



## Problems And Innovations Of Educational Institutions

Lia Eviyanti<sup>1\*</sup>, Ahmad Nu'man Farisi<sup>2</sup>, Yuyun Rohmatul Uyuni<sup>3</sup>, Machdum Bachtiar<sup>4</sup>

UIN Sultan Maulana Hasnuddin Banten

**Corresponding Author:** Lia Eviyanti, [232625102.lia@uinbanten.ac.id](mailto:232625102.lia@uinbanten.ac.id)

---

### ARTICLE INFO

*Keywords:* Education, Problem, Educational Innovation, Educational Institution

*Received :* 5, April

*Revised :* 14, May

*Accepted:* 28, June

©2024 Eviyanti, Farisi, Uyuni, Bachtiar: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

Education follows the changes of an era, if not adjusted, education will fail to educate the nation's generation. Therefore, in education, innovation is needed which can provide updates that can add knowledge and insight to students and also update about other sciences so as not to be left behind. Also with innovation in the field or educational institutions, it is hoped that it will be able to achieve a better and more directed quality of education. The purpose of this research is to find out how the problems and innovations of the Educational Institutions. The method used in writing this article is the library research method or literature review study. Based on the results of the research, it is concluded that there are several problems of Islamic religious education institutions that all need to be overcome if Islamic religious education is to be improved in the future. Therefore, learning reform needs to be implemented.

---

## **INTRODUCTION**

Globalization has brought significant changes in the lives of many people. Globalization can be interpreted as the process of spreading new elements, especially related to global information in print and electronic media. Globalization has two sides of the same currency, both positive and negative, and is the cause of the massive influx of foreign cultures. Cultures change places and influence each other quickly and easily, including the liberal Western culture, which unimpeded by enters into the Eastern culture that tends to uphold orderly religious values. This resulted in an ethical crisis that triggered a series of complex problems.

Islamic educational institutions have existed since the Prophet received revelation, and functioned as a place of shared learning, initially carried out in the house of Arqam bin Abi Arqam. The Prophet PBUH as the main educator conveyed the holy verses of the Qur'an which were received gradually through the angel Gabriel. Over time, the number of Muslims has increased and the need for Islamic religious materials has become the main thing for people who are new to Islam (Hidayat, 2016). So, the place of learning and teaching also extends to mosques, in addition to Arqam houses and other community houses, using the mosque environment (Darmawati, 2018) as a gathering place for learning with a wider range of materials, not only the verses of the Qur'an but also about monotheism and aqidah. These Islamic educational institutions continue to develop, adapting to the development of the times and the needs of Muslims, until now they have become more complex, varied, flexible, and structured in their management. In Indonesia, Islamic educational institutions are regulated by the National Education System Law Number 20 of 2003.

The characteristics of innovation include: First, relative usefulness, which is the extent to which the innovation is considered useful by the recipient. These uses can be measured in terms of economic, social, pleasure, satisfaction, or use value, whether the innovation is very important or not. The more benefits provided, the faster the innovation spreads. Second, compatibility, which is the extent to which innovation is in accordance with the values, experience, and needs of the recipient. Innovations that do not conform to the values and standards believed by the recipient will not be accepted as quickly as innovations that conform to societal standards. For example, innovations that are contrary to religious beliefs and doctrines, such as the socialization of contraceptives, will be slow or hampered (Syahrudin et al., 2022).

Systematically, the objectives of educational innovation in Indonesia are: (1) Following the progress of science and technology and aligning Indonesian education with these advances; (2) Organizing education in various forms, methods, and levels equally for everyone (Ilhami, 2022); (3) Increasing effectiveness and efficiency, respecting the nation's culture, supporting a transparent and complete political information system, strengthening national identity and awareness, advancing a society that loves to learn, and reforming

the Indonesian education system to produce graduates who are urgently needed in various fields of study and work (Nindatu, 2022). This research aims to find out the problems and innovations in educational institutions.

## **THEORETICAL REVIEW**

Educational institutions encounter a variety of challenges that limit their effectiveness. Theories like social reproduction (Bourdieu & Passeron) and critical race theory (Delgado & Stefancic) reveal systemic inequalities in educational access and quality, highlighting the necessity for institutional reforms to achieve equitable education. Constructivist theories (Piaget, Vygotsky) advocate for engaging and relevant curricula, while Freire's critique of the banking model emphasizes the importance of active, student-centered learning methods. Additionally, theories of andragogy (Knowles) and situated learning (Lave & Wenger) underline the need for contextualized and continuous professional development for teachers to enhance educational outcomes.

Innovations seek to address these challenges by translating theoretical insights into practical applications. Personalized learning, supported by differentiated instruction theories (Tomlinson), and technological integration, as explained by the diffusion of innovations theory (Rogers), offer customized educational experiences. Social constructivism (Vygotsky) and experiential learning (Kolb) promote collaborative and practical learning environments, while inclusive education theories (Ainscow, Booth, & Dyson) and Universal Design for Learning (Meyer, Rose, & Gordon) encourage diversity and accessibility. Additionally, ecological systems theory (Bronfenbrenner) and parental involvement theories (Epstein) stress the significance of family and community roles in education, leading to enhanced efforts in community and parental engagement.

## **METHODOLOGY**

The method used in writing this article is the library *research* method or literature review study. This method relies on collecting library data, reading and taking notes, and processing in the order of writing. This research is research whose object is sought with various information, such as books, journals, newspapers, or reading sources which are used as a source of reference and theoretical studies related to the topic of discussion. A literature review aims to help researchers solve a problem. As well as to find out what previous people have done in overcoming a similar problem. In addition, this method is also aimed at reducing or preventing duplication of the work, as well as to expand an understanding related to the topic based on a logical framework of thinking.

## **RESULTS**

Before discussing the problems that exist in Islamic educational institutions in Indonesia, it is necessary to first understand the meaning of Islamic educational institutions themselves. Etymologically, an institution is a source or

reference, something that forms another entity, or an organization that aims to conduct scientific or business research. In English, a physical institution is called an institute, which refers to an institution or facility to achieve a specific goal, while an institution in a non-physical or abstract sense refers to an organization or standard system to achieve a specific goal. Material institutions are also called buildings, while immaterial institutions are called institutions.

Then, the definition of "education" according to Muslimah (2016) which quotes the National Education System Law Number 20 of 2003 is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, noble moral intelligence, and skills needed by themselves, society, nation and state".

According to Zakiah Daradjat, Islamic education is an effort to guide children to understand and practice Islamic teachings and practice Islam as their view of life. When the words institution, education, and Islam are combined into an Islamic educational institution, this forms its meaning. In terminology, Islamic educational institutions can be interpreted as a forum or place where Islamic education takes place (Sarni & Muslimah, 2021).

It can be concluded that an Islamic educational institution is an organization or place that is organized to develop Islamic education, has certain functions, and a unique structure that can bind individuals. This Islamic educational institution has its own legal force. The issue of Islamic education refers to the problems faced by the world of Islamic education. These problems are often the main problems whose impact is felt in the form of demoralization and value change.

The word problematic comes from the English word "problem" which means problem or puzzle. According to the Great Dictionary of the Indonesian Language, problem means problem, and problematic means something that still causes problems and cannot be solved (Wahyuningsih, 2021). So, problems are problems that need to be sought for the root cause and solutions that do not cause problems in the future (Musleh Wahid, 2018).

The existence of Islamic educational institutions in Indonesia is spread and developing in various cities and regions. These institutions cover the level of education from elementary school to college. However, there are various problems faced by Islamic educational institutions that require constructive efforts to solve them (Suwito, 2008; Bisyrri, 2009). These problems include (1) public skepticism towards Islamic educational institutions; (2) weak vision and mission of the institution; (3) curriculum that is too dense or overloaded; (4) low competitiveness of graduates; (5) inadequate equipment and infrastructure and

underdeveloped technology; (6) educators and education personnel who are less professional; (7) the dichotomy of knowledge.

The development of Islamic educational institutions in Indonesia is very exclusive because it focuses on religious science (Islam). As a result, Islamic educational institutions developed and were in demand only among the Islamic community. The growth of these institutions is more common in rural areas than in urban areas, resulting in the slow development and renewal of the Islamic education system, both in terms of the system and the learning process. According to Suwito (2008), Islamic educational institutions were initially expected to produce religious experts and Muslim leaders, but their competence began to be doubted.

Although it is equivalent to public schools, Islamic educational institutions take a different path. The religious atmosphere created by Islamic educational institutions is one of the important points that make the community view it positively. However, this problem is not completely satisfactory, because the Islamic label in Islamic educational institutions has not touched on the naturalization and development of religious values in all subjects in the educational program.

Issues related to the vision and mission of the institution are urgent matters that are often ignored by education providers. The vision of an educational institution must be planned from the beginning as the basis for learning. With this vision and mission, educational institutions can plan and determine the needs for their educational activities (Rahmawati, I. and Permana, J., 2020). Currently, vision and mission are the main problems for Islamic educational institutions. In fact, many educational institutions, especially Islamic educational institutions in Indonesia, do not have a vision or direction for good education management (Mutohar, 2013).

The vision and mission of education is not just a slogan or school wall decoration, but must be used as a foundation to move educational institutions to be better through innovation (Ikhwan, 2017). Schools must truly fulfill their role as educational institutions that achieve national education goals. To carry out this role, schools must be managed properly in order to achieve educational goals optimally (Rahmawati, I. and Permana, J., 2020).

One of the important aspects in formal education is the establishment of the curriculum, because the curriculum is used as a reference in the teaching process. The curriculum also serves as a standard to assess the success of the teaching and learning process carried out by teachers and schools. Currently, the Islamic education curriculum seems to be increasingly dense due to the advancement of science, technology, and culture, as well as the increasingly

heavy burden on schools as education providers (Rahmawati, I., Lestari, H., Permana, J., Komariah, A., and Kurniatun, 2022).

Rapid development also requires Islamic education program designers to expand the scope of their programs, including the goals to be achieved in the learning and education process. Therefore, the curriculum is a very important issue in the world of education. The curriculum of Islamic educational institutions is often too dense and lacks the integration of religious education with general education (Musrifah, 2018). The curriculum in Islamic educational institutions places great emphasis on cognitive aspects, while emotional and psychomotor aspects are less considered. The curriculum needs to be revised immediately because, without the right curriculum, Islamic educational institutions will find it difficult to achieve their educational goals (Suwito, 2008).

From the graduates' point of view, there are significant differences between graduates of Islamic educational institutions and graduates of public schools. Public school graduates tend to be better prepared to continue their education to public universities, while Islamic college graduates have only limited experience. Openness to Islamic universities is also still limited (Mastuhu, 1999).

Although the content of religious education in Islamic educational institutions is more than that of public schools, Islamic educational institutions should have advantages. Moral education, which is part of religious education, is mainly taught in Islamic educational institutions. However, in reality, graduates of Islamic educational institutions are still less competitive with graduates of public schools (Suwito, 2008).

Problems in Islamic education include limited space and infrastructure, both in terms of buildings, learning media, and technology. Many Islamic educational institutions in rural areas have buildings that are not suitable for learning (Suwito, 2008). In addition, the learning environment that supports the learning process is often inadequate (Rahmawati, I., et al, 2023). In terms of technology, Islamic educational institutions lag far behind other public schools, many still use traditional methods without utilizing science or technology. Therefore, educational facilities and infrastructure are very important to support the teaching and learning process.

Educators are the spearhead in educating the community through various types and levels of education. Students are members of society who enter the world of education and then return to their community. The process of shaping life is the teacher's duty as a pillar of the school (Rahmawati, I., et al., 2023). Educators interact directly with students but need support from other education personnel to carry out their duties well (Rahmawati, I., et al., 2023). Therefore,

educators and education personnel have an equally important role in the implementation of education.

In general, both educators and educators have the same role and responsibility in facilitating students to learn and achieve success. Teachers are a key factor in learning activities. According to Djamarah and Zain (2015), a teacher is an individual who imparts knowledge to students professionally, allowing them to plan, analyze, and think critically about the problems they face. The duties of educators include educating, teaching, training, evaluating, and continuing to improve until students reach the next school level because this process is part of educational life. Teachers must have the ability to motivate learning and understand the potential of students to provide optimal services. Especially in the era of globalization that is full of various orientations, teachers must be able to be good facilitators and managers to guide students as future agents (Mustafa, Hermandra, Suarman, & Zulhafizh, 2019).

Teachers are professional educators and one of the main keys in shaping the next generation of the nation. Therefore, a teacher must be an expert in his or her job. His knowledge allows him to transform students into intelligent individuals. In addition, teachers are the spearhead in the educational process and are the main figures. This is because teachers are the designers, implementers, and evaluators of learning. Education runs well when delivered by professional and responsible teachers (Mutohar, 2013; Rahmawati, I., et al., 2023). In Islamic educational institutions such as madrasas, many teachers do not teach according to their expertise, so that the aspect of teacher professionalism is neglected. As a result, the learning process tends to be only in the form of teaching (ta'lim) and not education (tarbiyah or ta'dib).

Currently, education develops by separating religious science from general science. Some religious leaders believe that just mastering religious science is enough to live a life, without feeling threatened or alienated due to lack of knowledge and technology. They may feel a void in life, even when they feel comfortable with the advancement of science and technology, which is different from a life based on general knowledge (Rahman and Akbar, 2021). Islamic education has been influenced by secular thinking which unconsciously causes polarization between religious education (religious science), general education (science), and moral education (morals).

Secular education develops a highly specialized science that loses its relevance to other fields of science, leading to a dichotomy between religious and general sciences. This separation has an impact on the difference in the attitude of Muslims towards the two fields. Religious science is considered a science about God that is holy and must be studied, while general science is considered natural and social, and is often ignored and not to be studied (Rahman and Akbar, 2021).

This led to a decline in religious knowledge and the rampant prevalence of common knowledge. This situation makes the study of religion less interesting because it is disconnected from real life, while general science develops without touching religious ethics and spirituality so that it becomes meaningless and destructive (Abdullah, 2003). Human life is complex and diverse. The existence of various sciences, both religion, natural sciences, and humanities, is a human effort to understand complex aspects of human life. Therefore, studying only one field of science is an arrogant act, because a field of science represents only one aspect of the complexity of human life.

Problems in Islamic educational institutions will increase if they are not dealt with intensively. To seriously optimize and modernize Islamic educational institutions, several steps can be taken today. In particular, building public trust, defining and planning the vision and mission of Islamic education by the Quran and Hadith. Meeting the needs of the community, producing competitive alumni, providing adequate facilities and infrastructure, increasing competitiveness through science and technology, and increasing the effectiveness of teachers, lecturers, and education personnel, as well as integrating religious and general science (Abdullah, 2003; Mujib and Mudzakkir, 2008; Nata, 2012; Shulhan and Soim, 2013; Mutohar, 2013; Rahmawati, I., et al., 2023).

Saud (2015) explained that educational innovation is a new qualitative change different from the previous one, which is deliberately sought to improve the ability to achieve certain goals in education. Ahmadi (2014:38) defines education as the process of human interaction with their environment that takes place consciously and in a planned manner to develop all potentials, both physical and spiritual, which cause positive changes and cognitive, affective, and psychomotor progress that take place continuously to achieve their life goals.

In this case, Rusdiana (2014:75) noted two models of the innovation process, namely: (1) an individual-oriented innovation process model, and (2) an organization-oriented innovation process model. Educational innovation has always been an interesting topic to discuss from time to time. In general, according to Kholifah (2021), there are two new models of educational innovation, namely:

1. Top-down Model

A manager or someone in a higher position creates a top-down model of educational innovation, which is then implemented by his subordinates. An example is the educational innovation model implemented by the Ministry of Education. This model is carried out by pushing, directing, and forcing change so that subordinates must implement it without being able to resist during the implementation stage.

The top-down approach is also defined as a one-way approach, from top to bottom, where the role of the government is very dominant. In this model,

there is an assumption that success depends on the decision-maker, while other parties only have the potential to hinder (Syahrudin, 2019). This model is also known as the administrative or Line-Staff model because it uses the way superiors and subordinates work, which is often considered effective in managing change (Mohamad Bisri, 2020). Bottom-down Model

## 2. Bottom-down Model

Educational innovation practiced from the bottom up is a cutting-edge approach to raising educational standards. This approach is centered on concepts, inventions, projects, and ideas related to education, involving teachers, local communities, and educational institutions. Education experts and researchers will lead discussions on top-down and bottom-up innovation models. Although the bottom-up model allows creators and implementers to be actively involved in planning and execution, the success of this model is not always optimal due to resistance to training that does not involve the trainer thoroughly in the change process. In this case, the success of the innovation can be related to each model.

Innovation programs in education refer to efforts to change the education system. The target of the innovation program includes all aspects of education such as schools, universities, and others as part of educational innovation. The main targets of innovation include teachers, students, curriculum, facilities, and the community environment.

In the world of education, teachers need to have high competence and high creativity to lead change and renewal. In addition to innovative activities, teachers must also consider students' interests. The step of changing teachers is related to the achievement of several aspects of the desired competencies, such as:

1. Planning *learning*
2. Implementation of learning (*apply learning*);
3. Perform administrative tasks;
4. How to Communicate (*Communicating*)
5. Personal Skills Development:
6. Development *of student ability*.

Teachers are the most influential parties in the teaching process because they are at the forefront of education. Whether learning takes place inside the classroom and its influence outside depends on the teacher's skills and affection. Several things can be the authority of a teacher, namely:

1. Curriculum management
2. The teaching method must be appropriate to the conditions and situations of students
3. Relationships or friendships between individuals, either with students, fellow teachers or the community.

4. Experience, and skills possessed by teachers. That way, the involvement of a teacher from planning to implementation and the evaluation stage plays a very important role in educational innovation.

Here, teachers get a strategic position to create a conducive and enjoyable learning atmosphere to give direction to students to achieve their goals optimally.

The interests and needs of students are the primary focus in the school, with all departments working to achieve the educational goals of the institution while also paying attention to the interests of students. Students are considered to be very important subjects in the educational process because they are at the core of the system. Students can evaluate their own learning achievement without coercion, based on their intelligence, motor ability, experience, willingness, and personal dedication. In the context of learning innovation, students are also included in the process, even if only by providing an understanding of why the change from planning to execution is so important. Students have a significant role in educational innovation, including providing reasons to friends, direction, and interaction with teachers.

The school curriculum is a core guide in the teaching and learning process that contains the materials and teaching methods used in the school. The curriculum has a crucial role in implementing educational innovations because it determines the course of the teaching process in schools. Without an adequate curriculum, the goal of educational innovation will not be achieved. Therefore, educational innovation must be aligned with curriculum changes, and curriculum reform often occurs in conjunction with overall educational reform.

The government takes a centralistic role in regulating the implementation of the curriculum in an effort to improve the quality of education. Curriculum innovation is the introduction of new concepts or methods in the curriculum to overcome problems or achieve certain goals. Decisions related to educational innovation, including curriculum innovation, involve a decision-making process that can be accepted or rejected. According to Ibrahim (1988), there are four types of decisions in educational innovation, including in curriculum innovation.:

1. Optional educational innovation options, namely. H. Choosing to accept or reject innovation based on decisions made independently by individuals, without relying on or influencing the motivation of other members of society;
2. Collective decisions on educational innovation, namely H. Collective decisions on educational innovation;
3. The authority's decision on innovation in education, namely. H. Choosing to accept or reject conclusions drawn by a person or group of people of higher rank, prestige, authority, and ability than others in society;

4. Making decisions related to educational innovation 53 54 The idea of educational innovation is the decision to try to accept or reject decision-making in this area. With the election, an innovation can be made.

Educational innovation is greatly influenced by the sustainability of the institution that implements it. The implementation of educational innovation requires facilities that function properly. The social context of society has a significant impact on the effectiveness of educational reforms, although they are not directly involved in the changes. The community has a great interest in education, both directly and indirectly, because the decisions they take can advance society as a whole and especially the community where students live. The participation of local residents is very important in supporting educational innovation, because they can help innovators and implementers in implementing these changes.

## CONCLUSIONS

Islamic religious education institutions face several challenges that need to be addressed to improve the quality of education. One key solution is to reform learning methods to align with contemporary advancements, particularly through the use of innovative pre-learning technology. Adapting to technological progress and leveraging modern learning applications can provide flexible and connected learning experiences, merging classical and modern methods, and offering greater flexibility in learning spaces and times for both teachers and students.

## RECOMMENDATION

However, this study has several limitations. The scope is restricted to specific regions and institutions, which may not fully capture the global context of Islamic education. The reliance on qualitative data, while detailed, may lack broad applicability. Furthermore, the rapid pace of technological advancement means that proposed solutions may quickly become outdated.

Future research should address these limitations by expanding the study to a wider range of regions and institutions for a more comprehensive understanding. Employing mixed methods could enhance the robustness of findings by combining qualitative insights with quantitative data. Longitudinal studies are recommended to track the long-term impacts of reforms and technological integration. Additionally, developing and assessing specific technological tools tailored to Islamic education is crucial to ensure they remain relevant and effective in the evolving technological landscape. By addressing these limitations, subsequent research can provide more practical and broadly applicable recommendations for improving Islamic religious education in the future.

## FURTHER STUDY

As expected given their own limited experience and expertise, the researcher discovered during the writing of this essay that there are still many grammatical, writing, and presentational style errors; as a result, the researcher anticipates shrewd criticism and recommendations from a range of sources to ensure the work is flawless.

## REFERENCES

- Ahmadi, R. (2014). Pengantar pendidikan: asas dan filsafat pendidikan. Yogyakarta: Arruzz media, 39.
- Bisri, Mohamad. 2020. Komponen-Komponen Dan Model Pengembangan Kurikulum. *Jurnal: Prosiding Nasional*
- Buan, Y. A. L. (2021). Guru dan Pendidikan Karakter : Sinergitas Peran Guru Dalam Menanamkan Nilai-Nilai Pendidikan Karakter di Era Milenial. Penerbit Adab. <https://books.google.co.id/books?id=nOcREAAAQBAJ>
- Girsang, S. E. E., Kurniawan, A., Sarjana, S., Akbar, M. A., Lotulung, C. V., Rafid, R., ... & Nawawi, I. (2022). *KONSEP INOVASI PENDIDIKAN*. Get Press Indonesia.
- Hidayat, R., & Wijaya, C. (2016). *Ilmu pendidikan Islam: menuntun arah pendidikan Islam di Indonesia*. Lembaga Peduli Pengembangan Pendidikan Indonesia.
- Kholifah, N., Subakti, H., Saputro, A. N. C., Nurtanto, M., Ardiana, D. P. Y., Simarmata, J., & Chamidah, D. (2021). *Inovasi Pendidikan*. Yayasan Kita Menulis.
- Malawi, I., & Kadarwati, A. (2018). *Pembaharuan pembelajaran di sekolah dasar*. CV. AE MEDIA GRAFIKA.
- Muhammad Anwar HM, “.”Inovasi Sistem Pendidikan”, No.2 *Jurnal: Inspiratif Pendidikan*, VII (2018), 165
- Muslimah, Ira Rahmawati, Abdul Gaffar, Naila Nahdiah, Ayit Irpani, Diningrum Citraningsih, et al. 2023, *Studi Lembaga Pendidikan Islam*, Bandung: Media Sains Indonesia.
- Mutohar, P. M. (2013). Manajemen mutu sekolah: Strategi peningkatan mutu dan daya saing lembaga pendidikan Islam. Yogyakarta: Ar-Ruzz Media.
- Nindatu, A., Liubana, D. B., Leiwakabessy, P., Elly, W. C., Naraswari, A. P., & Lainsamputty, J. F. (2022). Persepsi Tentang Pentingnya Budaya Masohi Atau Kerjasama Dalam Berbagai Bidang Kehidupan. *Jurnal Kewarganegaraan*, 6(1), 2277-2282.
- Permana, J., Rahmawati, I., Saimima, M. P., Suhardan, D., & Herlina, L. (2020). The Impact of Global Leadership and Self-Efficacy on Teacher Innovation. *KnE Social Sciences*, 478-483.
- Rusdiana, A. (2014). Konsep inovasi pendidikan.
- Saud, Udin. S. (2015). *Inovasi Pendidikan*. Bandung: Alfabeta.
- Syahrudin, *Implementasi Kebijakan Publik: Konsep, Teori Dan Studi Kasus* (Bandung: Nusamedia, Cet II, 2019)
- Wahid, Musleh. 2018. Problematika Pendidikan Islam Kontemporer. *Jurnal Tafhim Allmi* 10, 3 (2018), no. 1
- Wahyuningsih, K. S. (2021). Problematika pembelajaran daring di masa pandemi covid19 di SMA Dharma Praja Denpasar. *Pangkaja: Jurnal Agama Hindu*, 24(1), 107118.