

# Integrating Hindu Religious Values to Prevent Violence in the Indonesian National Armed Forces (TNI): A Legal Approach at the Pusdik Arhanud Temple in Malang

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**Abstract:** This study analyzes the integration of Hindu religious values in efforts to prevent acts of violence within the Indonesian National Armed Forces (TNI), specifically at the Pura Pusdik Arhanud Malang, through a legal approach. Violence within military institutions is often associated with weak self-control, hierarchical structural pressure, and the lack of internalized moral and spiritual values. This research offers a solution through the strengthening of Hindu values—particularly Ahimsa, Dharma, Tat Twam Asi, Karma Phala, and Sīla—as an ethical foundation for cultivating discipline, empathy, and humanistic character among soldiers. The study employs a qualitative normative-sociological approach by reviewing TNI's internal regulations, spiritual development programs, and the role of Hindu religious leaders in spiritual education. The findings show that integrating Hindu values into the spiritual development system enhances soldiers' ethical awareness, emotional regulation, and reduces the potential for violence. This integration mechanism aligns with social integration theory, which operates through value-based education, institutional character building, and harmonization of legal norms with local wisdom. The study concludes that applying Hindu values in TNI's spiritual development not only improves soldiers' professionalism but also shapes individuals with high integrity who embody humanity, discipline, and dedication to the nation.

**Keywords:** Integration, Hindu Ahimsa, Military, Violence

## Introduction

Violence is a common issue that occurs within society. Generally, violence can be defined as an act that violates human rights by using physical, verbal, or psychological force to harm, suppress, or disadvantage others. Human rights are inherent in every individual without exception and are stated in the Universal Declaration of Human Rights (Muhammad Mutawalli, 2023). The protection of human rights provided by a state reflects its respect for human dignity (Wajdi, 2024).

Every action or behavior committed by an individual has its causes and consequences (Putri, 2022). Violence often arises due to an imbalance in power relations. Assault or violent conduct is a criminal act, and each act of violence does not stand alone—it often produces multiple impacts (Arif & Wicaksono, 2024). Violence affects not only the victim but also the surrounding environment, particularly those who witness it. Although policies have been formulated to address this issue, violence still frequently occurs within the military. This happens because violence is often viewed as an internal matter and is considered normal, even seen as a form of “discipline” (Asya, 2025). Another factor contributing to the persistence of violence is that many victims are reluctant to report incidents due to limited legal knowledge, social pressure, and insufficient support for psychological recovery (Sunga, 2025).

Violence can occur to and be committed by individuals from various backgrounds, including members of the civil service, such as the Indonesian National Armed Forces (TNI). The strict and intense training provided in military education can significantly influence the lives and behavior of TNI members (Kartika, 2024). Violence within the military—especially within the TNI—has become a serious issue that undermines the institution's integrity and public image. Although the TNI holds significant responsibilities in safeguarding national security, incidents of violence, both within its internal structure and in interactions with civilians, have had detrimental effects on its public reputation and operational effectiveness. Therefore, every soldier must uphold military honor and avoid actions or statements that could tarnish the reputation of the military institution (Dharmaputra et al., 2025).

Violence may take the form of abuse of power, mistreatment of soldiers or civilians, and various ethical and human rights violations that damage the image of the TNI as the guardian of national security. All forms of violence—especially violence against women—constitute human rights violations, crimes against human dignity, and forms of discrimination that must be eliminated (Jatmiko, 2022). One of the factors that contribute to the abuse of authority includes weak internal oversight systems, deeply rooted cultures of impunity, and limited legal access for victims seeking justice for abuses committed by authorities (Putri Ayu Dewanti & Rayzsyah Kanaya, 2025).

An essential aspect in efforts to reduce violence within the TNI is the integration of noble values found in religious teachings, particularly in Hinduism. In Hindu teachings, committing acts of violence and harming others is fundamentally contrary to *Dharma*

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(Yase, n.d.). Hinduism emphasizes values such as peace, compassion, respect for others, and self-restraint. When properly internalized, these values can shape soldiers who are not only disciplined but also endowed with virtuous character.

The story of Śrī Krṣṇa and Arjuna in the *Bhagavad Gītā* emphasizes the moral obligation to set aside personal desires and act according to cosmic principles (Dharma), which serves as an ethical foundation for the duties of a soldier. Although religious scriptures offer strong moral guidelines for living in peace and harmony, the implementation of these teachings in the military—an environment that tends to be harsh and high-pressure—is often neglected. Therefore, it is crucial to explore the potential integration of Hindu values in shaping the mindset and behavior of TNI personnel so that they prioritize peaceful solutions and avoid violence in any situation.

A Hindu legal-religious approach can serve as a strong foundation for building a more humanistic system within the TNI. Values such as *ahimsa* (nonviolence), *dharma* (moral and social responsibility), *karma* (the consequences of actions), and *Brahman* can function as guiding principles in preventing violence. By harmonizing Hindu values with the legal system that governs the TNI, it is expected that more effective prevention mechanisms can be established, while also improving soldiers' behavior and mindset to prioritize ethics and peace. Meanwhile, external aspects such as the relationship between the TNI and society remain relevant but are better understood as consequences of unresolved internal issues.

This study aims to examine how the integration of Hindu values can be applied within the context of military law to reduce violence in the TNI environment. This legal-religious approach not only provides a new perspective on existing TNI regulations but also contributes positively to shaping soldiers with greater humanity and wisdom in facing conflict situations. Through this research article, it is expected that constructive solutions can be found to develop a more humanistic and civilized TNI, positioning Hindu teachings as a deep moral foundation in military life.

## Method

This research employs a descriptive qualitative method combining library research and field study to understand the process of integrating Hindu values in preventing violence within the TNI. The library research examines core Hindu teachings, including the concepts of *Ahimsa*, *Dharma*, *Karma Phala*, *Brahman*, and Hindu ethics related to self-control and morality. The researcher refers to classical Hindu texts such as the *Bhagavadgītā*, *Manusmṛti*, and contemporary academic literature. As emphasized in *Bhagavadgītā* 16.2, “*ahimsā satyam akrodhas tyāgah śāntir apaśūnam*”—nonviolence, truthfulness, and control of anger are the foundations of ethical character. This literature review serves as the theoretical basis for analyzing value integration into the mental development of TNI soldiers.

The field study was conducted at Pura Pusdik Arhanud Malang through in-depth interviews with Hindu spiritual instructors and several TNI soldiers who are adherents of Hinduism. Informants were selected using purposive sampling to ensure that their experiences were relevant to the focus of the study. The collected data were then analyzed descriptively through stages of data reduction, data presentation, and conclusion drawing, as outlined by Miles, Huberman, & Saldaña (2014). This analysis aims to map the patterns of Hindu value integration in spiritual development practices and to explain their contribution to violence prevention within the military environment.

## DISCUSSION

### The Role of Hindu Values in Shaping the Character of TNI Soldiers

The integration of religious values into the military education system is an increasingly relevant approach in the modern era. In the military context, discipline, loyalty, and decisiveness are indeed fundamental pillars. However, various studies show that strong discipline must be balanced with the development of morality, empathy, and humanistic ethics so that military power does not grow into an instrument of uncontrolled violence (Soeters, Winslow, & Weibull, 2020). As times evolve, there is growing awareness that spiritual values can serve as a foundation for regulating aggression and maintaining the moral integrity of soldiers. Therefore, the integration of Hindu values at the Air Defense Artillery Training Center (Pusdik Arhanud) in Malang becomes particularly relevant for Hindu soldiers who require mental and spiritual guidance rooted in their religious tradition.

The **Pura** (temple) as a spiritual center within Pusdik Arhanud holds a strategic function—not only as a place of worship but also as a space for character formation. In the Hindu perspective, the moral law of *Dharma* serves as a primary guideline for life, including for a *kṣatriya*. *Dharma Kṣatriya* teaches courage, steadfastness, commitment to justice, and readiness to protect society selflessly (Zaehner, 1992). These values are highly relevant to military duties. The *Bhagavadgītā* explicitly provides an ethical framework for a warrior: to act without attachment to results, to maintain clarity of mind, and to confront injustice without being driven by anger or personal ambition (Easwaran, 2007). This spiritual orientation helps soldiers cultivate self-control, inner discipline, and moral firmness in high-risk situations.

In modern military doctrine, spiritual aspects are often associated with moral stability and the mental resilience of soldiers. Sismianto (n.d.) emphasizes that spirituality guides decision-making and prevents unmeasured destructive actions. Good mental stability forms the basis for developing strong moral motivation in action (Mastanora & Refika, n.d.). In this context, the Hindu teaching of *ahimsa*—the principle of nonviolence—holds an important position. Although soldiers have the duty to defend the nation, regulating aggression is a moral quality they must possess. According to Riskayanti (2025), *ahimsa* does not imply passivity; rather, it teaches the control of thought, speech, and action from tendencies that can cause harm. This understanding is highly relevant for soldiers who must choose actions that are measured and ethically grounded.

The value of *ahimsa* is also aligned with the concepts of *kṣānti* (patience and self-restraint) and *satya* (truthfulness), two principles recognized as the foundation of spiritual character in Hindu teachings (Radhakrishnan, 2018). Embedding such ethical values has been shown to contribute to lowering rates of disciplinary violations and violence in various military institutions that implement spirituality-based training (King, 2019). Thus, spiritual strengthening is not merely the fulfillment of ritual needs but also a strategic approach to character development.

Hindu religious education at Pusdik Arhanud Malang is delivered through various structured activities. On major Hindu holy days, soldiers participate in communal worship led by spiritual instructors, trainers, or *pinandita* recognized for their religious expertise. In addition, there are routine development programs such as *dharma wacana* (religious lectures), *dharma tula* (religious discussions), and *sewanan* or community and ritual service at the temple. These activities reinforce the internalization of religious values not only at the level of knowledge but also in daily practice. According to Narayanan (2020), the internalization of religious values through discussion, ritual practice, and social service has proven effective in shaping spiritual depth and emotional regulation within Hindu youth communities across Asia.

Spiritual guidance functions as a reflective space for soldiers who face daily mental pressure, rigid routines, and high readiness demands. Ritual worship, for instance, not only cultivates inner peace but also strengthens solidarity among soldiers who share the same religious background. This aligns with Koenig's (2020) findings that spirituality enhances psychological resilience and helps soldiers cope with trauma and mental stress in military systems.

Therefore, the integration of Hindu values at Pusdik Arhanud Malang is not merely about fulfilling the needs of Hindu personnel in a military institution. It is also part of a strategy to develop soldiers with professionalism, ethics, and humanity. A soldier's morality is shaped not only by physical and tactical training but also by the ability to control oneself, maintain mental clarity, and uphold *Dharma*. With systematic spiritual education, Hindu soldiers are expected to become a source of moral strength capable of fulfilling national duties without losing their sense of humanity.



Photo 1  
Strengthening Hindu Religious Values Activities

The strengthening of Hindu religious values at Pusdik Arhanud Malang is carried out not only through internal guidance for soldiers but also by involving their families through *parenting* programs held regularly. This program is conducted when the soldiers' parents visit the training environment and serves as a strategic means to harmonize spiritual, mental, and ethical development between the educational institution and the family. According to family education experts, parental involvement in character-building processes reinforces the consistency of values received by learners, increases discipline, and prevents aggressive behavior (Epstein, 2018). Therefore, engaging families in shaping the mental framework of soldiers becomes relevant in reducing the potential for violence within the military training system.

The parenting materials are designed to meet the specific needs of soldiers, particularly in fostering character grounded in Hindu ethics such as *ahimsa*, moral discipline, and self-awareness. Interviews with a *pinandita* at Pura Arhanud indicate that this activity has been a routine agenda for every new soldier since the beginning of their training. The program is carried out systematically and continuously as part of a strategy to establish an anti-violence culture. These findings align with the view that mental development within military environments must target two spheres simultaneously—formal institutional settings and the family setting—so that moral values can be internalized more comprehensively (Soeters et al., 2020).

The parenting program also provides an open communication space between parents, soldiers, instructors, and Hindu religious leaders. Communication in this context is not merely the delivery of information; it serves as a mechanism to build emotional closeness and strengthen the solidarity of soldiers' families. In interpersonal communication theory, developing mutual trust is a crucial step for creating harmonious social interactions, facilitating cooperation, and preventing destructive conflict (Guerrero, Andersen, & Afifi, 2017). The presence of parents during the educational process also strengthens the emotional support available to soldiers, helping reduce stress and mental strain commonly experienced during military training.

This activity simultaneously becomes a platform for clarification between parents and instructors regarding the training methods used. With transparent and communicative relationships, the potential for misunderstandings that may lead to physical or verbal violence can be minimized. Through the synergy between families and the educational institution, the spiritual development of Hindu soldiers at Arhanud not only strengthens their spiritual foundation but also fortifies the social networks that support the creation of a more humane, harmonious, and violence-free military training environment.



Photo 2  
Strengthening and Parenting

In practice, religious activities are carried out during the intervals of military education at Pusdik, including cleaning the temple and its surrounding area. This activity aims to cultivate a sense of empathy and responsibility. Hindu religious values play a significant role in fostering full awareness as a foundational effort to prevent violence. Hinduism teaches life principles that emphasize harmony, peace, and self-control. The integration of key Hindu values that can be applied in a military context to prevent violence includes the following.

Table. Universal Values, Hindu Values, and Military Duties & Ethics

No	Universal Values	Hindu Religious Values	Military Duties and Ethics
1	Non-Violence	<i>Ahimsa</i> , avoiding violence – requiring every individual to refrain from violence in thought, speech, and action	Encourages soldiers to evaluate every action wisely and avoid excessive use of force.
2	Moral and Ethical Obligation	<i>Dharma</i> teaches the importance of carrying out one's duties with responsibility and moral awareness	Soldiers are expected to perform their duties with principles of justice and without violating the rights of others.
3	Law of Cause and Effect	<i>Karmapala</i> reminds that every action brings consequences	In military practice, this value reminds soldiers to act with careful consideration, as any violent action brings greater impacts.

No	Universal Values	Hindu Religious Values	Military Duties and Ethics
4	Higher Awareness	<i>Brahman</i> teaches the unity and awareness of a higher reality	This value emphasizes the importance of brotherhood among soldiers and between soldiers and society, reducing conflict and violence.

The teaching of *ahimsa* in Hinduism occupies a fundamental position as an ethical principle that guides individuals not to harm any being through thoughts, words, or actions. According to Gandhi (2009), “Ahimsa is the highest law of humanity; when a person restrains the desire to harm, he has conquered his own inner world.” This principle not only prevents physical violence but also goes deeper—cultivating emotional restraint, managing anger, and nurturing empathy toward others. In social life, *ahimsa* serves as a guideline for building harmonious relationships and avoiding unnecessary acts of aggression.

In military ethics, the principle of *ahimsa* does not negate bravery or strength; instead, it directs the use of force to be proportional, controlled, and morally considered. As Robinson (2016) explains, “military professionalism requires restraint, proportionality, and moral judgment before, during, and after the use of force.” By internalizing *ahimsa*, soldiers are encouraged to evaluate every action—whether the use of force is truly necessary and aligned with legal and humanitarian principles. This value serves as an essential foundation for preventing abuse of power and reducing the risk of excessive violence within the Indonesian National Armed Forces (TNI).

In Hinduism, *dharma* is the cosmic moral principle that governs how human beings should live rightly. Radhakrishnan (1993) states that “Dharma is the moral law that upholds social order and guides human actions toward truth.” For a warrior, *dharma* signifies fulfilling duties with honesty, discipline, and without self-interest. This concept emphasizes that responsibility is not merely a functional task but an ethical obligation that binds the inner integrity of an individual.

In the military context, the value of *dharma* guides soldiers to serve with justice, professionalism, and respect for human rights. Janowitz (2017) asserts that “the soldier is bound by a moral contract that goes beyond obedience; it includes responsibility to humanity and the ethical use of authority.” A soldier grounded in *dharma* is not only obedient to commands but also capable of distinguishing between ethical actions and those that violate human dignity. This value is crucial for preventing internal violence, hazing, and other forms of abuse of power within military institutions.

The concept of *karmapala* teaches that every action carries moral consequences, both in the present and the future. Hindu texts affirm that “every deed born of thought, word, or action returns to its doer” (Olivelle, 1998). This awareness makes individuals more cautious in their behavior, understanding that the effects of their decisions extend beyond themselves to others. The principle of *karmapala* serves as a reminder that self-control is an integral part of spiritual wisdom.

In the military world, *karmapala* is highly relevant for cultivating awareness that acts of violence, misuse of authority, and aggressive behavior carry serious consequences—legally, ethically, and socially. Gibson and Donnelly (2019) emphasize that “every act of misconduct within military institutions generates a chain of consequences affecting individuals, units, and public trust.” Through an understanding of *karmapala*, soldiers are encouraged to think before acting and to consider the broader impacts of their decisions. This value contributes to building a reflective, responsible, and non-violent military culture.

The concept of *Brahman* in Hinduism describes the highest consciousness, the universal reality, and the unity of all beings. As Easwaran (2007) writes, “Brahman is the fundamental unity of all life; to understand Brahman is to see oneself in others.” This perspective nurtures compassion, a sense of belonging, and appreciation for the inherent value of every human being. By recognizing that all beings are interconnected, individuals are inspired to avoid conflict and foster social harmony.

In military life, this awareness of unity is essential for strengthening solidarity among soldiers. Komar (2020) notes that “military cohesion emerges from shared identity, mutual trust, and the belief that every member is part of a larger whole.” The value of *Brahman* teaches that soldiers are one large family who protect one another and work toward a shared noble purpose. Cultivating this sense of brotherhood significantly reduces potential internal conflicts, bullying, and violence. This awareness contributes to creating a military environment that is harmonious, resilient, and grounded in empathy.

The role of the *krama pura* (temple leadership and community) of Pusdik Arhanud in shaping the character of soldiers extends beyond serving as a place of worship; it functions as a medium for character formation. Within the temple, soldiers can engage in self-reflection, develop spiritual values that strengthen mental resilience, and enhance discipline and inner calm. This approach provides spiritual nourishment for soldiers to cultivate inner peace, which ultimately has a positive impact on their relationships with

fellow soldiers and the broader community. The strengthening activities are carried out regularly and systematically in conjunction with collective assemblies (*apel bersama*).



Photo 3  
Joint Morning Assembly and Moral Development

Hindu religious law supports the moral and ethical development of soldiers through the concepts of *Dharma* (moral duty and righteousness), *Karma* (the law of cause and effect in human actions), and *Susila* (virtuous conduct and noble character). These teachings emphasize ethical responsibility, adherence to cosmic principles, avoidance of violence toward the powerless, acting based on justice, and upholding essential truth.

In addition to Hindu religious values, legal approaches also play a crucial role in preventing violence within the military environment. Every Indonesian National Armed Forces (TNI) soldier is bound by a code of ethics and regulations. Military professional ethics is a set of principles and values that every member of the military must uphold in carrying out their duties (Akbar et al., 2025), regulating their behavior in both personal and professional life. Existing laws and regulations—such as *Law Number 34 of 2004 concerning the Indonesian National Armed Forces* and *Government Regulation Number 7 of 2004 on Military Education*—govern the ethics and responsibilities of soldiers in performing their duties.

Law, as an instrument of justice, is expected to reduce the potential for abuse of authority that may lead to acts of violence. Firm and fair sanctions for violent acts within the TNI, whether direct or indirect, must be an integral part of the system. With clear and strong regulations, combined with the integration of Hindu values, it is hoped that a more peaceful and harmonious atmosphere can be realized within the TNI organization. The legal approach and government regulations concerning the ethics and responsibilities of soldiers are continuously socialized by military leaders during joint morning assemblies, with the aim of broadening soldiers' perspectives so they do not act brutally or arbitrarily.

The mechanism for integrating Hindu religious values into the legal system aims to prevent violence by embedding spiritual principles within institutional structures. Hindu values must be integrated into military institutions so that they gain broader and more effective influence in mitigating violence. Parsons (1951), in his theory of *social systems*, emphasizes that stability within a society or organization can only be achieved when norms, values, and social roles are harmoniously integrated. Social integration occurs when these values are collectively accepted and become the foundation for collective behavior.

In the context of the TNI, the integration of Hindu values can be realized through spiritual development at the *Pura* (temple) as a center for religious and moral activities. Hindu values are then used as the foundation for military codes of ethics, disciplinary regulations, and the *legal culture* that prevails among soldiers. Friedman (1975) explains that a legal system consists of *structure* (institutional framework), *substance* (legal rules), and *legal culture*. Through integrating Hindu values into the legal culture, soldiers comply with the rules not merely out of fear of sanctions but out of moral awareness.

Social awareness is a crucial foundation for creating a harmonious, tolerant, and violence-free society. In Indonesia's multicultural context, efforts to cultivate social awareness must be carried out through the integration of spiritual, ethical, and legal values. Hindu teachings provide a strong moral framework through the principles of *ahimsa* (non-violence), *karma* (cause and effect), and *śīla* or *susila* (ethics and morality). According to Radhakrishnan (1993), "*Hindu moral teaching rests upon self-control, compassion, and an awareness of reciprocal relationships among all living beings.*" Integrating these principles into education systems, character development programs, and social institutions—including military organizations such as the Indonesian Army (TNI AD)—offers a powerful avenue for preventing violence at its roots.

The primary objective of integrating these values is to shape individuals and groups that prioritize peace, tolerance, and collective well-being. By internalizing *ahimsa*, individuals are expected to respond to situations with calmness and avoid being provoked into

aggressive actions. As Gandhi (2009) emphasizes, "*Ahimsa is the greatest force; it works silently, yet it can conquer hatred without generating violence.*" Meanwhile, the doctrine of *karma* teaches that every action has inevitable moral consequences, encouraging individuals to think twice before engaging in harmful behavior. The value of *susila* strengthens ethical dimensions in social relationships, allowing communal life to function with respect, justice, and peace.

Based on research findings at the Army Air Defense Artillery Education Center (Pusdik Arhanud) in Malang, the first mechanism implemented is the internalization of character values—particularly *ahimsa* and *karma*—within the daily life of TNI AD soldiers. This internalization is carried out through spiritual guidance, religious activities, and example-based learning.

The *Pura* located in the Pusdik Arhanud complex serves as both a spiritual center and a social space for Hindu soldiers. The sacred site is not only used for prayer but also for *dharma wacana* (scriptural discourse), ethical discussions, and communal activities. According to interviews with one of the *pinandita*, spiritual guidance activities at the temple have become a routine agenda for new soldiers as part of moral cultivation. This aligns with Easwaran's (2007) view that "*scheduled spiritual training creates a strong inner foundation to restrain aggression and maintain clarity of mind.*"

These spiritual development activities have a direct impact on increasing the sense of togetherness and solidarity among Hindu soldiers. The social bonds formed through shared rituals, communal work, and community gatherings help create a harmonious atmosphere that prevents conflict and internal violence. From a social perspective, this aligns with Komar (2020), who states that "group cohesion in military institutions arises from shared identity and consistent social interaction, not merely from structural discipline." Thus, spiritual development within the Pusdik Arhanud environment functions as a social mechanism that strengthens soldiers' character while minimizing the potential for violence.

The second mechanism is the strengthening of law through local wisdom, taught in the subject *Harmonisasi Hukum* (Legal Harmonization). This material emphasizes the importance of aligning the values of *dharma agama* and *dharma negara* in carrying out military duties. The purpose is to ensure that soldiers understand that state law is not separate from moral and spiritual values, but can in fact be enriched by Hindu ethical principles. As Menski (2006) explains, "Indonesia's legal pluralism can work effectively only when state law interacts with customary and religious values, rather than replacing them." Therefore, strengthening legal understanding through local wisdom provides a more solid ethical foundation for soldiers in carrying out their duties without resorting to violence.

In the subject *Pengembangan Hukum Konstitusional* (Constitutional Law Development), the principle of *ahimsa* is integrated into soldiers' understanding of legal norms related to violence prevention. This is similar to the application of *ahimsa* in anti-corruption policies, which encourage state officials to be honest, avoid abusing power, and refrain from actions that harm society. Additionally, this legal education equips soldiers with the ability to evaluate their actions based on both moral and legal consequences. Robinson (2016) asserts that "ethics education in the military must combine legal principles with moral values to create soldiers who are not only rule-abiding but also morally wise."

The third mechanism is the development of social and cultural aspects through conflict prevention within Pusdik Arhanud. This program strengthens the cultural and spiritual identity of Hindu soldiers, fosters tolerance, and maintains internal harmony. The *Pura* Arhanud community serves as a platform for healthy social interaction, deliberation, and solidarity building. Activities such as communal work, collective service, holy day celebrations, and *dharma tula* create a strong, mutually supportive social network. According to Durkheim (1915), "social bonds are the main fortress against deviant behavior and violence in society." In this context, the temple community becomes an important instrument for maintaining harmony and nurturing collective awareness to avoid violence.

The integration of Hindu values such as *ahimsa*, *dharma*, and *karma* plays a major role in shaping soldiers who are wise, responsible, and ethical in their actions. These values not only prevent violence but also build professional and strong military character. By understanding these principles, soldiers recognize that their duty is not merely to follow instructions, but also to uphold human dignity. As Janowitz (2017) states, "professional soldiers are those who are able to combine moral responsibility with effective military function."

The integration of Hindu values is not the only solution, but part of a comprehensive strategy that includes education, socio-economic development, and government policy. However, the contribution of these values is significant because they create a strong moral foundation for soldiers. Therefore, soldier development at Pusdik Arhanud, which prioritizes spiritual and ethical values, has proven effective in producing Army personnel who are not only professionally competent but also highly ethical and sincerely dedicated.

## Conclusion

The integration of Hindu religious values within military life, particularly in the Pusdik Arhanud environment, serves as an essential foundation for shaping soldiers whose character balances firmness with moral sensitivity. Values such as *ahimsa* (non-violence),

*dharma* (moral duty), *karma phala* (awareness of consequences), and the spiritual teachings of Brahman provide a strong ethical framework for soldiers to understand the limits of force. In the context of training new recruits, the internalization of these values not only builds discipline but also instills awareness that physical strength must be accompanied by inner stillness, self-control, and respect for life. Thus, religious guidance within the unit is not merely ceremonial ritual, but an integral part of a violence-prevention strategy.

From the perspective of law and ethics, the integration of Hindu values strengthens the formal norms and regulations that already exist within the military institution. While the positive legal approach imposes prohibitions and sanctions against violent acts, it requires moral grounding that fosters intrinsic awareness within soldiers. *Dharma*, as a principle of harmony between personal, social, and state obligations, provides an ethical dimension that refines the application of law so it becomes not only repressive but also educational and transformative. The role of spiritual development through the temple in Pusdik Arhanud is therefore significant as a space for inner dialogue, moral introspection, and the formation of a *ksatria* mentality that places honor, loyalty, and goodness at the core of military behavior.

With the integration of religious, ethical, and legal principles, the life of TNI soldiers is expected to undergo a transformation toward stronger emotional and spiritual maturity. This strengthening not only minimizes the potential for violence but also improves soldiers' quality of life as complete human beings capable of carrying out state duties without losing their humanity. Through integrated development, soldiers are trained not only to become disciplined and professional individuals, but also role models in preserving harmony, respecting others, and building social relationships grounded in dignity. Thus, the integration of Hindu values at Pusdik Arhanud is not merely a violence-prevention strategy but a model of military character formation that is humanistic and civilized.

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