in accordance with what is expected in community development.

### 3.3 RESULTS OF INTERVIEWS WITH HINDU RELIGIOUS EXPERTS

To identify the ideal post-Sudhi Wadhani mentoring model, researchers also explored information and views from Hindu religious experts. This interview is focused on identifying the technical implementation of the ideal mentoring model. This interview involved I Dewa Ketut Suratnaya, S.Ag., M.Pd. who is an expert in the field of theology and Hindu Dharma Duta and dr. Ketut Lila Murti, S.Ag., Sp.A, expert in educational psychology. From the data obtained, it was found that there are overlapping views and there is a sustainability paradigm that can be implemented by those who convert to Hinduism. The ideas that the expert team input are:

#### 3.3.1 Dewa Suratnaya

Data collection: ethnicity, regional origin, religion of origin, routine activities in the religion of origin, understanding the meaning of rituals and mental turmoil in leaving the religion of origin. Background of leaving one's religion of origin, comfort of adherents of dharma and obstacles faced by people who convert to Hinduism;



Stages of mentoring: three basic frameworks of Hinduism, *catur marga*, *sad dharsana*, village, *kala patra*, *dharma sidhiyarta*, *tattwa dharsana Veda* (1996, Pedanda Telabah) local wisdom, books on comparative religions, ongoing mentoring, and solutions to problems in life.

### 3.3.2 Ketut Lila Murti

Suggestions for assistance: counseling, being proud to be a Hindu, the needs of the people in the context of Abraham Maslow (Santrock, 2008). It is in *Bagawad Gita 7:16* about human qualities in approaching God: poverty, knowledge, wealth and being virtuous (Compiler, 2021). The model is carried out in groups, with the presence of a Hindu counseling body.

The sharpening that should be carried out is at the beginning of mentoring by collecting information from participants who will be targets for mentoring regarding the scope of their social and cultural life. Then there is a mentoring stage based on the three basic frameworks of Hinduism with core Hindu teachings. Next, further assistance and solutions to problems related to life problems are provided. The actualization of the additions submitted by this expert team became the basis for the research team to study and apply them in this research model.

The main ideas conveyed by the expert team show that there is a strengthening of the mentoring model that will be carried out in trials I and II. This strengthening takes the form of elaboration and technical delivery of material to mentoring participants which is carried out simply and delivered in light language. On the other hand, there are follow-up efforts that must be carried out after mentoring in the form of managing mentoring that is continued by community development institutions, especially PHDI and WHDI in the Tangerang and South Tangerang areas. The syllogism conveyed by the expert really supports this mentoring program because it is very rarely carried out and the hope is that it will become a role model for *Sudhi Wadhani* mentoring in Indonesia.

Bearing in mind that the main key to assisting people who convert to Hinduism is that there is a closeness factor between the mentor and the participants which is carried out in a programmed and sustainable manner. With these efforts, the assistance has actually been successful in accordance with the initial program that was launched and this sustainability effort cannot be abandoned, especially establishing a Hindu counseling agency. This agency is the spearhead of assistance provided to teenagers, pre-marriage, *prasudhiwadani*, post-*sudhi wadhani* and even counseling involving elements of Hindu religious instructors in the areas it



supports. This interaction is an inseparable part of the norms carried out to support its implementation in the concept.

Communication is an important initial part to do in relation to the relationship between mentoring participants, facilitators and cultural conditions in the mentoring process. The results of the interviews which resulted in coding research data related to this mentoring model include: a) Exemplary and Realization of Bhakti Marga, b) Family as the Beginning of Postsudhi Wadhani Mentoring, c) Interaction of People Who Convert to Hinduism as a Form of Networking of Experiences, d) Maintaining Identity Hinduism in the Current of Postmodernity, e) Environmental Adaptation and Understanding of Religious Tattwa, f) Tiered and Sustainable Assistance, and g) Cultural Frames as a Media for Assistance. The description of the discussion and analysis can be explained in the explanation provided by the author below.

Exemplary and Realization of Bhakti Marga, this application places more emphasis on the situation, participants, objectives, scope and norms which are carried out in stages and continuously. This emphasizes more on the part of bhakti clan as a form of worship of God which emphasizes devotion and can be carried out in various situations (Donder, 2012). The realization of bhakti marga further emphasizes that a person who converts to Hinduism is given the freedom to explore without any restrictions to carry out according to the origin of that religion in accordance with the accompaniment of sad dharma, both dharma discourse, dharma tula, dharma sadhana, and dharma yatra (Sudiarsa, 2023). The implementation of the event is more towards a life that does not burden the people and can be done easily without the burden of doing it. In this way, the scope and norms of assistance can be applied without any burdensome elements on the community and more towards assistance to people who convert to Hinduism. Exemplary and Realization of Bhakti Marga, this application places more emphasis on the situation, participants, objectives, scope and norms which are carried out in stages and continuously. This emphasizes more on the part of bhakti clan as a form of worship of God which emphasizes devotion and can be carried out in various situations (Donder, 2012). The realization of bhakti marga further emphasizes that a person who converts to Hinduism is given the freedom to explore without any restrictions to carry out according to the origin of that religion in accordance with the accompaniment of sad dharma, both dharma discourse, dharma tula, dharma sadhana, and dharma yatra (Sudiarsa, 2023). The implementation of the event is more towards a life that does not burden the people and can be done easily without the burden of doing it. In this way, the scope and norms of assistance can be applied without any burdensome elements on the community and more towards assistance to people who convert to Hinduism.



Family as the Beginning of Postsudhi Wadhani Assistance, as the initial form of assistance carried out in relation to participants, goals, scope and norms. The family is the driving force for assistance, especially from the side of those closest to them, whether husband or wife, who support each other (Jaman, 2008). This situation shows that the aim of the assistance is to continue to practice Hinduism without coercion by remaining in the corridor of child assistance. The existence of this child will later become the successor of the family and the existence of Hinduism in providing assistance to the family. People who convert to Hinduism emphasize that there is a facilitator providing ongoing assistance to ensure that the Hindu presence in the family remains constant. Interaction between people who convert to Hinduism as a form of networking experience, this places more emphasis on the scope of mentoring, goals and norms that exist in post-Sudhi Wadhani mentoring. The existence of people who have converted to Hinduism remains in the social sphere where fellow people who have converted to Hinduism support each other and there are efforts to strengthen each other. With this mentoring, participants also have new relationships that support each other and there are interactions that occur both during mentoring and outside of mentoring. The role of PHDI and WHDI is also as an important spearhead to continue to promote multi-level assistance efforts so that people who convert to Hinduism continue to have a growing network.

Maintaining Hindu Identity in the Current of Postmodernity is within the scope and objectives of mentoring (Wirawan, 2015). Activities carried out in relation to ongoing mentoring are responsibilities carried out by PHDI and WHDI as the front guard in mentoring. People who convert to Hinduism are trained to remain proud of being Hindu under any circumstances and to firmly declare themselves Hindu. The aim of mentoring within the scope of the Hindu tri-framework actually remains the main model in efforts to maintain Hindu identity. Environmental Adaptation and Understanding of Religious Tattwa, are in the framework of the participants, including assistance, goals and norms. It is very important that people who convert to Hinduism can adapt to the environment wherever they are so that the values of the tri framework can be implemented well. Understanding tattwa teachings in simple terms, starting from the existence of God and trying to live it, is an important role for a person who converts to Hinduism to understand this gradually. For people who convert to Hinduism to remain enthusiastic, there is a need for assistance provided by facilitators and religious leaders so that there is a place to ask questions to answer the problems they face.

Tiered and Sustainable Mentoring, is in the scope and objectives of mentoring which is carried out in stages from the post-sudhiwadani mentoring process. Many mentoring participants will later receive a continuous pattern carried out by the local PHDI and WHDI so



that the mentoring process is not interrupted. This indicates that there are efforts to provide assistance in a gradual and sustainable manner both in the religious and socio-cultural spheres and can collaborate with local Hindu religious instructors. Other things that include the Cultural Frame as a Mentoring Media are in the section on mentoring participants, objectives, scope of mentoring and norms. This cultural context must still be preserved because it is related to the religious origins of people who convert to Hinduism and also the habitual patterns they follow so that religion does not result in alienation.

Literally, the term mentoring itself is a word which more or less means an effort, activity, program that aims to improve a person's quality, character, attitude, personality and similar things. Usually the term assistance is used in connection with mental problems (in psychology circles) and spiritual problems (usually in relation to religion). If studied more deeply, mentoring itself has at least 2 (two) factors, namely internal factors and external factors. Internal factors are related to 9 (nine) main/main aspects that are directly related to mentoring activities, namely: 1). The person being coached includes the companion in the family concerned; 2). Person who provides assistance; 3). Material that is used as accompanying material; 4). Methods used during mentoring; 5). Equipment and accompanying media; 6). Place of Accompaniment; 7). Mentoring time; 8). The mentoring agency; and 9). Assistance facilities/budget. Meanwhile, external factors are related to at least: the immediate community environment, both related to Hindus (tempek), and non-Hindu people (Neighbourhood Association) and the general/wider community environment, both Hindus (*Banjar*) and non-Hindus (*General public*).

Among the 9 (nine) main aspects of mentoring, the key aspect (key success factor) is the Object of Mentoring itself, namely the person, because the Object of guidance will be a benchmark in determining other factors. For example, if we want to determine the assistance material, then we must also describe the characteristics of the object, so that what is given is related to the needs of the object, this does not mean that as long as we are given a lot of material, it can be said that the assistance is good. Likewise, if we want to determine the method of assistance then clearly we must understand the object we are aiming for. For example, if someone is a psychologist, their approach must be different from someone who has graduated from junior high school, for example. Likewise, determining other aspects must always refer to the existing aspects of the object.

Mentoring has a target object, and this object is also a benchmark that must be taken into account when carrying out mentoring so that the mentoring can be successful. Because the characteristics of the target objects are very diverse, both in terms of age, education, profession,



culture, etc., it is necessary to create a mentoring model that will at least be able to provide good results, if not perfect. The urgency of determining the model is based on a study of the characteristics of built objects which are very diverse/heterogeneous. Heterogeneity of the object of assistance can be: religion of origin before becoming Hindu, age, education, profession, ethnicity, character/personality/hobbies, level of experience in introducing Hinduism, and others. Based on the logic of thinking like that, the following explanation will try as closely as possible to describe the results of an in-depth study of the characteristics of the object of assistance (in this case people who have converted to Hinduism). Apart from the internal factors mentioned above, the role of external factors cannot be ignored. On this basis, in making the model, external factors are also positioned, especially in the implementation of the model.

#### 4 CONCLUSION

From the data that has been collected and analyzed, it can be concluded that the post-Sudhi Wadhani model of assistance in improving the religious behavior of the Hindu community in Tangerang, Banten should be implemented by packaging the material on the Tri Basic Framework of Hindu Religion (*tattwa, etika, acara*) in such a way and conveying it using the Sad Dharma strategy. The mentoring process is able to increase understanding (intellectual ability) and transform this intellectual increase towards the awareness of people who convert to Hinduism to apply Hindu religious teachings well, especially through sadhana and the three basic frameworks of Hinduism.

#### REFERENCES

- D.E, R. (2005). *Teologi Hindu Dalam Ritual Kematian Masyarakat Jawa, Kajian Fungsi, Bentuk, Makna*. Denpasar.
- Donder, I. K. (2012). introducing A Relevation Theory On Hindu Perspectiv As A Lawsuit To The truth's Claims And Classification Of Religion. *Balijyotih*, 1(1), 28–73.
- Donder, I. K. dan I. K. W. (2012). *Teologi Sosial Persoalan Agama dan Kemanusiaan*. (S. C. Dash, Ed.) (I). Surabaya: Paramita.
- Hartaka, I Made, I. W. T. G. (2017). Legalitas Upacara Sudhi Wadhani Dalam Hukum Hindu. *Pariksa: Jurnal Hukum Agama Hindu*, 1(1), 29–39.
- Hemamalini, K. (2013). *Kajian Filsafat Ketuhanan Dalam Budaya Masyarakat Hindu Etnis Tiong Hoa Di Penjaringan Jakarta Pusat*. Denpasar.



- Jaman, I. G. (2008). *Membina Keluarga Sejahtera*. Surabaya: Paramita.
- Kuntowijoyo, S. (2021). Pendekatan dan Strategi Pembinaan Keagamaan dalam Keluarga. Retrieved September 18, 2023, from <https://suaraaisyiyah.id/pendekatan-dan-strategi-pembinaan-keagamaan-dalam-keluarga/#:~:text=Dalam tulisan ini disampaikan lima %285%29 strategi pembinaan,juga dipakai untuk usia dewasa dan juga lansia.>
- Mutiarany, D. P. A. L. A. (2022). Sudhi Wadani Dalam Perkawinan Hukum Adat Bali. *Justice Voice*, 1(2), 81–90.
- Penyusun, T. (2021). *Bhagavadgita dan Terjemahannya* (I). Jakarta: Direktorat Jenderal Bimbingan Masyarakat Hindu Kementerian Agama RI.
- PHDI Pusat. (2008). *Pesamuan Agung Parisada Hindu Dharma Indonesia Pusat tahun 2008*. Jakarta. Retrieved from [https://parisada.or.id/ova\\_doc/hasil-hasil-pesamuan-agung-parisada-hindu-dharma-indonesia-tahun-2008/](https://parisada.or.id/ova_doc/hasil-hasil-pesamuan-agung-parisada-hindu-dharma-indonesia-tahun-2008/)
- Raeburn, A. (2022). Analisis SWOT: Arti dan cara menggunakannya (beserta contoh). Retrieved September 17, 2023, from <https://asana.com/id/resources/swot-analysis>
- Santrock, J. W. (2008). *Psikologi Pendidikan* (I). Jakarta: Kencana Prenada Media Group.
- Satiawati, Gusti Ayu, I Ketut Suparta, N. K. R. (2021). Pola Adaptasi Pelaku Konversi Agama Dari Non Hindu Ke Hindu Melalui Perkawinan. *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu*, 12(2), 118–123.
- Sudiarsa, I. N. (2023). *Pengantar Bimbingan dan Penyuluhan*. Lampung: STAH Lampung.
- Sugiyono. (2011). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif dan Research and Development)* (12th ed.). Bandung: CV. Alfabeta.
- Untara, I. M. G. S. (2021). Pembinaan Umat Hindu Pasca Sudhi Wadani Di Kecamatan Baturiti Kabupaten Tabanan (Perspektif Teologi Sosial). *Jñanasiddhânta: Jurnal Prodi Teologi Hindu STAHN Mpu Kuturan Singaraja*, 3(2), 43–52.
- Wijana, Dewa Putu, M. R. (2002). *Sosiolinguistik (Kajian teori dan Analisis)* (I). Yogyakarta: Pustaka Pelajar.
- Wirawan, I. G. A. S. (2015). Kontestasi Dan Negosiasi Dalam Konstruksi Identitas: Studi Identitas Komunitas Tionghoa Hindu. *PASUPATI Jurnal Ilmiah Kajian Hindu Dan Humaniora*, 1(2), 1–18.