From Ritual to Virtual:
Enhancing Hindu Religious Education through Digital Literacy

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ABSTRACT

This study highlights the ideal ratio between the number of lecturers and students in Islamic Education classes at the Faculty of Economics, Udayana University, Bali. With only one lecturer teaching 200 students, this imbalance is a significant concern, especially amidst worries about the spread of extremism and exclusivism on campus. The research aims to evaluate the learning process, religious moderation attitudes among lecturers and students, and factors influencing religious moderation attitudes among students. Using a qualitative descriptive method and a case study design, data were collected through observation, in-depth interviews, and questionnaires, and analyzed using descriptive analysis techniques. The findings indicate that the ratio of Islamic Education lecturers to students does not meet government standards, despite the implementation of various teaching methods. Nevertheless, attitudes towards religious moderation are generally positive, although there are indications of a lack of moderation among some students. Internal and external factors were identified as influencing factors on religious moderation attitudes. These findings emphasize the need for ongoing efforts to improve the quality of Islamic Education learning through enhancing lecturer competencies and implementing programs to strengthen religious moderation in higher education, aiming to promote tolerance and reinforce religious moderation among students.

ABSTRAK

Penelitian ini menyoroti perbandingan ideal antara jumlah dosen dan mahasiswa dalam kelas Pendidikan Agama Islam di Fakultas Ekonomi Universitas Udayana Bali. Dengan hanya satu dosen mengajar dua ratus mahasiswa, ketidakseimbangan ini menjadi sorotan penting, terutama di tengah kekhawatiran akan penyebaran ekstremisme dan eksklusivisme di lingkungan kampus. Penelitian bertujuan untuk mengevaluasi proses pembelajaran, sikap moderasi beragama dari dosen dan mahasiswa, serta faktor-faktor yang memengaruhi sikap moderasi beragama di kalangan mahasiswa. Dengan menggunakan metode deskriptif kualitatif dan desain studi kasus, data dikumpulkan melalui observasi, wawancara mendalam, dan kuesioner, lalu dianalisis dengan teknik analisis deskriptif. Hasilnya menunjukkan bahwa rasio dosen dan mahasiswa belum memenuhi standar pemerintah, meskipun variasi metode pembelajaran diterapkan. Meski demikian, sikap moderasi beragama umumnya positif, meski terdapat indikasi kekurangan moderasi di antara sebagian mahasiswa. Faktor-faktor internal dan eksternal diidentifikasi sebagai pengaruh terhadap sikap moderasi beragama. Temuan ini menegaskan perlunya upaya berkelanjutan untuk meningkatkan kualitas pembelajaran Pendidikan Agama Islam melalui peningkatan kompetensi dosen dan program-program penguatan moderasi beragama di perguruan tinggi, guna membentuk sikap toleransi dan memperkuat moderasi beragama di kalangan mahasiswa.

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Introduction

Bali is renowned for its culture and rituals as the pulse of its life. Socialization and education on the interpretation of rituals, customs, offerings, ceremonies, and so forth must serve as a bridge of understanding to interpret Hinduism more deeply and to dispel negative issues from a religious perspective, thus promoting moderate attitudes.

The practice of religious rituals in Bali tends to be understood in meaning and philosophy only by those who specialize in religion, religious figures, or those who deeply study rituals and ceremonies. However, in essence, understanding the meaning and philosophy of rituals is also grasped by the entire Hindu community in Bali who practice them, especially the younger generation. Millennials in Bali must also possess sufficient knowledge of the philosophy and interpretation of rituals, ceremonies, and customs in Bali. Understanding among the younger generation in Bali regarding Hinduism is crucial to be realized because it is in the hands of the younger generation that religious education, especially Hinduism, can thrive and be disseminated.

Therefore, the presence of a digital media or platform that can provide a space for understanding for the younger generation in Bali about the meanings, philosophies of each custom, tradition, ceremony, ritual, offering, and so forth is very important. This digital media is packaged attractively, which will create its own appeal for the younger generation to learn more deeply about Hinduism.

Digital media or digital space is highly needed in today's modern society that desires convenience yet still wants to perform rituals or engage in culture according to their respective norms. The choice of utilizing digital space and virtual space to present rituals becomes a compelling proposition (Wasehudin et al., 2023). These virtual and digital spaces, whose presence cannot be denied, must be utilized by stakeholders, religious figures, and every member of society to spread positive aspects of religion in digital space, inspiring everyone that religious diversity in Indonesia is a beautiful gift to be celebrated. In learning, the presence of virtual media strongly supports learners to gain maximum understanding (Wasehudin et al., 2023).

Digital media and virtual spaces, particularly in the field of religion, have been criticized for being exploited for spreading hoaxes, hate speech, and other negative phenomena. This study aims to refute the hypothesis that the digital world and virtual spaces can have positive impacts if used wisely. The main purpose of this research is to analyze the usefulness and positive impact of utilizing virtual spaces and digital media in Hindu religious education content. The utility of digital and virtual spaces has a tangible impact on every aspect of life, including religious life. To disseminate the values and teachings of religion through digital content, everyone is required to act more creatively and innovatively. Anything can synergize with the virtual world, the digital world, as long as it is done with wisdom. It is understood collectively that human memory is not always reliable, human speech is sometimes flawed, and written messages often carry the mission of the message's author. Therefore, aspects related to culture, rituals, ceremonies, religion, and the exoticism of Bali may only be retained in the memories of a few. Adapting to the digital and virtual realm may be a way to immortalize ancestral stories, timeless advice, so that in the future, Bali never loses its identity.

Balinese youth are digitally literate. Many Balinese youth figures have used digital platforms to voice out about culture, tradition, offerings, religion, and so forth on specific platforms. This should be welcomed for the preservation of Balinese culture and Hinduism, especially in Bali. Today's Balinese women can learn about traditions and material burdens through platforms that are closely related to the current millennial

world, whereas in the past, the learning place for Balinese women was only their mothers, relatives, or the village community hall. TikTok, Instagram, Facebook accounts, and even YouTube accounts are among them. Balinese women can now create their own social media or offering accounts and can use the provided tutorials to monetize their accounts in Indonesian Rupiah. Do not be discouraged; Bali has a large audience to make offerings. Digital channels like these are effective means to convince millennials that following traditions or customs is not difficult, and vice versa. Even amid modernity, preserving traditions promotes growth and empowerment.

Based on initial observations, one virtual presentation was found on a Facebook social media account that showcased the Tumpek Wariga ritual, ranging from the ritual procession, its meanings, the tools used, and the unique aspects of the ritual. This virtual content has been watched by millions of viewers, and netizens can comment on it within the virtual space. Other netizens then replied that in Bali, it is not about worshiping plants or trees but rather a form of gratitude through this Tumpek Wariga ritual. This is an effort of positive socialization and education related to religious education in the virtual space, which is easily accessible by the younger generation. Through this open and educational digital space, millennial generations can deepen their understanding of Hinduism through narratives, language, and religious education content. Other data, such as those related to Tumpek Landep ritual, Tumpek Kandang, and other rituals, can also serve as means of socialization and education not only for young Hindus but also as enlightening media for adherents of other religions about the existence of Hinduism and its surrounding rituals.

The utilization of digital media in supporting traditional religious education is a renewal that must be responded to wisely (Asril et al., 2023). Digital space, information technology, and the internet all need to be effective means to disseminate positive values. Regarding virtual content and the use of digital space with a Hindu educational atmosphere, much has been initiated. Based on initial data, there are Hindu religious podcasts uploaded on various platforms, tutorial videos on social media, tutorials on making offerings, then channels on Hindu history, Balinese culture, and more, which have uploaded dozens of videos related to Hindu religious education content that have become new media in religious education and socialization. Based on the above background, the problem formulation in this research is, how do the values of Hindu religious education in virtual space serve as a moderation religious education media? The purpose of this research is to analyze the utilization of virtual space with Hindu religious ritual content as a moderation religious education media. The structure of this article consists of background, problem formulation, research objectives, research methods, findings, discussion, and conclusions.

Here are some previous studies that have been used as references in this research. A study by Arum titled "Social Movement Transformation in Digital Space" states that digital media, especially social media, plays a significant role in student social movements at FISIPOL UGM (Nur Hasanah, 2017). The role of social media is crucial as a mobilization tool in controlling masses. Social media can elicit remarkable responses if used wisely. The power of digital space, especially social media, has an incredible influence on a movement or public organization. Safrawati in 2021 with the title "Learning Islam in the Digital Era" stated the use of social media for practical religious studies because it can be done anytime and anywhere. According to Mukhammad Khaqqul Yaqin's 2021 study on critical discourse analysis, "Norman Fairclough's Discourse Analysis of Islamic Preaching on Dawuh Guru's Instagram Account" (Elya, 2014), Instagram posts are one of the positive digital preaching spaces that can counter radical and extremist ideologies, both of which aggressively compete for content on social media. The purpose of Dawuh Guru's posts is

to prove that religious preaching on social media can calm people and offer a wise religious path based on wise holy verses, philosopher stories, and reports from religious leaders that Muslims highly value peace and harmony. Every post on Dawuh Islam's Instagram account aims to promote tolerance, spread moderate Islamic preaching discourse, and promote values of love and peace. Another study titled "Factors contributing to online learning satisfaction during the Covid-19 pandemic in higher education in Indonesia" states that learners must be ready to adapt to virtual or digital spaces for any learning material (Kumalasari & Akmal, 2024).

Another study conducted by Lutfhiatur titled "Utilization of Digital Literacy in Islamic Education and Character Education Learning at SMA 1 Kandanghaur, Indramayu Regency" (Rosid, 2022) states that the utilization of digital literacy at SMAN 1 Kandanghaur is continuously carried out online. Digital skills are used in Islamic Education & Character Education (PAI & BP) learning through the use of devices and software. Digital culture is applied to norms and Pancasila values in digital-based PAI & BP learning, whether online or offline. Digital ethics in PAI & BP learning are applied to students' and teachers' attitudes and words in conducting digital-based learning. Another study in 2020 by Hefni titled "Campaigning for Religious Moderation in Indonesian Digital Space" (Hefni, 2020) states that digital space is believed to be a communicative medium to educate society about moderate and tolerant lifestyles. Another study by Ajani titled "Digital Literacy, A New Challenge in Media Literacy" states that media literacy is a crucial skill in this era. This literacy requires a deep understanding of how to interpret, analyze, and draw conclusions based on accurate data and facts. Digital literacy is essential in every aspect of life as it can keep individuals away from misinformation or fake news. Digital literacy education should be an integrated skill taught at the elementary, secondary, and even tertiary levels. Digital literacy activities can start early by introducing critical reading and analytical thinking. Another study titled "Representation of Sufi Morality Education Values in the Novel 'Kembara Rindu' by Habiburrahman El Shiraz" (Fatmawati, 2022) states that the moral education values of Sufi tasawwuf found in the novel "Kembara Rindu" can be important lessons for readers. With the emergence of moral education values in literary works, the process of forming human character, behavior, and personality becomes easier, as literature informs without seeming preachy. Another study titled "Internalization of Religious Character Values Through Islamic Creed and Morality Learning in Madrasah Ibtidaiyah" states that the internalization of religious character values through Islamic creed and morality learning encompasses the five dimensions of religiosity by Glock and Stark, namely belief, religious practices, spirituality, knowledge, and application. The religious character values internalized in Islamic creed and morality learning include attitudes of honesty, discipline, patience, sincerity, gratitude, responsibility, caring for others, and forgiveness. These five dimensions are internalized in Islamic creed and morality learning through three stages: value transformation, value transaction, and internalization stage (Atin & Maemonah, 2022).

All of these previous studies share similarities with this research in terms of their focus on digital literacy, literacy in the educational field, and literacy as a means of promoting religious moderation. However, what sets this research apart is the analysis of Hindu religious education in the digital space, which has not been extensively studied. The novelty of this research lies in the transfer of religious ritual processes in Bali to digital media and virtual space as a means of Hindu religious education that reaches a wider audience and can be enjoyed by young Hindu generations to understand the essence of religion.

Methods

This study employs a qualitative descriptive approach. The research setting is digital media and virtual space, such as social media platforms like Facebook, Instagram, YouTube, TikTok, and other virtual media. The research duration spans six months, from April to September 2023. The research sources are Hindu religious narratives found on digital platforms and social media. Data collection methods include observation, documentation, and supported questionnaires (Arikunto, 2014). This research employs a qualitative descriptive approach, aimed at gathering information about existing phenomena, particularly focusing on the conditions during the research period (Arikunto, 2014). Critical discourse analysis method is also utilized in this research. Critical discourse analysis is an analytical approach that considers linguistic factors crucial in determining the social climate of a community. This research adopts a qualitative approach based on critical discourse analysis.

This study focuses on the analysis of creatively narrated digital content or themes related to Hindu religion as a means of education and socialization for religious moderation. Creative content in digital spaces, such as podcasts, YouTube, Facebook, and other digital platforms, containing narratives or themes related to Hindu religion, serves as the unit of observation in this research. The subjects of this study include accounts from YouTube channels, podcasts, Twitter, Facebook, Instagram, and other media containing Hindu religious narratives, whether in the form of customs, culture, religion, offerings, rituals, ceremonies, Hindu religious lectures, and others that can be used as media for religious moderation. The objects of this research are dialogues, narratives, gestures, facial expressions, netizen responses, comments, and other interactions from accounts of YouTube channels, podcasts or radio shows, Twitter, Facebook, Instagram, and other media containing Hindu religious narratives.

The data collection techniques in this research include documentation, observation, and supported questionnaires. Questionnaires, observation techniques, and documentation are used to collect data in this research. Available data or information related to the research are utilized for data collection. Documentation involves materials or photos created. Seeking data about variables or aspects through records, books, magazines, articles, and other sources is known as documentation (Arikunto, 2014). Screen captures of YouTube channels, podcasts, Twitter, and Facebook uploads are used for documentation data collection in this research. Instagram and other media forms that can be used for religious moderation include content about Hindu religious customs, culture, religion, offerings, rituals, ceremonies, and lectures. Researchers using documentation are the most reliable and can be agreed upon because they have evidence illustrating their research.

Furthermore, observational data are collected. Observational data is a data collection method where the researcher directly observes the research subjects. In the culmination study, significant writings on exam subjects are developed. Utilizing digitally created questionnaires to gather responses from internet users is another requirement for data analysis enhancement requiring the use of questionnaire techniques. The data analysis technique employed in this research is the Norman Fairclough's critical discourse analysis model (Ushuluddin, 2021). Critical discourse analysis is a study focusing on the dialectical relationship between language (linguistic practice), text (discourse practice), and culture (social practice).

Results and Discussion

Through critical discourse analysis, this research examines the narratives, dialogues, texts, and contexts involved in forming a discourse. Virtual spaces and digital media present religious ritual content, religious education, moral education, character, and real-life behaviors discussed through podcasts, talk shows, and other formats contain positive narratives and have a broad impact on society as educational and socialization media for character education and moderate behavior in religious, national, and state life.

Education Value Analysis in Educational Content and Socialization of Religious Moderation

The dissemination of educational values and literary literacy that carry religious themes and moderation has been conducted since ancient times in conventional formats. Education related to religious values, especially those related to Hindu religious education, has begun since ancient times. The dissemination of beliefs, teachings, and Hindu religious values has existed even long before formal education was known in Indonesia. Especially in Hinduism, education and socialization of educational values have been ongoing for a long time and became more recognized during the era of kingdoms. Education related to the cultivation of Hindu religious educational values is known as dharma wacana. In Bali itself, this dharma wacana is routinely held conventionally when there are religious ritual activities in puras, sacred places, banjars, wantilans, and even public places associated with the implementation of religious rituals. Education and socialization of religious education values and religious moderation in the midst of globalization and modernization have undergone transformation. The presence of the internet with virtual space and digital media offers more diverse ways of education and socialization and can reach a wider audience. The presence of virtual and digital spaces further adds to the variety of ways of religious education and religious moderation socialization after conventional methods, the presence of both of which can complement each other.

A YouTube channel named NOICE is a digital media presented in the form of podcasts or audio shows with 573K subscribers, see Figure 1.
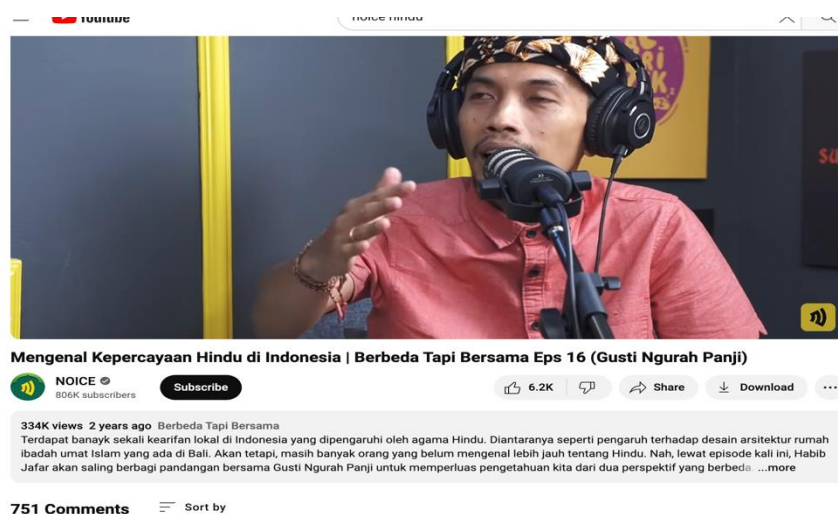

Figure 1. Screenshot of Hindu Educational Content on YouTube Channel.

NOICE follower base consists mainly of young people and millennials. This media often presents interactive dialogues that emphasize tolerance and religious moderation

education values. One of its podcast videos titled "Getting to Know Hindu Beliefs in Indonesia; Different but Together episode 16 (Gusti Ngurah Panji)" has garnered nearly 300,000 viewers. From the perspective of Norman Fairclough's critical discourse analysis model, there are religious education values and moderation education values in the podcast content. This media can be used as a source of learning or electronic learning media that helps educators and students understand the values of tolerance and religious moderation. This dialogue is built based on the context of two millennial youths discussing their respective religious identities. Habib Jafar, as the host, identifies as a Muslim, while the speaker Gusti Ngurah Panji identifies as Hindu. The narrative built in this podcast is very close to the millennial realm, and the chosen diction is structurally understandable by the general public. They discuss the meanings of their respective greetings in Hinduism and Islam. They both explain the meaning of Om Swastyastu, Astungkara, Assalam Walaikum, Alhamdulillah, etc. In a narrative that deconstructs the concept of God in Hinduism, the host and speaker dissect questions related to the concept of God in Hinduism. Hindus recognize only one God, namely Hyang Widhi Wasa, while the gods surrounding this universe are seen as manifestations of God in different forms and functions. These narrative sheds light on misunderstandings among audiences and netizens regarding the misconception that Hindus in Bali worship many gods. With positive narratives like this, understanding of other religions, especially Hinduism in Bali, becomes clearer.
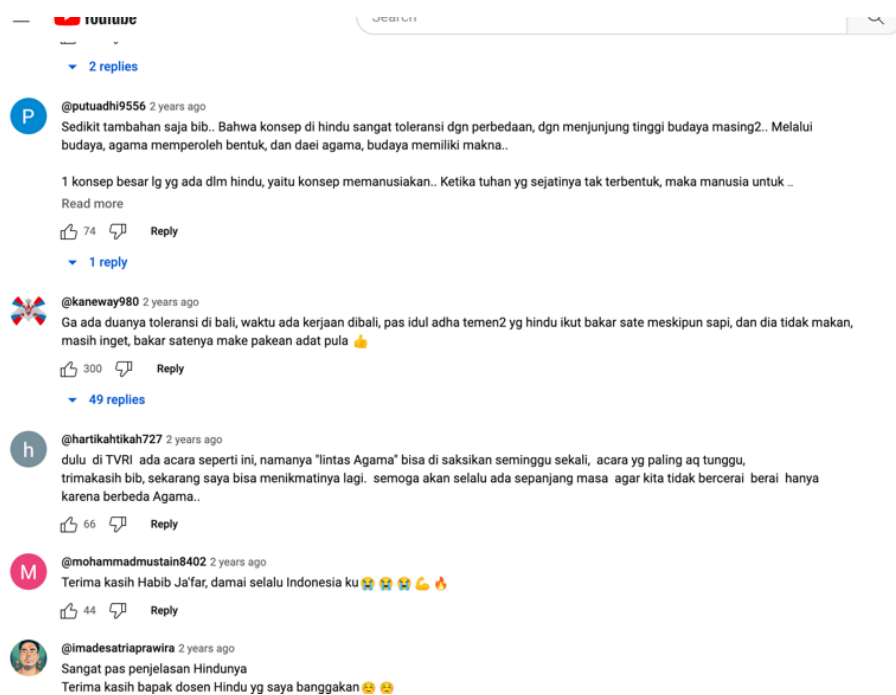

Figure 2. Screenshot of Comment Section on YouTube Channel.

They explain that in certain contexts, for example, the philosophy of implementing Nyepi day as interpreted by Habib Jafar, in the context of the diversity of life, 'retreating' or 'isolating oneself' is also practiced by some figures in Islam and Christianity. The concept of 'retreat' or 'isolating oneself' can be interpreted linguistically as a part of life used for reflection, introspection, and reinterpreting past and future events. Positive narratives like these can broaden perspectives to deepen the value of religious tolerance. Digital media and virtual spaces in the realm of religious education will thrive with the presence of diverse views that agree that differences are beautiful to celebrate, add color, and deserve to be preserved for the integrity of the Republic of Indonesia. This virtual sermon could be an alternative to target the millennial generation regarding the meaning of religious education, tolerance education, and deeper religious moderation.

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Another interesting topic discussed is related to the view that Balinese Hindus should not eat beef. Habib Jafar also explains that there are many opinions circulating regarding why Balinese Hindus do not eat beef, whether the reasons are similar to the prohibition in Islamic teachings regarding eating pork. In this dialogue, it is narrated that Hindus do not slaughter or eat beef as a sign of respect for the animal. Because according to oral tradition, sacred texts, and scriptures, cows are considered sacred due to their services to humans. The educational values of tolerance, mutual respect, celebrating differences, understanding differences, thus enriching knowledge and understanding become interesting topics discussed throughout the podcast. Many understandings, education, and socialization about appreciating differences are echoed by two figures with different identities. In Norman Fairclough's critical discourse analysis study, the main focus is on language discourse as a social practice. This means that language is not just an expression of speech or writing from an individual reflecting and expressing something. More than that, language is closely related to social structures and social practices, especially linguistic and non-linguistic dimensions.

From the audience response on the YouTube channel, it can be analyzed that the audience captures positive narratives related to tolerance education and the values of religious moderation that utilize digital media and virtual spaces to reach a wider audience and color digital media with positive religious content. One commenter, quoted from the account @ngurahsurya7424, wrote "Well.. this is what deserves to be supported and developed.. our young generation wants to share their understanding of their beliefs openly.. not judging unilaterally and assuming without proper understanding.. kudos to this channel.. hopefully, this becomes seeds of peace and tolerance in our beloved diverse country. Rahayu." The netizen response supports the existence of positive broadcasts with spiritual topics that emphasize the values of tolerance and religious moderation. Digital media and virtual spaces should be utilized more with positive religious content to broaden diversity insights in Indonesia and not to perpetuate misconceptions that have been misunderstood in society for so long. Comments from netizens also provide support for young and millennial figures to be able to serve, one of them being through preaching, lectures, virtual dharma wacana in the digital world that is expected to reach all religious communities, especially the millennial generation. The existence of this positive content can certainly curb radical behavior, divisive behavior, and other negative things that could undermine the integrity and unity of the Republic of Indonesia. This content is also effective as a learning media that can be utilized by educators, parents, and the community in teaching the real implementation of tolerance values, mutual respect, and promoting moderate behavior in dealing with differences.

YouTube channels in the form of podcasts with the account Jeda Nulis episode Sitting Together with Hindus have obtained 205,904 views. In this podcast, the host, Habib Jafar, sits together with a young Hindu figure named Yan Mitha Djaksana, discussing religious tolerance and universal values in Hinduism to achieve harmony and happiness in life.

Rituals and Cultural Arts in Virtual Spaces

The presence of virtual spaces also has a positive impact on society when used wisely and responsibly. The ease offered by digital media and virtual spaces makes what was previously impossible or unheard of something possible and achievable. Previously, who would have imagined that someone far away overseas or outside of Bali could witness ritual activities or traditional ceremonies in their respective areas of Bali directly (live), realistically, and feel very close? The conditions of the world during the COVID-19

pandemic created other significant moments as well. It seemed as if everyone agreed that virtual spaces could be the most feasible medium to bring people together simultaneously and make events, rituals, such as Ukupara, involving many people, possible and enjoyed by the community at large, just as before the COVID-19 pandemic existed. On the YouTube account belonging to SMPN 1 Abang, a celebration of the Tumpek Wariga ritual at the school was uploaded and also shared live via Facebook social media.

Through virtual spaces, the community can witness firsthand the process of the Tumpek Wariga celebration ritual. It is important to understand that the Tumpek Wariga ritual is a narrative from the ancestors in preserving and caring for Bali's nature. This also serves as education for non-Hindu communities who still have questions about why in Bali it seems like many worship trees, large trees in Bali are wrapped in black and white cloth (poleng), and other things that make Hindus seem to be considered as tree worshipers, idol worshipers. Actually, the ritual performed specifically for plants is an implementation of the Tri Hita Karana teachings, especially in the concept of palemahan, preserving the universe. The Tumpek Wariga ritual does not imply that Hindu communities worship trees, but rather this ritual is intended to honor and express gratitude to the universe, especially plants and trees that have provided benefits and life to humans in this existence. Tumpek Wariga is often called Tumpek Pengatag, Tumpek Pengarah, or Tumpek Bubuh. The essence of the Tumpek Wariga celebration is an expression of gratitude to the Almighty God/Ida Hyang Widi Wasa, for the blessings and grace bestowed, resulting in the fertility of the universe, so that all plants can thrive, bloom, and bear fruit that is useful for humans in achieving happiness in life both physically and spiritually harmoniously. The presence of this ritual in virtual and digital presentations also brings up comments regarding the variety of ways or behavioral patterns of Tumpek Wariga rituals in one area in Bali compared to other areas. The existence of communities documenting this Tumpek Wariga celebration reminds other Hindu communities, whether outside the country, outside the region, or in Bali itself, that this celebration or ritual must be carried out as part of environmental conservation behavior. In Bali itself, the meaning of plants and trees is sacred and holy. Coconut trees, bananas, for example, are highly valued by the Balinese community. Every part of these trees, from the trunk, leaves, fruit, roots, and every part of them, is needed in the life of the Balinese Hindu community, especially in the practice of religious rituals. It is very appropriate if the Balinese people honor the trees that are the source of everything, especially ritual in Bali can be well organized every day.

Rituals that feature the Calonarang dance drama are very commonly found in Bali and various regions as a dance offering in the midst of Hindu religious ritual activities. The sanctity of this performance makes it so not just anyone or any place can present this Calonarang art. The magical and mystical aspects of Hindu theology make the Calonarang performance synonymous with black magic rituals.

The Calonarang dance drama performance is experiencing further development, especially in virtual spaces and the presence of digital media. The presence of dance drama through live broadcasts or live streaming, live broadcasts through channels like Facebook, Instagram, and re-uploaded broadcasts of Calonarang dance drama on YouTube provide new nuances and variations. Many people who were previously afraid because of the magical and mystical values of this Calonarang drama now have an alternative option to enjoy it without having to witness it directly at the venue. Similarly, Hindu residents living outside of Bali or abroad who miss watching Calonarang dance dramas have a platform to witness virtual performances of Calonarang dramas, whether as part of a ritual or purely as a performance. The concept of presenting Calonarang dance

dramas with religious principles and values in them, presented virtually and digitally, can be understood as reinforcing the Hindu religious values in the sacred dance. Non-Hindu communities can also learn and understand the religious values through this traditional art. This is evidenced by the number of viewers reaching more than one and a half million and the comments that come on virtual and digital accounts. The interest in this dance drama is very high for understanding Bali with all its myths.

Analyzed from the critical discourse analysis according to Norman Fairclough, the digital and virtual Calonarang dance drama performance also has specific goals and impacts. In addition to seeing the language from linguistic elements, critical discourse analysis also looks at elements outside of language, namely discourse practice and sociocultural aspects. The presence of this Calonarang performance can be interpreted as education and socialization about the magic of Bali, educating Balinese and non-Balinese Hindus that goodness will always prevail, dharma will always overcome adharma, and negative words and actions towards others can lead humans to disaster. This performance also contains an understanding of the ritual symbols in Bali, such as Rangda, Barong, Bade, and other symbols in Calonarang.

Majejaitan Tradition, Makakawin, Makidung, and Its Activities in Virtual Spaces

Cultural activities that are usually performed or implemented alongside Hindu religious rituals in Bali are also undergoing transformation, namely the majejaitan activity. Majejaitan can be interpreted as a Balinese cultural preservation activity, especially in terms of making ceremonial equipment, offerings, ritual equipment, which is predominantly done by women's groups in Bali, both in banjar groups, villages, or certain customs. For Hindus, especially for women, mastering majejaitan skills is necessary because all religious activities involve rituals, offerings, which means there are majejaitan activities in them. Changes and shifts in time have made this local wisdom of majejaitan also develop and adapt to all existing changes. In the past, majejaitan could only be done before the holidays or during certain rituals that used specific offerings or banten. Due to the development of digital technology, girls and other Hindu communities can now learn about this majejaitan process from anywhere, see Figure 3.
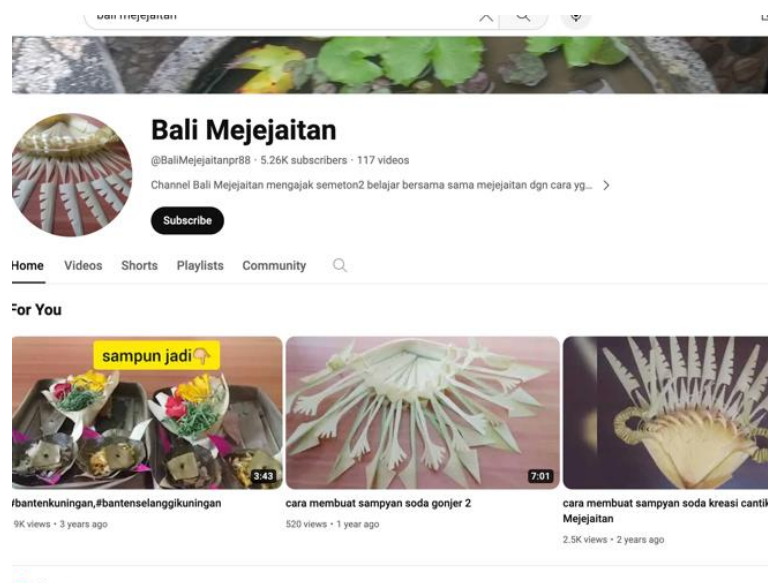

Figure 3. Screenshot of Discussion Content on YouTube Channel

In the past, banjar, adat villages, and villages were the only places and sources to learn *majejaitan.* Currently, with the sophistication of technology, women in the community who also have jobs and their own busyness can learn through YouTube accounts or other accounts such as Facebook, Instagram, to learn about the *majejaitan* process tailored to the place of origin or customs carried by Hindu communities in several regions. With the ease of digital technology and the utilization of virtual space, young children, young women, begin to like, delve into, and even pursue professions as content creators specifically in their accounts as *banten* makers or *majejaitan* makers. This shift highlights the transformative potential of digital media and virtual spaces in preserving and promoting cultural practices.

Conclusion

The present study reveals that virtual and digital media platforms have become vital tools for the dissemination of religious education, character development, and moderate attitudes within the Hindu community. Traditional rituals, performances, and teachings are now being shared widely through live streams, digital festivals, and interactive content, reaching not only established members but also younger generations and broader audiences. This innovation not only preserves cultural heritage but also promotes understanding and acceptance of Hindu values and practices. The engaging and diverse formats of virtual and digital presentations effectively serve as educational resources and motivational tools for community members, particularly in sustaining traditions and arts. The widespread availability of these platforms also provides an opportunity to introduce Hinduism to a larger public, fostering greater recognition and acceptance of the community. These findings underscore the importance of leveraging technology for the continuity and growth of religious and cultural traditions in the contemporary world.

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