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Pupuh Sinom as a Culture-Based Medium for Strengthening Hindu Spirituality among Balinese Youth

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Abstract

Globalization and digital technology challenge traditional arts, positioning *pupuh sinom* as a culture-based medium for Hindu spiritual education and preservation. This study aims to examine the use of *pupuh sinom* as a medium for fostering Hindu spirituality among the *Sekaa Truna Truni* in Tukadmungga Village, identify the spiritual values embedded in its verses, analyze its role in strengthening spiritual understanding, and explore the challenges encountered in its implementation. A qualitative descriptive approach was employed using observations, in-depth interviews, documentation, and literature review. The data were analyzed through an interactive qualitative analysis model involving data reduction, data display, and conclusion drawing. The findings indicate that *pupuh sinom* effectively promotes Hindu spirituality by internalizing the values of *sraddha*, *bhakti*, *tri kaya parisudha*, *tat twam asi*, and *dharma*, while simultaneously strengthening character development and preserving Balinese cultural heritage. However, its implementation is constrained by declining youth interest in traditional arts, language barriers, and limited instructional resources. This study concludes that *pupuh sinom* remains a relevant and sustainable medium for culture-based Hindu spiritual education and provides practical insights for strengthening youth character and preserving local cultural heritage.

Keywords

Hindu Spirituality, *Pupuh Sinom*, Sekaa Truna Truni, Spiritual Education, Tukadmungga Village.

1. Introduction

Spiritual education plays a fundamental role in shaping the character of Hindu youth. Beyond strengthening religious knowledge, it develops moral values, ethical behavior, and spiritual awareness grounded in the principles of *dharma*. According to Donder (2016), Hindu spiritual education aims to cultivate individuals with balanced intellectual, emotional, moral, and spiritual intelligence, enabling them to live according to righteous values. Therefore, spiritual education serves as an essential foundation for developing responsible and morally grounded young generations (Wirata & Putera, 2022; Santika & Lero, 2023).

In Balinese Hindu society, spiritual education extends beyond formal schooling and is transmitted through cultural traditions, arts, and community practices. Traditional Balinese arts preserve philosophical, ethical, and religious values while functioning as an effective medium for passing cultural identity to younger generations. This is consistent with Suhardana (2007) and Widyani (2015), who emphasize that local culture plays a vital role in transmitting values and cultural identity across generations. One of Bali's cultural traditions that reflects these educational values is *pupuh sinom*, a form of *macapat* poetry traditionally used to communicate moral advice, ethical teachings, and life guidance. Through its verses, *pupuh sinom* promotes self-discipline, the practice of *dharma*, respect for others, and devotion to Ida Sang Hyang Widhi Wasa.

The spiritual messages embedded in *pupuh sinom* closely reflect core Hindu teachings, including *Sraddha* and *Bhakti*, *Tri Kaya Parisudha*, *Tat Twam Asi*, and the practice of *dharma* in everyday life. Subawa (2021) and Nyoman (2021) explain that *Tri Kaya Parisudha* emphasizes moral conduct through right thought (*manacika*), right speech (*wacika*), and right action (*kayika*). Likewise, Titib (2003) and Lawe et al. (2020) argue that *Tat Twam Asi* promotes empathy, mutual respect, and compassion as the foundation of harmonious social relationships. Consequently, *Pupuh Sinom* functions not only as a traditional literary and musical form but also as an effective medium for transmitting Hindu spiritual values.

Despite its cultural significance, globalization and rapid technological development have changed the lifestyles and perspectives of younger generations. While digital technology provides broader access to knowledge, it has also accelerated the influence of popular culture, increased dependence on digital media, and reduced young people's interest in traditional arts (Nata & Sujana, 2020; Puger & Dewi, 2023). These trends may weaken spiritual awareness and threaten the continuity of local cultural traditions if they are not balanced with culturally based character education (Astawa, 2018; Suwindia & Wati, 2021). This challenge is also evident in Tukadmungga Village, Buleleng Regency, where preserving Balinese cultural heritage remains a community priority. Through the activities of the *Sekaa Truna Truni*, local youth actively learn and perform *pupuh sinom*. The learning process extends beyond vocal performance by encouraging participants to understand the meanings, moral messages, and Hindu spiritual values contained in its verses, making *pupuh sinom* an important instrument for both cultural preservation and spiritual development.

Previous studies have acknowledged the contribution of traditional arts to character education and cultural preservation. However, research examining *pupuh sinom* specifically as a medium for fostering Hindu spirituality among youth remains limited. Existing studies primarily focus on its literary, artistic, or cultural dimensions, with little attention to its role as a community-based spiritual education medium (Aditama et al., 2020; Laksmi & Sudirana, 2023). This gap highlights the novelty of the present study, which examines *pupuh sinom* as a culturally grounded

approach to strengthening Hindu spirituality through the activities of the *Sekaa Truna Truni* in Tukadmungga Village.

This study aims to analyze the use of *pupuh sinom* as a medium for fostering Hindu spirituality among the *Sekaa Truna Truni*, identify the spiritual values embedded in its verses, examine its role in strengthening young people's understanding and practice of Hindu teachings, and explore the challenges encountered in its implementation. The findings are expected to enrich the literature on culture-based Hindu spiritual education while providing practical insights for preserving *pupuh sinom*, strengthening youth organizations, and sustaining Balinese cultural heritage in the contemporary era.

2. Literature Review

2.1. Hindu Spiritual Education and Character Development

Hindu spiritual education is a holistic educational process that aims to develop intellectual, moral, emotional, and spiritual dimensions in a balanced manner. Unlike religious instruction that primarily emphasizes doctrinal knowledge, Hindu spiritual education encourages individuals to internalize religious values and apply them consistently in daily life. This educational approach is grounded in the principles of *dharma*, which guide individuals toward righteous conduct, self-discipline, and responsibility. According to Donder (2016), spiritual education seeks to cultivate complete human beings who are capable of harmonizing their thoughts, words, and actions in accordance with Hindu teachings. In addition, Aditama et al. (2020) and Astawa and Jayantini (2023) argue that cultural traditions play a significant role in transmitting moral values and shaping individual identity, suggesting that spiritual education can be effectively integrated with local cultural practices. Hindu spiritual education is regarded as a fundamental element in developing ethical behavior and strengthening the character of younger generations within their cultural and religious environments.

The implementation of Hindu spiritual education is closely associated with essential Hindu philosophical concepts, including *Śraddhā* and *Bhakti*, *Tri Kaya Parisudha*, and *Tat Twam Asi*. These teachings encourage individuals to cultivate faith, devotion, self-control, compassion, and social responsibility while maintaining harmonious relationships with God, fellow human beings, and nature. Parmini and Wardhani (2025) explain that *Tri Kaya Parisudha* emphasizes purity in thought (*manacika*), speech (*wacika*), and action (*kayika*), forming the ethical foundation of Hindu life. Likewise, Titib (2003) and Nozawa (2024) state that *Tat Twam Asi* promotes empathy and mutual respect by recognizing the shared essence of all living beings. Integrating these values into educational activities enables young people to develop strong moral awareness, responsible behavior, and spiritual maturity, making Hindu spiritual education an essential foundation for sustainable character development (Sudirga et al., 2024).

2.2. Pupuh Sinom as a Medium for Hindu Spiritual Education

Pupuh sinom is one of the traditional poetic forms within the Balinese *macapat* tradition that has long served as a medium for conveying moral guidance, ethical teachings, and religious values. Beyond its artistic function, *pupuh sinom* represents an educational instrument through which Hindu philosophical principles are communicated in a form that is accessible and meaningful to the community. Its verses contain messages encouraging self-discipline, respect for others, devotion to Ida Sang Hyang Widhi Wasa, and commitment to living according to *dharma*. Because these teachings are presented through traditional songs and literature, they are easier for younger generations to understand and appreciate within their cultural context. Parta et al. (2021) and Widiana and Kurniawan (2025) emphasize that local

culture is an effective medium for preserving values across generations, while Donder (2016) highlights that spiritual learning becomes more meaningful when religious teachings are integrated into everyday cultural practices. Therefore, *pupuh sinom* functions not only as cultural heritage but also as a valuable educational resource for strengthening Hindu spirituality.

The role of *pupuh sinom* in spiritual education becomes increasingly relevant amid globalization and rapid technological development, which have influenced the attitudes and lifestyles of younger generations (Laksmi & Sudirana, 2023; Sudirga et al., 2024). As interest in traditional arts gradually declines, culture-based educational approaches provide opportunities to reconnect youth with their religious and cultural identities. Through activities such as learning, singing, and interpreting *pupuh sinom* within community organizations like *Sekaa Truna Truni*, young people are encouraged to understand Hindu teachings in practical and contextual ways. Previous studies have generally examined *pupuh* from literary, artistic, or cultural preservation perspectives, while limited attention has been given to its contribution to spiritual development among Hindu youth. This research, therefore, addresses an important gap by examining *pupuh sinom* as a medium for nurturing Hindu spirituality, character formation, and cultural continuity among the younger generation (Donder, 2016; Putra, 2025).

3. Methods

This study adopted a qualitative descriptive design to explore the use of *pupuh sinom* as a medium for fostering Hindu spirituality among the *Sekaa Truna Truni* in Tukadmungga Village, Buleleng Regency, Bali. A qualitative approach was selected because it allows for an in-depth understanding of participants' experiences, perspectives, and practices related to spiritual education through local cultural traditions. The study focused on the implementation of *pupuh sinom*, the Hindu spiritual values embedded in its verses, its role in strengthening young people's spiritual understanding, and the challenges encountered in its application.

The participants were selected using purposive sampling based on their knowledge and involvement in *pupuh sinom* learning activities. The informants consisted of a *pupuh sinom* instructor, *Sekaa Truna Truni* administrators, Hindu religious leaders, and active members of the *Sekaa Truna Truni* in Tukadmungga Village. These participants were chosen to provide comprehensive insights into the learning process, the transmission of spiritual values, and the experiences of young people participating in the program.

Data were collected through observation, in-depth interviews, documentation, and a literature review. Observation was conducted to examine the learning process and participant interactions during *pupuh sinom* activities. Semi-structured interviews were used to gather information on the implementation of *pupuh sinom*, the Hindu spiritual values it conveys, its contribution to spiritual development, and the challenges faced in practice. Documentation, including photographs, field notes, and relevant records, was used to support the findings, while the literature review provided the theoretical foundation for data interpretation.

The data were analyzed using an interactive qualitative analysis model consisting of data reduction, data display, and conclusion drawing. Data analysis was conducted throughout the research process to identify patterns, interpret meanings, and verify the findings. To ensure the credibility of the results, source triangulation and method triangulation were applied by comparing information obtained from different participants and data collection techniques.

4. Results

4.1. Pupuh Sinom as a Medium in Cultivating Hindu Spirituality

Data collected through observations, interviews, and documentation indicate that *pupuh sinom* serves not only as a means of preserving Balinese traditional arts but also as an effective medium for fostering Hindu spirituality among young people. Learning activities are conducted regularly by combining singing practice with explanations of the moral and spiritual messages embedded in each verse. Observations revealed that instructors consistently interpreted the meaning of the lyrics, enabling participants to relate Hindu teachings to their daily lives. This contextual learning approach made spiritual values more accessible and meaningful for the participants. These findings support Tresnawati et al. (2020), who argue that local culture plays a strategic role in transmitting values, identity, and character across generations.

Interview findings further indicate that learning through *pupuh sinom* is more engaging than conventional religious instruction. Presenting Hindu teachings through traditional songs encouraged participants to understand religious values more easily while strengthening their appreciation of Balinese cultural heritage. This integration of spiritual education and cultural preservation highlights the dual educational and cultural functions of *pupuh sinom*. These findings are consistent with Denes and Boonyasurat (2023), who found that culture-based learning facilitates a deeper internalization of Hindu values, and with Pradana and Ruastiti (2022), who emphasized the contribution of Balinese traditional arts to character education and cultural preservation.

The findings demonstrate that *pupuh sinom* integrates spiritual education, character formation, and cultural preservation into a single learning process. Rather than focusing solely on singing skills, the program encourages participants to internalize spiritual values and apply them in everyday life. This suggests that *pupuh sinom* remains relevant as a medium for Hindu spiritual education in contemporary society. Moreover, the *Sekaa Truna Truni* provides an important community space for preserving cultural traditions while strengthening the character and spirituality of Hindu youth. These findings reinforce Donder's (2016) view that Hindu spiritual education should develop intellectual, moral, emotional, and spiritual balance and are consistent with the findings of Wahyuni (2024) on the role of culture-based education in strengthening cultural identity and spiritual development.

4.2. Hindu Spiritual Values Contained in Pupuh Sinom

Findings from observations and interviews with the *pupuh sinom* instructor and *Sekaa Truna Truni* members indicate that *pupuh sinom* embodies core Hindu spiritual values that support character development among young people. During the learning process, instructors consistently explained the meaning of each verse before the singing practice, allowing participants to understand the spiritual messages behind the lyrics. The analysis identified *Sraddha* and *Bhakti* as the dominant values, reflected in teachings that encourage devotion to Ida Sang Hyang Widhi Wasa, religious commitment, and living according to *dharma*. These findings suggest that *Pupuh Sinom* provides an accessible and culturally relevant medium for transmitting Hindu spiritual values. This is consistent with Donder (2016), who emphasizes that Hindu spiritual education should foster intellectual, moral, emotional, and spiritual balance.

The findings also reveal that *Tri Kaya Parisudha* and *Tat Twam Asi* are consistently integrated into the learning process. Observations showed that instructors linked the meaning of each verse to the practice of right thought (*manacika*), right speech (*wacika*), and right action (*kayika*), encouraging participants to apply these principles in their daily lives. At the same time, the values of empathy, mutual respect, tolerance, and social harmony reflected in *Tat Twam Asi* were

emphasized throughout the learning activities. These values contribute to strengthening both personal morality and social responsibility among participants. These findings support Suhardana (2007), who identifies *Tri Kaya Parisudha* as the ethical foundation of Hindu life and the contribution of Balinese cultural values to religious character education.

The findings demonstrate that the spiritual values embedded in *pupuh sinom* are closely interconnected in shaping both religious awareness and character. Beyond strengthening faith, the learning process promotes self-control, discipline, moral responsibility, and commitment to *dharma* through a culturally meaningful approach. Integrating spiritual teachings with traditional arts enables participants to understand and apply Hindu values more naturally in everyday life. These findings reinforce Titib's (2003) explanation of *Tat Twam Asi* as the foundation of harmonious social relationships and are supported by Al-Fateh (2025), who found that culture-based learning enhances the internalization of moral, spiritual, and cultural values among younger generations.

4.3. The Role of Pupuh Sinom in Increasing Understanding and Appreciation

Research findings indicate that *pupuh sinom* plays an important role in strengthening Hindu spiritual understanding among members of the *Sekaa Truna Truni* in Tukadmungga Village. Observations showed that the learning process extended beyond singing practice to include discussions of the meaning of each verse and its relevance to everyday life. This approach enabled participants to understand Hindu teachings more contextually through a cultural medium that is familiar within Balinese society. Interview data further suggest that learning through *pupuh sinom* helped participants connect religious teachings with their social and religious practices. These findings support Donder (2016), who argues that Hindu spiritual education should integrate intellectual, moral, and spiritual development.

The findings also demonstrate that *pupuh sinom* contributes to a deeper appreciation of Hindu spirituality. Observations revealed that members became more actively involved in religious activities, including communal prayers, *ngayah*, and *yadnya* ceremonies. Instructors consistently related the moral messages of the verses to everyday behavior, encouraging participants to practice discipline, responsibility, mutual respect, and social awareness. This suggests that the learning process successfully integrates cognitive understanding with spiritual attitudes and daily practice. Similar findings have been reported in previous studies, which show that culture-based learning strengthens character development, cultural identity, and religious awareness among young people.

The findings confirm that *pupuh sinom* functions not only as a means of preserving Balinese cultural heritage but also as an effective medium for character formation and Hindu spiritual development. By integrating cultural traditions with religious teachings, the learning process provides meaningful experiences that encourage participants to apply spiritual values in their daily lives. This approach also reinforces cultural identity amid the challenges of globalization. Therefore, *pupuh sinom* remains a valuable medium for sustainable Hindu spiritual education among younger generations. These findings are consistent with previous studies by Sawitri and Pujiyana (2024), emphasizing that integrating Hindu spiritual values with local wisdom strengthens both youth character and cultural identity in contemporary society.

4.4. Obstacles in Pupuh Sinom as a Medium for Hindu Spiritual Education

The findings identified several challenges in using *pupuh sinom* as a medium for Hindu spiritual education within the *Sekaa Truna Truni* of Tukadmungga Village. Observations indicated that younger generations have shown declining interest in traditional arts due to the rapid growth of digital technology and modern entertainment. As a result, some members participated less consistently in learning

activities. Interview data further revealed that although participants recognized *pupuh sinom* as an important cultural heritage, they expected more engaging learning methods that align with contemporary learning preferences. These findings suggest that the main challenge lies not in the relevance of *pupuh sinom* itself but in adapting its teaching methods to current social and technological changes. This finding is consistent with Sumarsono et al. (2025), who argued that digitalization has transformed young people's learning patterns and cultural preferences, requiring more innovative approaches to cultural preservation.

The study also found challenges related to language comprehension and instructional resources. Observations showed that some participants experienced difficulty understanding the refined Balinese language and literary expressions used in *pupuh sinom*. Instructors needed to provide additional explanations to ensure that the spiritual and moral messages were fully understood. Interview findings further indicated that the limited number of instructors capable of explaining the philosophical and spiritual meanings of *pupuh sinom* affected the effectiveness of the learning process. These findings support Al-Fateh (2025), who emphasized that the success of culture-based education depends largely on educators' ability to translate cultural values into meaningful learning experiences.

The findings indicate that these challenges can be addressed through more adaptive learning strategies. Integrating digital media, developing contextual learning materials, and strengthening instructor capacity were identified as important steps to improve the effectiveness of *pupuh sinom*-based spiritual education. In addition, collaboration among religious leaders, local government, families, and the wider community is essential for sustaining both cultural preservation and spiritual education for younger generations. These findings are consistent with Suhardana (2007), who highlighted that collaboration among community institutions and educational stakeholders is crucial for preserving local culture while strengthening character and spiritual development.

5. Discussion

The findings demonstrate that *pupuh sinom* functions beyond its traditional role as a form of Balinese literary and musical heritage. This study shows that *pupuh sinom* serves as a culturally grounded medium for Hindu spiritual education by integrating religious teachings into artistic practice. Rather than delivering spiritual concepts through formal instruction alone, learning takes place through repeated cultural engagement, allowing participants to internalize Hindu values in a more meaningful and contextual manner. This finding supports Donder (2016), who argues that local culture plays a strategic role in transmitting values and cultural identity across generations. It also confirms Titib's (2003) finding that culture-based learning encourages a deeper internalization of Hindu teachings than conventional classroom approaches.

Another important finding is that the spiritual values embedded in *pupuh sinom* extend beyond religious knowledge to character formation. The integration of *Sraddha*, *Bhakti*, *Tri Kaya Parisudha*, *Tat Twam Asi*, and *dharma* illustrates that spiritual education is closely connected with moral behaviour and social responsibility. These values encourage young people to practice self-control, empathy, respect, and ethical conduct in their daily lives. This interpretation is consistent with Donder (2016), who emphasizes that Hindu spiritual education should balance intellectual, moral, emotional, and spiritual development. Likewise, Suhardana (2007) identifies *Tri Kaya Parisudha* as the ethical foundation of Hindu life, while Titib (2003) highlights *Tat Twam Asi* as a principle for fostering harmonious social relationships. Similar conclusions have also been reported by

Donder (2016), who found that culture-based education strengthens the internalization of moral and spiritual values among younger generations.

The study further indicates that learning through *pupuh sinom* contributes to strengthening young people's participation in religious and social activities. This suggests that spirituality is not merely understood as religious knowledge but is reflected in everyday practices and community engagement. The findings therefore support the view that cultural participation can reinforce both spiritual awareness and social cohesion. Previous studies by Subawa (2021) similarly concluded that Balinese traditional arts contribute to character education and cultural preservation, while Suhardana (2007) emphasized that local culture provides an effective framework for strengthening cultural identity and religious awareness among young people.

Despite these positive contributions, the findings also reveal several challenges related to changing learning preferences, language barriers, and limited instructional resources. These issues indicate that preserving traditional culture requires adaptive educational strategies rather than relying solely on conventional approaches (Fauzan, 2025). Integrating digital learning media, improving instructor capacity, and strengthening collaboration among religious leaders, local communities, and educational institutions may enhance the sustainability of *pupuh sinom*-based spiritual education. This interpretation is consistent with Suhardana (2007), who argued that digital transformation requires innovation in local culture preservation. Unlike previous studies that mainly examined *pupuh sinom* from literary, artistic, or cultural perspectives, this study demonstrates its role as a community-based medium for Hindu spiritual education within the *Sekaa Truna Truni*. This represents the main contribution of the study by extending the discussion of *pupuh sinom* beyond cultural preservation to its function in strengthening spirituality and character development among Hindu youth.

6. Conclusion

This study demonstrates that *pupuh sinom* plays a significant role as a medium for Hindu spiritual education among the *Sekaa Truna Truni* in Tukadmungga Village. By integrating traditional arts with Hindu teachings, *pupuh sinom* functions not only as a means of preserving Balinese cultural heritage but also as an effective approach to internalizing the values of *Sraddha*, *Bhakti*, *Tri Kaya Parisudha*, *Tat Twam Asi*, and *dharma* in everyday life. The findings further indicate that culture-based learning enhances young people's spiritual understanding, character development, and participation in religious and community activities. At the same time, the study identifies several challenges, including declining interest in traditional arts, difficulties in understanding the refined Balinese language used in the verses, and the limited availability of instructors capable of explaining the philosophical and spiritual meanings of *pupuh sinom*. Despite these challenges, the findings confirm that *pupuh sinom* remains a relevant and sustainable medium for strengthening Hindu spirituality among younger generations.

The findings have important implications for the development of culture-based spiritual education and character-building programs. Strengthening collaboration among traditional communities, religious institutions, educational organizations, and local governments could support the preservation of *pupuh sinom* while making its learning process more adaptive through the integration of digital media. However, this study is limited to a single research setting and employs a qualitative approach, which may limit the transferability of the findings to other Hindu communities. In addition, the study does not examine the long-term impact of *pupuh sinom* on participants' spiritual development. Future research is therefore encouraged to include broader research settings, adopt comparative or mixed-

methods approaches, and evaluate the effectiveness of digital culture-based learning models in promoting Hindu spiritual education and preserving local cultural heritage.

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Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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