

Inter-religious Communication Between Hindu and Muslim Communities: Reinterpreting Sādhāraṇikaraṇa Through Perennial Philosophy in Plural Societies

I Gede Suputra Widharma^{1,a*}, I Ketut Sumadi², I Nyoman Kiriana³, Henry Tando^{4,a}, I Gde Nyoman Sangka⁵, I Made Budiada⁶, I Nengah Sunaya⁷

^{1,5,6,7}Politeknik Negeri Bali

^{2,3,4}Communication Studies, UHN IGB Sugriwa Denpasar

^aDoctoral Student in Hindu State University of IGB Sugriwa Denpasar

*Corresponding Author

DOI: <https://doi.org/10.47772/IJRISS.2026.100400092>

Received: 25 March 2026; Accepted: 31 March 2026; Published: 28 April 2026

ABSTRACT

This article explores interreligious communication between Hindu and Muslim communities through a reinterpretation of the classical Hindu communication theory of Sādhāraṇikaraṇa, framed within the lens of Perennial Philosophy. The study investigates how communication strategies rooted in religious traditions contribute to promoting religious moderation in plural societies such as Indonesia. Sādhāraṇikaraṇa, which emphasizes the simplification and universalization of religious messages, is analyzed as a communicative bridge capable of transcending doctrinal boundaries. The research adopts a qualitative approach, combining literature review and in-depth interviews with religious leaders and interfaith communication practitioners. Findings indicate that both Hindu and Islamic communication models emphasize shared spiritual values such as compassion, justice, and peace — values aligned with the universal truths proposed by Perennial Philosophy. These shared foundations support a moderate communication paradigm, fostering dialogue and mutual understanding across religious divides. This study contributes to the global discourse on interfaith communication by offering a cross-cultural theoretical synthesis that integrates Eastern and universalist perspectives.

Keywords: religious communication, Hinduism, Muslim, religious moderation, Sadharaṇikaraṇa, perennial philosophy

INTRODUCTION

In increasingly plural societies, the dynamics of interreligious communication have become central to fostering social cohesion, religious tolerance, and cultural harmony. Indonesia, as one of the world's most religiously diverse nations, presents a unique and living laboratory for studying how different religious traditions interact communicatively to promote peaceful coexistence. Among these traditions, Hinduism and Islam stand out as two major spiritual and cultural forces with rich theological frameworks for dialog and moderation. However, effective interreligious communication requires not only goodwill but also conceptual tools rooted in the traditions themselves, which can bridge the divide between difference and understanding. ([Suputra et al., 2024](#))

This study proposes a reinterpretation of the classical Hindu communication theory Sādhāraṇikaraṇa—a framework that emphasizes the universalization and symbolic adaptation of spiritual teachings—as a foundational model for building interreligious communication. Far from being a mere ritual simplification, Sādhāraṇikaraṇa functions as a communicative strategy that allows religious values to transcend cultural boundaries and become intelligible across belief systems. In Islamic tradition, the principle of ukhuwah and the ethical monotheism of tawhid offer parallel paths to inclusive communication by emphasizing unity, justice, and compassion. When examined through the lens of Perennial Philosophy—which posits the existence of a universal truth underlying

all religious forms—these traditions reveal deep convergences in their communicative intent and symbolic narratives. [Suamba, I.B.P., 2017]. The relevance of such frameworks is especially urgent in the modern Indonesian context, where religion is not only a private identity but also a public discourse deeply intertwined with politics, culture, and national cohesion. As research (Panikkar, 1999) argues in *The Intrareligious Dialogue*, authentic spiritual dialogue requires inner reinterpretation—an effort to render truth intelligible to both the self and the other. Similarly, (Huxley's, 1945) notion of the perennial philosophy affirms that while religious expressions may differ, their core truths are shared and eternal.

This study employs a qualitative approach, combining literature review and in-depth interviews with religious leaders and interfaith practitioners to analyze how communicative strategies in both Hinduism and Islam manifest in ways that reinforce religious moderation. It builds on local insights—such as the symbolic adaptation of Balinese Hindu rituals (Wirawan et al., 2018) and the reformist shifts within Indonesian Islam (Picard, 2004)—to offer a new paradigm for inclusive communication. Despite the richness of Eastern communication traditions, classical models such as *Sādhāraṇikaraṇa* remain underutilized in global interfaith communication theory. Few studies have explored how this concept can inform intercultural dialogue in plural societies. Ultimately, this article argues that integrating *Sādhāraṇikaraṇa* with the insights of Perennial Philosophy can help formulate a universal yet context-sensitive model of interreligious communication. Such a model has the potential to enrich global discussions on dialogic theory, symbolic communication, and religious pluralism within the broader field of intercultural communication. (Ratih et al., 2024)

However, despite growing interest in interreligious communication, few studies have attempted to bridge Eastern symbolic communication frameworks with global dialogic theory. Classical Hindu models such as *Sādhāraṇikaraṇa* are rarely incorporated into intercultural communication scholarship, and the potential convergence between Hindu and Islamic communicative strategies remains largely unexplored. Furthermore, while Perennial Philosophy offers a universalist lens for interfaith understanding, it has yet to be meaningfully integrated with local spiritual traditions in communication studies. This study seeks to fill these theoretical and contextual gaps by proposing a cross-cultural model of religious communication grounded in both *Sādhāraṇikaraṇa* and perennialist insights.

METHODOLOGY

Research Approach

This study adopts a qualitative research approach with an interpretive paradigm. The purpose is to explore the symbolic and philosophical dimensions of interreligious communication practices, specifically between Hindu and Muslim communities, by reinterpreting the Hindu concept of *Sādhāraṇikaraṇa* within the framework of Perennial Philosophy. The interpretive approach enables researchers to understand meaning-making processes from the perspective of participants, religious practitioners, and scholars, which is essential for studying the dialogical dynamics in religiously plural societies.

Research Design

A case study design was employed to examine how interreligious communication unfolds in culturally diverse and religiously significant contexts in Indonesia, particularly in regions with strong Hindu-Muslim interaction such as Bali and Lombok. This design is appropriate for investigating in-depth phenomena involving culture, religion, and symbolic communication, where context is inseparable from the data.

Data Collection Methods

Data were collected through the following techniques, such as in-depth interviews, semi-structured interviews were conducted with religious leaders (Hindu pinandita, Islamic ustadz), community mediators, academics in theology and communication studies. Document analysis Analysis of religious texts, community declarations, interfaith dialogue programs, and digital media representing Hindu-Muslim relations. Participant observations were made during interfaith events, rituals, or community dialogue forums to understand how communication is symbolically expressed in practice.

Data Analysis

Thematic analysis was used to identify recurring patterns and meanings across interviews and documents. The coding process was guided by: key concepts from Sādhāraṇikaraṇa (e.g., abhivyanjana, rasaswadana, sandharbha), principles of perennial philosophy (e.g., universal spiritual values), Communication theories (symbolic interactionism, intercultural dialogue frameworks). NVivo or manual coding procedures may be used to systematize the data interpretation.

Trustworthiness and Ethical Considerations

To ensure credibility and rigor, triangulation was employed by comparing data from interviews, documents, and observations. Member checking was done by confirming interpretations with selected participants. Ethical clearance was obtained, and informed consent was gathered from all interviewees. Identities were anonymized to protect privacy and confidentiality.

THEORY

Communication as a Symbolic and Interpretive Process

Communication is fundamentally a symbolic process involving the transmission and reception of messages between individuals, aiming for mutual understanding. Classical models in Western traditions typically identify components such as sender, message, channel, receiver, and feedback ([Shannon & Weaver, 1949](#)). However, these linear models have been critiqued for oversimplifying the complexity of interpersonal and intercultural communication, particularly in pluralistic and religiously diverse contexts.

The Sādhāraṇikaraṇa Model in Hindu Communication Thought

The concept of Sādhāraṇikaraṇa originates from Sanskrit aesthetics and dramatic theory, particularly from the Nāṭyaśāstra, and has been explored as a classical Indian communication model ([Adhikary, 2003; Suamba, 2017](#)). Originally used to describe the aesthetic experience shared between poet, performer, and audience, Sādhāraṇikaraṇa has since been adapted as a philosophical communication framework emphasizing shared emotional resonance and interpretative unity between sender and receiver.

In this model, communicative components include peshaka (sender), prapaka (receiver), sandesha (message), sarani (channel), and pratikriya (feedback). Unique to this framework are additional elements such as bhava (emotional state), abhivyanjana (expression), rasaswadana (interpretation), dosha (distortion), and sandharbha (context), highlighting a richer, more nuanced view of symbolic exchange ([Suamba, 2017](#)). This nonlinear model emphasizes relational equilibrium, mutual understanding, and internal (intrapersonal) processing as key components of effective communication. The Sādhāraṇikaraṇa model of communication is non-linear, the sender and receiver of the message try to reach the same level of understanding, aiming to eliminate the weaknesses of linear communication as is traditional in the West. Sādhāraṇikaraṇa communication pays attention to complex social interactions, so that communication is easier to understand. Sādhāraṇikaraṇa provides a balanced role between the sender and receiver of the message because of the emphasis on the relationship between the parties involved in the communication process. The role of the message delivery process (abhivyanjana) and message reception (rasaswadana) is very important, without the involvement of these two components, communication will not occur. Sādhāraṇikaraṇa emphasizes internal or intrapersonal communication rather than external communication. Religious communication in the context of religious moderation in Indonesia is getting more attention, especially when examining the strategies used by the Hindu and Islamic traditions. The Hindu concept of Sādhāraṇikaraṇa offers a method of adapting religious teachings and symbols reinterpreted so that they are relevant and acceptable within the framework of universal values. Values such as ahimsa, dharma, and satya are simplified and communicated through symbolic language that goes beyond ritualistic boundaries. Thus, the communication that is built does not only focus on sectarian identity, also leads to the creation of an inclusive dialogue space.

Religious Communication and Moderation in Plural Societies

In the Indonesian context, religious communication has taken on a central role in promoting moderation (wasatiyyah), tolerance, and interfaith harmony. Within Hinduism, Sādhāraṇikaraṇa offers a powerful symbolic strategy for adapting religious teachings and rituals into forms that are more accessible across cultural boundaries. The reinterpretation of the Tri Murti into the concept of Sang Hyang Widhi Wasa—a local articulation of divine unity—illustrates this communicative adaptation in practice. This process aligns closely with the principles of Perennial Philosophy, which argue for a universal core of spiritual truth beneath diverse religious forms (Huxley, 1945). Islamic communication in Indonesia also emphasizes moderation, rooted in the concept of tawhid (oneness of God), which not only grounds Islamic theology but also informs ethical and inclusive communicative behavior. Islamic messages of justice, compassion, and social cohesion resonate with the plural realities of Indonesian society, creating potential for dialogical engagement with other faiths (Picard, 2004).

Perennial Philosophy and Shared Symbolic Values

The Perennialist tradition, as articulated by thinkers such as researchers (Huxley, 1945, Panikkar, 1999), holds that all major religions share a transcendent unity of truth. In the context of interreligious communication, this philosophy allows for the identification of symbolic and ethical commonalities—such as compassion (karuna), nonviolence (ahimsa), and justice—that can be communicated across religious boundaries. Integrating Sādhāraṇikaraṇa with Perennialist thought provides a unique theoretical lens for exploring how Hindu and Muslim communities can engage in shared meaning-making without abandoning doctrinal integrity.

RESULTS

To understand how Hindu and Muslim communities engage in interreligious communication through reinterpretive frameworks, this study conducted in-depth interviews with religious leaders, interfaith activists, and cultural practitioners, as well as document analysis of local religious practices and interfaith initiatives in Bali, Lombok, and Yogyakarta.

Sādhāraṇikaraṇa as a Symbolic Bridge in Hindu-Muslim Dialogue

In order to identify stakeholders' perceptions regarding moderate communication strategies, in-depth interviews and document analysis were conducted with religious figures, religious communication practitioners, and religious moderation activists. The interview results showed that most of the informants viewed Hindu Sādhāraṇikaraṇa as an adaptive strategy that has provided space for the reinterpretation of Hindu teachings in the local context. One informant stated,

"This adaptation process allows Hindu teachings to not only remain relevant, but also to be able to touch the hearts of the wider community through universal values. This is the key to creating constructive dialogue with other traditions, such as Islam,"

And as expressed by a religious leader in Bali. Similar findings also emerged from the document analysis, where local publications and journal articles highlighted that the reinterpretation of religious symbols, for example, in the form of ritual ceremonies and festivals, has succeeded in strengthening moderate and inclusive values in people's lives. Most Hindu respondents regarded Sādhāraṇikaraṇa not merely as an aesthetic or philosophical concept, but as a practical communicative strategy. A Balinese priest stated:

"This reinterpretation allows Hindu teachings to remain spiritually deep yet publicly understandable. Its universal tone—through values like compassion, harmony, and truth opens the space for mutual understanding with Islamic traditions."

Document analysis confirmed that many Hindu rituals (e.g., temple festivals, cultural performances) have undergone symbolic transformation, emphasizing inclusivity. For instance, elements of traditional rituals were modified in public interfaith festivals to convey universal ethical values, creating emotional and philosophical resonance across faiths.

Emergent Themes in Interreligious Communication

A thematic analysis of the interviews and documents revealed three major themes: Shared Ethical Values and Universal Principles. Both Hindu and Muslim communities demonstrate efforts to emphasize universal values in public discourse. These include ahimsa (nonviolence), dharma (righteousness), and tauhid (oneness of God). These concepts are often communicated not through doctrinal preaching, but through storytelling, local art, and communal rituals—thus enabling inclusive engagement.

Dialogic Engagement and Symbolic Reinterpretation

Interreligious forums, peace walks, and joint prayers serve as communicative spaces where reinterpretation happens dynamically. Hindu pinandita and Muslim ustadz collaboratively develop messages around unity and compassion, drawing parallels between their respective spiritual principles. This dialogic method aligns with the *rasawadana* (experiencing the essence) concept in *Sādhāraṇikaraṇa*, which stresses shared emotional meaning over dogmatic boundaries.

Technology, Memory, and Digital Rituals

The use of digital platforms to preserve and disseminate interfaith narratives emerged as a strong theme. As highlighted ([Revianur, 2020](#)), digitization of sacred Hindu-Buddhist sites, interfaith webinars, and Islamic-Hindu educational YouTube channels illustrate how religious communication adapts in modern contexts to retain harmony.

Perennial Philosophy offers a powerful lens to analyze how these interreligious interactions transcend theological divisions. Interviews and textual reflections revealed that practitioners from both faiths recognized a shared spiritual essence—what Perennialists call “the single Truth known by many names.”

One Muslim scholar cited Islam's tawhid and Hindu's monism (*advaita*) as examples of similar metaphysical grounding. This alignment supports Huston Smith's and Aldous Huxley's vision of a common spiritual core across traditions. The interviews also reflected Budhy Munawar-Rachman's argument that both Islam and Hinduism promote inner surrender to the Divine, which enables a dialogical, rather than oppositional, interreligious stance.

Summary of Findings

The findings indicate that *Sādhāraṇikaraṇa*, when reinterpreted beyond aesthetics, can act as a cultural strategy to communicate spiritual ideas across religious boundaries; Interreligious communication between Hindus and Muslims in Indonesia is being shaped by inclusive reinterpretations rooted in shared values; Perennial philosophy supports a unifying theoretical framework that facilitates genuine interfaith engagement, particularly when applied in dialogic and symbolic modes. Thus, the convergence between *Sādhāraṇikaraṇa* and Islamic communication ethics—understood through the lens of Perennialism provides an adaptable and scalable model for interreligious dialogue in pluralistic societies like Indonesia.

DISCUSSION

This study demonstrates that interreligious communication between Hindu and Muslim communities is not merely a dialogical exchange, but a dynamic reinterpretation of theological and symbolic frameworks that enable mutual understanding. Drawing on the Hindu concept of *Sādhāraṇikaraṇa*—originally an aesthetic principle used to universalize meaning across contexts—the findings suggest that religious messages can be communicated in a way that transcends sectarian boundaries when interpreted through universal spiritual values. Thematic analysis of qualitative data identified three main themes:

1. Adaptation of Universal Values: Narratives that emphasize the simplification of teachings through the integration of values such as ahimsa and dharma to be compatible with the contemporary social context.

2. Interfaith Dialogue Strategy: Communicative efforts to create a space for dialogue between Hindus and Muslims, reflected in interfaith activities and moderation forums.
3. Digitalization and Cultural Preservation: Innovation through information technology, for example, the digitalization of cultural heritage that helps spread the message of religious moderation more widely. [\(Revianur, 2020\)](#)

In Indonesia’s pluralistic society, the reinterpretation of Sādhāraṇikaraṇa offers a strategic communicative approach that supports not only doctrinal flexibility within Hindu communities but also bridges interfaith relationships. The inclusion of tauhidic messages from Islam and the perennialist worldview provides fertile ground for constructing interreligious narratives that are inclusive, ethical, and culturally adaptive.

Moreover, the integration of perennial philosophy reframes interfaith discourse from a paradigm of mere tolerance to one of shared metaphysical depth. Instead of emphasizing religious difference, this framework centers on common spiritual goals—compassion, justice, unity, and inner surrender to the Divine—thus creating pathways for sustainable interfaith engagement in diverse communities.

Spiritual Synergy Between Hindu and Muslim Traditions: A Perennialist Perspective

Perennial philosophy (*philosophia perennis*) posits that all major religious traditions share a core of metaphysical truth, transcending their external forms and historical expressions. Within this perspective, Hinduism and Islam are not seen as fundamentally opposed but as parallel spiritual systems that speak to the same ultimate reality. Each offers a distinct yet resonant path toward divine unity and spiritual transformation (Table 1).

Table 1: Comparison of Hindu and Islamic Communication Frameworks

Feature	Hindu Model (Sādhāraṇikaraṇa)	Islamic Model (Ukhuwah & Tawhid)
Core Concept	Aesthetic and spiritual universalization (<i>Sādhāraṇikaraṇa</i>)	Divine unity (<i>Tawhid</i>) and brotherhood (<i>Ukhuwah</i>)
Primary Goal	Achieving shared emotional resonance (<i>rasaswadana</i>) and internal understanding	Promoting justice, compassion, and religious moderation (<i>wasatiyyah</i>)
Key Elements	<i>Bhava</i> (emotion), <i>Abhivyanjana</i> (expression), <i>Sandharbha</i> (context)	<i>Hikmah</i> (wisdom), <i>Mau'izhah hasanah</i> (good counsel), <i>Mujādalāh</i> (dialogue)
Process	Non-linear, emphasizing internal/intrapersonal processing	Ethical and inclusive communicative behavior toward "the other"
Shared Value	Compassion (<i>Karuna</i>), Non-violence (<i>Ahimsa</i>)	Mercy to all (<i>Rahmatan lil-'ālamīn</i>), Justice (<i>'Adl</i>)

The synergy between Hindu and Islamic religious traditions, from the perspective of perennial philosophy, shows that behind the differences in ritual and theology there are the same universal values. A moderate communication strategy that integrates Hindu *Sadharaṇikaraṇa* with universal messages in Islam paves the way for the development of an efficient and inclusive interfaith communication model. The results of the qualitative analysis support that this effort is not only theoretically relevant, has also been implemented in the practice of religious life in Indonesia, making this strategy a potential paradigm for strengthening religious moderation in a multicultural society. Perennial philosophy can explain all events that are essential, concerning the wisdom needed to live a righteous life, which is the essence of all religions and great traditions of human spirituality. According to perennialists, at the level of "the common vision" according to Huston Smith, Hinduism and Islam have the same basic ideas, in Islam it is called "basic religious messages", generically meaning "an attitude of surrender" to always be pious, namely always experiencing the presence of God in life, according to Budhy Munawar-Rachman, a lecturer in Islamology at STF Driyarkara Jakarta, founder of the Nurcholish Majid Society (NCMS) in the Foreword to the printed book "Religion of the Future: Perspective of Perennial Philosophy". [\(Hidayat et al., 1995\)](#).

Esotericism and Exotericism in Interreligious Communication: Bridging Differences through Sādhāraṇikaraṇa and Perennial Philosophy

In a pluralistic society such as Indonesia, interreligious communication between Hindu and Muslim communities requires more than an understanding of the exoteric dimensions of religion—such as rituals, legal frameworks, and symbolic systems. It calls for a deeper esoteric approach that transcends formal expressions and leads to shared spiritual experiences. The concept of Sādhāraṇikaraṇa in Hindu tradition, which emphasizes the universal communicability of aesthetic and spiritual expression, aligns with the principles of perennial philosophy, which posits that all major religions share a core metaphysical truth.

Exotericism refers to the external, institutionalized dimensions of religion—such as sharia in Islam or yadnya rituals in Hinduism—which often highlight doctrinal and cultural distinctions. In contrast, esotericism points to the inward journey toward direct experience of the Divine, as found in Islamic sufism and Hindu yoga and Vedanta. When interfaith communication is limited to the exoteric level, it risks becoming superficial and symbolic. However, through esoteric understanding and reinterpretation—such as that offered by Sādhāraṇikaraṇa—communication can evolve into a deeper spiritual encounter grounded in empathy, openness, and mutual resonance. Perennial philosophy bridges the tension between exoteric and esoteric dimensions by affirming that all authentic religious paths ultimately lead to the same transcendent reality. From this perspective, formal religious differences are not obstacles to communication but pathways to deeper spiritual understanding. In this sense, Sādhāraṇikaraṇa becomes a powerful framework for interreligious dialogue, facilitating not only the cognitive transmission of messages but also the emotional and intuitive mediation of meaning through symbols, moods (bhāva), and aesthetic experience (rasa).

In the Indonesian context, there are numerous examples of interfaith engagement that move from exoteric tolerance to esoteric solidarity. Interreligious forums often highlight shared values such as compassion (rahmah, karuṇā), truthfulness, and social justice. When dialogue is grounded in spiritual depth rather than theological contestation, it becomes a genuine means of building bridges and promoting harmony. Thus, dialogical diversity must go beyond passive coexistence toward transformative spiritual encounters. As a communicative concept rooted in Hindu aesthetics and adapted to universal religious values, Sādhāraṇikaraṇa enables interreligious messages to resonate across doctrinal boundaries. Esotericism in interfaith communication does not diminish religious identity but rather strengthens the common spiritual foundation that unites humanity in the pursuit of peace and divine truth.

ACKNOWLEDGEMENT

This section gives us the opportunity to thank our colleagues who provided suggestions for our paper: Politeknik Negeri Bali, Ganesha Indonesia, Cita Widya Suhita, and *Diksiwa* Communication Studies in UHN IGB Sugriwa Denpasar.

CONCLUSION, NOVELTY AND IMPLICATIONS

Conclusion

The moderate communication strategy between Hindu and Islamic communities plays a crucial role in strengthening religious moderation in Indonesia through the integration of Sādhāraṇikaraṇa and perennial philosophy. This study demonstrates that the simplification and reinterpretation of Hindu teachings in the transformation of symbols and the universalization of core values such as ahimsa, dharma, and satya—provide an effective communicative foundation to bridge interreligious differences. Concurrently, Islamic principles of tauhid and rahmatan lil-‘ālamīn support the development of an inclusive and dialogical interfaith discourse that responds to the dynamic social realities of modern Indonesia. The Sādhāraṇikaraṇa concept facilitates the communication of religious values in an inclusive manner without diminishing the depth of spiritual meaning, while Islamic da’wah practices emphasize wisdom (hikmah), good counsel (mau’izhah hasanah), and constructive dialogue (mujādalāh).

Qualitative analysis through interviews and document studies confirms that the reinterpretation of religious teachings is not merely rhetorical but is actively implemented in religious life. Innovations such as digitalization and cultural preservation further strengthen the practice of moderate communication. From the lens of perennial philosophy, Hinduism and Islam are understood not as mutually exclusive dogmas but as interconnected traditions sharing metaphysical values—such as love, justice, unity, and inner transformation. This integrative approach opens deeper interfaith dialogue rooted in spiritual experience rather than mere symbolic formalities, affirming the perennial wisdom that *"truth is one, though named variously"*. Thus, combining Sādhāraṇikaraṇa with moderate Islamic messages introduces a novel paradigm for interfaith communication that is adaptive, effective, and capable of overcoming sectarian conflicts while enhancing social cohesion in a multicultural society.

Novelty

The primary novelty of this study lies in its integrative approach, combining Hindu religious communication strategies—centered on the Sādhāraṇikaraṇa concept—with perennial philosophy as a universal theoretical foundation. This fusion bridges Eastern and Western philosophical traditions, offering a unique spiritual-transformative framework that emphasizes shared essential values across major Indonesian faiths. Such a cross-cultural and interphilosophical integration has been underexplored within Indonesian religious communication scholarship, especially in fostering religious moderation through dialogical and transformative practices. Additionally, the study advances religious communication beyond institutional and pragmatic levels, positioning it as a philosophical and epistemological construction that enriches the discourse on religious moderation with local wisdom and universal spirituality within pluralistic societies.

Implications

- a. For Teachers/Educators: Incorporate interreligious models into curricula that prioritize spiritual depth and universal values (like Dharma and Tawhid) over rigid doctrinal differences.
- b. For Religious Leaders: Shift from "doctrinal preaching" to symbolic communication through storytelling, local art, and communal rituals to foster inclusive engagement.
- c. For Policymakers: Support platforms for digitalization of cultural heritage and interfaith webinars to disseminate narratives of moderation more widely.

BIBLIOGRAPHY

1. Hidayat, K. (1995). *Agama Masa Depan: Perspektif Filsafat Perennial*. Jakarta: Paramadina.
2. Huxley, A. (1945). *The Perennial Philosophy*. Harper & Brothers Publisher.
3. Khoirunnisak. (2013). *Periode "Hindu-Buddha" dalam Buku Teks Sejarah Nasional*. *Lembaran Sejarah*, 10 (2). <https://doi.org/10.22146/lembaran-sejarah.23705>
4. Panikkar, R. (1999). *The Intrareligious Dialogue*. New York: Paulist Press.
5. Picard, M. (2004). *Hinduism and the Indonesian State: A Reformist Turn*. Paper.
6. I Gede Suputra Widharma, I Ketut Sumadi, I Nengah Sunaya, I Nyoman Kiriana, I Ketut Darminta (2025). *Integrating the Values of Tri Hita Karana and the Triple Bottom Line in the Acceptance of Solar Energy Technology in Religious Environments*. *AJNS*, 4 (4).
7. Ratih, I. A., Relin D. E., & I Nyoman Ananda. (2024). *Strategi Komunikasi Binluh Penyuluh Agama Hindu Kementerian Agama Kota Denpasar dalam Meningkatkan Sraddha dan Bhakti Masyarakat Hindu di Kota Denpasar*. *Anubhava: Jurnal Ilmu Komunikasi Hindu*, Vol. 04 No. 02 (2024) 664-672.
8. Revianur, A. (2020). *Digitalisasi Cagar Budaya di Indonesia: Sudut Pandang Baru Pelestarian Cagar Budaya Masa Hindu-Buddha di Kabupaten Semarang*. *Bakti Budaya: Jurnal Pengabdian kepada Masyarakat*, 3 (1). <https://doi.org/10.22146/bb.55505>
9. Riinawati. (2019). *Pengantar Teori Manajemen Komunikasi dan Organisasi*. Pustaka Baru Press.
10. Suamba, I.B.P. (2017). *Sadhāraṇikaraṇa, Sebuah Model Komunikasi Hindu: Aspek-Aspek dan Filsafatnya*. *Soshum Jurnal Sosial dan Humaniora*, Vol. 8, No. 2, Juli 2017, 243-263.

11. Suputra Widharma, IG, AAMD Anggreni, IK. Sumadi, IN. Jati. (2024). Evaluation And Measurement Of Digital Literacy Levels Towards Independent Digital Media Literacy. JKKB. UHN IGB Sugriwa.
12. Wirawan, A. A. B., et al. (2018). *Tinjauan Makna Keberadaan Pura Hyang Api di Desa Kelusa, Bali*. Lembaran Sejarah, 14 (2). [https://jurnal.ugm.ac.id/lembaran-sejarah/article /view/59521](https://jurnal.ugm.ac.id/lembaran-sejarah/article/view/59521)