



# Learning Sanskrit to Strengthen Multiculturalism and Religious Moderacy

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## Abstract

This paper discusses Sanskrit language learning as a strategic instrument in strengthening the values of multiculturalism and religious moderation in Indonesia. Sanskrit not only has historical value as a heritage of Hindu-Buddhist civilization, but also contains universal teachings such as dharma, ahimsa, tat twam asi, and vasudhaiva kutumbakam which are relevant in the context of a plural society. Through a qualitative approach with observation, documentation, and literature study methods, this research shows that Sanskrit learning can shape the character of students who are tolerant, inclusive, and have a nationalistic outlook. The learning model developed is contextual, dialogical, and collaborative, and integrates the values of diversity and interfaith understanding. Despite facing challenges such as the stigma of exclusivism, limited teachers, and low motivation to learn, learning Sanskrit remains relevant as a means of character education and strengthening social cohesion. Therefore, innovative pedagogical strategies and inclusive curriculum policies are needed so that Sanskrit can contribute significantly to building a harmonious Indonesian society in diversity.

**Keywords:** Sanskrit, Multiculturalism, Religious Moderation, language learning, Documentation.

## 1. Introduction

Sanskrit is one of the classical languages that has an important role in the development of world civilization, especially in the fields of religion, philosophy, literature, and science. Gonda (1973) states that Sanskrit is considered the intellectual lingua franca of the ancient world in South Asia and parts of Southeast Asia, Sanskrit is the main medium in writing Hindu, Buddhist and Jain religious texts. The existence of texts such as the Vedas, Upanishads, Bhagavadgītā, Mahābhārata, and Rāmāyaṇa not only reflects high literary achievement, but is also a source of profound ethical and spiritual values.

In Indonesia, the influence of Sanskrit was very strong in shaping the classical civilization of the archipelago, especially during the Hindu-Buddhist Kingdom period. Many ancient inscriptions such as the Ciaruteum Inscription, Kalasan Inscription, and Nalanda Inscription were written in Sanskrit, showing how important this language was in the context of state and religion at that time [1] [2]. In fact, a large number of Indonesian and local language vocabulary comes from Sanskrit, especially in the fields of religion, literature, and law [3][4].

Although not an official state language, Sanskrit has a strong symbolic and historical position in Indonesian state institutions, especially in terms of naming, institutional philosophy, and national identity. For example, many military and police agencies use Sanskrit slogans, such as the Indonesian Army: Kartika Eka Paksi (Star of One Eagle), the Indonesian Navy: Jalesveva Jayamahe (in the sea we triumph), the Air Force: Swa Bhuvana Paksa (Wings of the Fatherland) and the Indonesian National Police: Rastra Sewakottama (The Main Servant of the Nation and People").

The use of Sanskrit terms is not just a style, but reflects noble values such as courage, devotion, wisdom and patriotism. [3] states that the influence of Sanskrit in Indonesia is not only in the linguistic realm, but also in the formation of value conceptions and thinking structures that shape local culture. The influence of Sanskrit in Indonesia reflects the cultural continuity between the classical period (Hindu-Buddhist) and the modern era of Indonesia, this shows that the heritage of the archipelago civilization remains alive in the state order.

In the context of modern education, learning Sanskrit has strategic value in instilling the spirit of multiculturalism and religious moderation. This language is full of teachings about harmonization, tolerance, and respect for existing differences, such as Dharma



(truth), Ahimsa (non-violence), and Tat Tvam Asi (you are me). Through learning Sanskrit, learners are not only introduced to complex linguistic structures, but also to universal values that are relevant to national and religious life in pluralistic Indonesia [5][7].

The current reality, however, shows that Sanskrit has not received enough attention in the national education curriculum and the wider community. Criticism of Sanskrit learning stems from three main dimensions; first, narrowed relevance, second, limited access, and third, an approach that is not contextualized. Sanskrit has a wealth of values that can play a major role in strengthening national character, interfaith tolerance, and Indonesia's multicultural identity. Therefore, it is necessary to revitalize a more inclusive, contextual, and progressive learning approach model in the national education system.

Indonesia's cultural and religious potency, Sanskrit learning can be an important instrument in building the nation's character based on the noble values of the archipelago. Therefore, it is important to analyze Sanskrit learning in the values of multiculturalism and religious moderation. Sanskrit is not only a learning tool to understand the ancient texts of the archipelago, but also a tool that can shape moderate and tolerant characters in a multicultural society.

## 2. Methods

This research uses a qualitative approach, which aims to explore and deeply understand Sanskrit language learning as an instrument to strengthen multiculturalism and religious moderation. This method was chosen because it allows researchers to explore social phenomena holistically, understand the meaning contained in learning interactions, and examine the relationship between language, culture, and values that develop in a multicultural society.

In the process of collecting data, we used the listening method combined with observation, documentation, and literature study with basic note-taking techniques. Followed by using data analysis methods and techniques which include (1) Reduction of Data, (2) Presentation of data, and (3) Verification. In addition, member checking will also be carried out by asking for the participation of informants to verify the temporary findings obtained, to ensure that the researcher's interpretation is accurate and representative. Ended with a method of presenting the results of data analysis using informal methods.

## 3. Results and Discussion

### 3.1. Sanskrit and Multiculturalism Values

Sanskrit comes from the word *Samskṛta Bhaṣā* which is a refined language, *Samskṛta Bhaṣā* is a refined language used to compile the *Veda*. The writing of the *Veda* is thought to be before 2500 BC. states "Sanskrit, or the refined language, is the language of Devas or Gods, and the alphabet in which it is written is called *Devanagari* or that employed in the cities of Gods.

The development of Sanskrit is classified into three categories, namely:

1. *Vedic Sanskrit*, the language used in the *Veda*, which is generally much older than Sanskrit, which is then used in various ancient Hindu literature such as *the Sruti Veda, Catur Veda, Upanisad, Aranyaka* and others.
2. Classical Sanskrit is the Sanskrit used in classical Hindu literature such as the *Smṛti Vedas, Itihāsa (Rāmāyaṇa and Mahābhārāta, Purāṇa, Mahāpurāṇa, Upapurāṇa, Dharmasāstra)*.
3. Hybrid Sanskrit and Sanskrit in Indonesia are referred to by experts as Sanskrit Nusantara, namely Sanskrit used and found only in Indonesia such as Old Javanese lontar manuscripts found during the Hindu Buddhist kingdom and Balinese lontar heritage.

A significant aspect of Sanskrit is that it is a literary language that contains moral and social values that are highly relevant in the context of multiculturalism. Multiculturalism emphasizes the recognition and acceptance of differences in culture, religion, race, and other social identities, and encourages the creation of a peaceful and harmonious society [11]. In this case, Sanskrit values provide moral and philosophical inspiration that is in line with the spirit of multiculturalism.

The ancient Javanese lontar texts written in Sanskrit emphasize the teaching principles of multiculturalism, tolerance, respect for diversity, and the importance of coexisting in harmony. An example is in Kakawin Sutasoma stanza 5 pupuh 139;

ର୍ବାନେକା ଦହ୍ତୁ ବିନୁଵୁ ଶତିଭ୍ୟା  
ଶିର୍ଣ୍ଣକିରାମୁ ଗିରାବନ୍ଧୁ ବହୁରୂପାମ୍ବକ୍ରି  
ପାତ୍ରିକା ର୍ବାନୁ ବନ୍ଧୁ ଗତି ର୍ବାନୁ ନିର୍ବିନ୍ଦୁ  
ଶିର୍ଣ୍ଣକା ର୍ବାନୁ ନିର୍ବାନୁ ଗତି ର୍ବାନୁ ନିର୍ବିନ୍ଦୁ

Rwānēka dhātu winuwus Buddha Wiswa,  
Bhinnēki rakwa ring apan kena parwanosen,  
Mangka ng Jinatwa kalawan Śiwartatwa tunggal,  
Bhinnēka tunggal ika tan hana dharma mangrwa.

Translation:

It is said that Buddha and Shiva are two different substances.  
They are indeed different, but how can they be recognized?  
Because the truth of Jina (Buddha) and Shiva is One  
Very different but still one, there is no double truth.

This teaching is closely related to the principle of multiculturalism, which recognizes diversity and attempts to create an inclusive social life. In Hinduism, the concept of *dharma* is often explained as a moral obligation or duty that must be performed by every individual in their social life. However, this *dharma* is not only related to individuals, but also includes the obligation to maintain social harmony by respecting the rights of others who are different in religion, ethnicity, or worldview.

Explains that *dharma* in Sanskrit texts functions as a guide to life that teaches the importance of maintaining a balance between rights and obligations, as well as respecting differences between individuals. One of the main values of Sanskrit in the *Veda* is *Rta*, the cosmic and moral order that governs life. This concept teaches the importance of harmony between humans, nature and God. Explains *Rta* then becomes the basis of the value of *dharma*, which is action that is right, just, and in accordance with universal ethical laws.

Next, in the *Bhagavadgītā* text, Krishna talks to Arjuna. Krishna teaches that in differences, be it in religion, ethnicity, or caste, there is a greater unity in the principle of *dharma* that can be accepted by all living beings [5]. This teaching explicitly teaches that a harmonious life can only be created if each individual recognizes and appreciates the differences that exist.

In Buddhism, Sanskrit plays a very important role in conveying the teachings of *ahimsa* (non-violence) and *karuna* (compassion). These teachings invite people to live non-violently and show compassion towards all beings, regardless of religious, ethnic or racial backgrounds. The *Dhammapada* text, which is one of the main texts in the Buddhist tradition, contains teachings on the importance of living in peace and balance, which is very relevant to the principles of multiculturalism that emphasize respect for every individual in a multicultural society.

The next important value of learning Sanskrit is “*Vasudhaiva Kutumbakam*” (वासुधैर् कुटुम्बकम्), which means “the whole world is one family”. This teaching is contained in the text of the *Mahā Upanishad* (VI.71-73). It provides a strong foundation for society to live in diversity without identity conflict. The spirit of *samāna* (equality) and *saha dharma carisyāmāḥ* (let us pursue *dharma* together) that often appears in *Rg Veda* mantras indicates the drive towards harmonious collective life.

These values can serve as ethical guidelines for building a multicultural and respectful Indonesian society. The deepening of these teachings emphasizes *Ahimsa* (non-violence) and *Satya* (truth) as important foundations in shaping individuals and societies that are tolerant and respectful of diversity. *Ahimsa* is not only defined as the prohibition of physical harm, but also rejects violence in the form of discrimination and intolerance of differences.

The Sanskrit principle underlies inclusiveness, mutual respect and solidarity across cultural and religious boundaries. In the context of multiculturalism, this value is very relevant as an ethical foundation for coexisting in diversity. Explains that the teachings contained in Sanskrit texts can be used as guidelines in building a society that respects diversity.

Sanskrit learning is not only a means to learn an ancient language and culture, but also a means to spread multicultural values that teach tolerance and understanding of differences.

### 3.2. Sanskrit Language Learning Model

Sanskrit language learning does not only function as a mastery of linguistic skills, but as a vehicle for shaping human perspective and character towards socio-cultural diversity. In the context of Indonesian society which is very diverse in culture, ethnicity, and religion, the development of a Sanskrit language learning model based on multiculturalism and religious moderation is a strategic strategy in grounding the values of tolerance, openness, and harmony across cultures and religions.

The Sanskrit learning model based on multiculturalism and religious moderation is designed with an integrative and contextual approach, which combines linguistic dimensions, diversity values, and interfaith understanding. The main characteristics of this model include:

1. Contextualizing the values of sanskrit texts. Learning does not only focus on grammatical structure, but also on interpreting the values contained in quotations or classical texts, such as the meaning of inclusiveness in *vasudhaiva kutumbakam* (वासुधैर् कुटुम्बकम्), which means the whole world is one family or the importance of harmony in diversity; *sarve bhavantu sukhinah* सर्वे भवन्तु सुखिनः (may all beings be happy); *ekam sad viprā bahudhā vadanti* एको सद्विप्रा बहुधा वदन्ति (truth is one, the sages call it by many names) and so on.
2. Dialogical and reflective. A tutor encourages discussion across religious and cultural perspectives on the values learned in the text. For example, comparing the concept of *dharma* in Sanskrit with moral concepts in other religions so as to find common ground between Sanskrit learning and multiculturalism and religious moderation. So that they are able to apply the values in real life, for example in tolerance activities at school and write their personal reflections.
3. Collaborative and interactive learning. Learners from different backgrounds are encouraged to work together to understand and analyze the learning meaning of Sanskrit texts. For example, *Tat Twam Asi* “it is you” is basically equality and harmony. This strengthens empathy and appreciation of the differences in the environment.
4. Integration of socio-cultural projects. Project activities such as making posters on the values of learning Sanskrit in a multicultural context, or art performances that highlight the combination of tolerance values in local culture and Sanskrit texts so as to strengthen the principles of religious moderation.

The Sanskrit learning model based on multiculturalism and religious moderation is a form of pedagogical innovation that emphasizes character education, tolerance and peace. Through a dialogical and valuable approach, students not only learn the ancient language of the archipelago, but also actualize moral and spiritual messages in a diverse and pluralistic life.

### 3.3. Implications of Sanskrit Language Learning

Sanskrit language learning in Indonesia has great relevance in supporting multicultural education. In the context of plural Indonesia, learning this language has strategic implications in shaping citizens who are moderate, tolerant, and respectful of diversity. The values contained in Sanskrit learning can be an effective instrument in introducing and strengthening the spirit of tolerance, mutual respect, and coexistence in diversity.

Explains that Sanskrit can be an entry point for understanding religious and cultural differences that exist in Indonesia, as well as encouraging interreligious and intercultural dialog. Learning Sanskrit helps learners understand that the nation's cultural heritage comes from a multicultural process of interaction between civilizations. Sanskrit shows that Indonesia was not formed in a homogeneous cultural space, but as a result of the meeting of various major cultures [3]. Learning Sanskrit complemented with an understanding of

classical texts, such as the *Bhagavadgita* and *Sarasamuccaya*, can shape attitudes of religious moderation and strengthen social cohesion in a plural society.

These two texts, the *Bhagavadgita* and *Sarasamuccaya*, do not emphasize religious superiority, but teach universal principles such as spiritual equality, interfaith dialogue, and human values. This makes them compatible with the principles of multiculturalism, which accepts diversity of cultures and beliefs as spiritual richness, and religious moderation, which emphasizes self-control, universal truths, and respect for other beliefs. In the context of education and national character building, the integration of Sanskrit learning values in both texts in a curriculum based on tolerance and social harmony becomes very relevant and provides several implications, as follows.

First, learning sanskrit has cultural implications for growing awareness of diverse cultural heritage. Sanskrit has contributed greatly to the formation of the cultural identity of the archipelago, as reflected in the terms of the state motto and state foundation (*Bhinneka Tunggal Ika* and *Pancasila*), the names of government institutions (such as the Indonesian Supreme Court, Police, TNI and so on), and historical relics such as inscriptions and ancient books. Learning Sanskrit helps to understand the nation's cultural heritage derived from the process of interaction between multicultural civilizations.

Secondly, Educational Implications with a combination of integration of moderation and tolerance values. Learning Sanskrit classical texts, such as the *Rgveda* and *Upaniśad*, contains teachings on openness, non-violence (ahimsa), and social harmony. Teaching these texts to students with a values approach can broaden religious horizons and eradicate exclusive or intolerant attitudes. *Rgveda* text 1.164.46; *Ekam sad viprā bahudhā vadanti* which means Truth is one, but the sages call it by many names. This quote emphasizes the importance of respect for diversity in religious expression, a philosophical foundation for religious moderation.

Third, Social Implications by strengthening social cohesion and interfaith dialog. By making Sanskrit a medium for learning universal values, there is an internalization of the spirit of dialogue and openness to differences. This supports efforts to build social cohesion in the midst of religious and cultural diversity. This learning not only introduces linguistic aspects, but also opens space for cross-religious and cultural discussions; Reflection on shared values between religious communities; Cultivation of the ethics of coexistence. This model supports the idea of religion as a blessing for the universe in Islam, *karuṇā* in Buddhism, and *dharma* in Hinduism, as ethical meeting points in the common life of nation and state.

Fourth, Policy implications, through strengthening the multicultural curriculum and religious moderation, especially in religious and cultural higher education institutions can be a policy instrument in supporting the religious moderation program launched by the Ministry of Religious Affairs of the Republic of Indonesia. Making this learning as part of the character education strategy, educational institutions contribute to producing a tolerant and diverse generation.

Learning Sanskrit within the framework of multiculturalism and religious moderation has broad implications, starting from strengthening inclusive cultural identity, instilling values of tolerance and peace, to contributing to the harmonization of social life and national education policy. Sanskrit can be a spiritual and philosophical bridge that unites, not separates, humans in diversity. Thus, strengthening Sanskrit learning is not just the preservation of a classical language, but also an ethical and social investment for the future of Indonesia's plural society.

### 3.4. Sanskrit Learning Challenge

Sanskrit is a classical language that has been highly influential in Indonesia's intellectual and cultural history. Through literary heritage, philosophy, and religious texts, Sanskrit's influence is felt in the names of state institutions, national mottos, and local cultural value systems. However, learning Sanskrit in the modern era faces various challenges, especially in the context of Indonesia's multicultural and multireligious society. There are several challenges in learning Sanskrit, including:

#### 1. Historical Stigma and Exclusive Religiosity

Sanskrit is often narrowly associated as the language of Hinduism, so in Muslim-majority Indonesian society, there is a perception that learning Sanskrit is sectarian or exclusive. In fact, the values in Sanskrit texts such as *dharma*, *ahimsa*, and *karuṇā* are universal and can be accepted by all religious traditions that uphold the values of humanism and brotherhood. States that Sanskrit is identified as belonging to only one particular religious group, whereas its values can be interfaith and cross-cultural.

Says, "the teaching of Sanskrit in Indonesia is hampered not because of the substance of the language, but because of perceptions and ideological constructions that are not yet inclusive." One of the main problems is the reductionism that the language is only owned by one particular religion. This is a form of essentialist approach that is not in line with the spirit of Pancasila and Unity in Diversity. Language, like culture, is not exclusively owned by religion, but is inherited by civilization.

Rejection of Sanskrit learning in Indonesia is more influenced by exclusive religious perceptions and not by linguistic realities or the values it contains. With a multicultural and inclusive approach, Sanskrit can actually be an important tool in strengthening tolerance, religious moderation, and national identity.

#### 2. Limited Teaching Resources and a Contextualized Curriculum

In Indonesia, very few educational institutions have trained Sanskrit teachers. In addition, the available curriculum still tends to be philological in nature and is not integrated with multiculturalism or value-based character education approaches. Existing curricula often only focus on grammatical structures without contextualizing the ethical and philosophical meanings of texts, as well as the lack of teaching materials that are able to relate classical texts to contemporary socio-religious issues such as tolerance, radicalism, or identity conflicts.

In fact, texts such as *Sarasamuccaya*, *Bhagavadgītā*, and old Javanese literature rooted in the Sanskrit tradition contain universal teachings such as *ahimsa* (non-violence), *sama-darsana* (balanced view of others), and *sarvabhūtahita* (goodness for all beings) which are very relevant to the principles of religious moderation as formulated by the Indonesian Ministry of Religious Affairs [16].

However, the disconnect between the ethical content of classical texts and modern educational curricula has made Sanskrit learning stagnate and not develop inclusively. As Suwarno (2010) notes, "the Sanskrit learning curriculum in Indonesia tends not to be adaptive to the pluralistic local socio-cultural context and interfaith needs in modern society."

#### 3. Ideological Challenges in Plural Education

In a digital age marked by social polarization and increasing religious-based intolerance, the teaching of non-mainstream texts such as the *Bhagavadgita* or the *Upanishads* is sometimes met with suspicion. This ideological challenge arises from the lack of interfaith understanding among the public as well as educators. Fears of infiltration of certain religious teachings through language. The absence of a narrative that frames this learning as an instrument to strengthen national insight and tolerance.

Says "religious moderation emphasizes the importance of being fair, respecting diversity, and rejecting extremism". These values are not only found in semitic religious scriptures, but also in classical Sanskrit texts such as the *Bhagavadgītā*, *Sarasamuccaya*, and *Mahā Upanishad*. The national education system has not made much room for these texts to be taught across religions and cultures.

Thus, a more inclusive, interfaith, and true national values-based education policy is needed. Sanskrit should not be positioned as the property of one particular religion, but rather as part of the archipelago's cultural treasures that can enrich the perspective of pluralism and strengthen the ethics of diversity.

#### 1. Language Difficulties and Low Learning Motivation

Sanskrit has a complicated grammatical structure that is far removed from everyday language. The Sanskrit grammatical system consists of verb *tasrifan*, eight cases (*vibhakti*), three genders (word sex), themed verb roots (akk I, IV, VI, X) as well as non-themed ones (akk II, III, V, VII, VIII, and IX), the laws of sound, persona and number, verb root forms (divided into 3; *parasmaipadam*, *ātmanepadam*, and *ubhyapadam*), tempo (divided into 5; *vartamanah* "present time or present", *andyatanabhatuh* "past time or imperfectum", *Bhavisyan* "future time or futurum", *bhutah* "auristus or a kind of past time with other formations", *Paroksabhatuh* "finished time or perfektum") and mode (divided into 3; *Widhi* "ordinary news or indicative", *Asi* "reward or optative", *Ajna* "command or imperative") [18].

Sanskrit grammar is very complicated, making it difficult for learners to understand and memorize the rules. "the complexity of Sanskrit grammar often overwhelms the beginner, unless instruction is gradual and contextually driven." Low motivation to learn arises from a lack of understanding of the practical benefits of learning Sanskrit, No recognition of the academic or professional value of this learning. Weak integration between Sanskrit learning and multiculturalism-based character education needs.

The general public perceives that Sanskrit is a dead language that does not add direct value to their professional lives. In fact, behind the 'outdated' impression, Sanskrit contains multicultural and religious values that are very relevant in building national character. Explains that "the low motivation to learn Sanskrit among students is caused not only by the complexity of the language, but also by the lack of integration of humanist values from Sanskrit texts into the current context."

Therefore, more creative and applicable pedagogical strategies are needed. Value-based approaches, integration of multiculturalism and religious moderation themes, as well as the use of contextual methods such as reading *Bhagavadgītā* or *Sarasamuccaya* in interfaith studies, can be a solution to increase students' interest and understanding of Sanskrit not only as a language, but also as a bridge of universal values.

#### 2. Inequality of Access and Social Relevance

Sanskrit learning is currently only available in select institutions such as religious colleges or classical language-cultural studies. This makes Sanskrit less accessible to the general public, let alone secondary school students. Without wider community involvement, teaching the values of moderation and multiculturalism through Sanskrit will have limited impact.

"Sanskrit learning has not been treated as a national cultural heritage that should be accessed by all citizens, but rather segmented as part of a particular religious identity." This is certainly contrary to the spirit of multiculturalism and religious moderation promoted by the state.

In terms of social relevance, Sanskrit also faces the stigma of being a dead language that has no practical use. Amidst the demands of globalization and technological development, students and educational institutions tend to be more interested in modern foreign languages (such as English, Mandarin, or Arabic) which are considered more economically and career beneficial.

Sanskrit is lagging behind in this regard, even though it actually contains noble values such as tolerance (*sahishnuta*), life balance (*samatva*), and social responsibility (*dharma*) which are very relevant for character building in a plural society.

### 3.5. Sanskrit Learning Strategy in Strengthening Multiculturalism and Religious Moderation

Sanskrit learning is an important instrument in strengthening multiculturalism and religious moderation in Indonesia. Although this language is often narrowly viewed as the language of Hinduism or Buddhism, Sanskrit learning actually offers universal values that can harmonize differences and strengthen interfaith harmony. Therefore, to optimize the role of Sanskrit in the context of multiculturalism and religious moderation, innovative, contextual, and inclusive learning strategies need to be implemented.

The first strategy that can be applied is to integrate Sanskrit learning in an interfaith and cultural context. Explains that Sanskrit can be a bridge to build a deeper understanding of the archipelago's pluralistic culture that is full of peaceful values. For example, classic Sanskrit texts such as *Bhagavadgītā*, *Sarasamuccaya*, and *Mahā Upanishad* contain universal moral teachings, such as the values of tolerance, peace, and self-control.

Using Sanskrit texts as teaching materials in schools or colleges can help students to understand and appreciate other religious and cultural perspectives, while strengthening the value of religious moderation. Learning Sanskrit should not only be done in the context of Hinduism or Buddhism, but as part of a broader study of Nusantara culture.

Second strategy, implementation of value-based learning. Sanskrit learning should be more than just mastering grammar and vocabulary, but should also emphasize understanding the values contained in the texts. this is important to shape the character of learners who not only master the language, but can also apply universal humanitarian principles in everyday life. this value-based learning can involve discussions about the values of *ahimsa* (non-violence), *samatva* (equality), and *sarvabhūta hita* (goodness for all beings) which are the core teachings in sanskrit texts.

Third strategy, use technology and interactive learning media to increase the effectiveness of Sanskrit learning. With digital platforms, people can access Sanskrit learning materials through videos, apps, or online courses. Multimedia-based interactive learning media can also be used to facilitate the understanding of complex language structures and introduce a wider cultural context.

Technology can also be used to facilitate project-based learning, allowing collaboration in translating and analyzing Sanskrit texts from various religious and cultural perspectives. This will develop critical cross-cultural thinking skills and strengthen awareness of the importance of religious tolerance and moderation.

The forth strategy is an inclusive multicultural curriculum. It is important to design a Sanskrit learning curriculum that includes a multicultural approach, by incorporating the various religious texts and practices that exist in Indonesia, as well as introducing Sanskrit texts from various religious and cultural traditions. This could include the study of Sanskrit influences in local languages, Nusantara literature, and local cultures, such as Old Javanese literature which is heavily influenced by Sanskrit.

This inclusive curriculum not only provides an in-depth understanding of Sanskrit, but also introduces the universal values present in these texts, which include peace, social justice and interfaith equality. Thus, Sanskrit is not only seen as a language of ritual or religion, but also as part of the nation's cultural heritage that enriches Indonesia's multicultural life.

#### 4. Conclusion

Sanskrit learning has great potential as a strategic instrument in strengthening the values of multiculturalism and religious moderation in Indonesia. This language is not only a heritage of Hindu-Buddhist civilization, but also contains universal values such as dharma (moral obligation), ahimsa (non-violence), and vasudhaiva kutumbakam (the whole world is one family) that are relevant in the life of a plural and multireligious society in Indonesia.

Sanskrit can be used as a means to instill tolerance, strengthen diversity, and build social cohesion in the midst of challenging times through contextual, dialogical, and value-based learning approaches. Integrative learning models and inclusive multicultural curriculum strategies can bridge religious and cultural diversity, and shape moderate and humanist characters.

Despite facing various challenges such as religious stigma, limited resources, and low motivation to learn, learning Sanskrit remains relevant and important in forming a generation that is cultured, tolerant, and has a strong national awareness. Therefore, revitalization, strategies, and integration of Sanskrit learning into the national education system are important steps in building a harmonious Indonesian nation in diversity.

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