

Hypno-NLP in Hindu Theological Education: Institutional Rationale, Cultural Adaptation, and Stakeholder Perceptions in Bali

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Abstract

Little is known about how scientifically contested psychological approaches are incorporated into Hindu theological education. This study examines the institutional rationale for integrating Hypno-Neuro-Linguistic Programming (Hypno-NLP) into the Level 1 Hindu Theology Course at Pinandita Sanggraha Nusantara, Bali Regional Coordinating Unit (PSN Korwil Bali), its instructional and cultural adaptation, and stakeholders' perceptions of its implications for religious authority, communication, and the internalization of Hindu values. A qualitative single-case study was conducted using semi-structured interviews with eight informants: one institutional leader, one instructor, four participants serving as *Pamangku* (Balinese Hindu ritual officiants), and two recipients of their religious services. The data also included four audiovisual course recordings totaling approximately seven hours and forty minutes and relevant institutional documents. The materials were analyzed thematically by comparing institutional, instructional, participant, community, observational, and documentary sources. The institution introduced Hypno-NLP to complement theological and ritual instruction with communication-oriented material. The course combined conceptual explanation, pre-talk, demonstrations, exercises, discussion, and reflection, adapted through Indonesian and Balinese, respectful forms of address, and examples from Hindu ritual contexts. Participants perceived selected elements as relevant to calmness, confidence, communicative flexibility, and interaction with devotees, while two service recipients positively described preliminary dialogue, ritual explanation, and religious advice. Religious communication was the most consistently perceived area of relevance; evidence concerning religious authority and value internalization remained limited and subjective. The findings do not establish causal, clinical, spiritual, or community-wide effects. They support a cautious distinction between generally applicable communication practices and contested claims concerning NLP, anchoring, and subconscious programming.

Keywords: *Bali; Cultural Adaptation; Hindu Theological Education; Hypno-NLP; Pamangku; Religious Communication*

A. Introduction

Ritual practice, particularly *yajña* (ritual offering or sacrifice), is central to Hindu religious life in Bali. As part of *ācāra* (ritual practice), *yajña* carries theological, ethical, communal, and personal meanings. Research on Balinese offerings shows that these practices embody different understandings of agency, community, and the common good, while the materials used in offerings vary across ceremonial forms (Fox 2015; Sujarwo, Caneva, and Zuccarello 2020). Material and organizational complexity, however, does not by itself indicate how participants understand or internalize the meanings of a ritual. Recent local studies have also argued that the festive form of some *yajña* ceremonies may draw attention away from their philosophical meaning, particularly among younger Hindus in Bali (Oka Widana 2025; Oka Widana, Lisnawati, and Sanjiwani 2023). More broadly, scholarship on Hindu theology in Indonesia shows how material heritage can function as a source of theological interpretation (Surpi 2020).

This distinction is relevant to the responsibilities of *Pamangku*, Balinese Hindu ritual officiants who conduct ceremonies and provide religious guidance. A community-based training program in Jembrana, for example, combined practical *Pamangku* training with instruction in Hindu teachings (Gaduh et al. 2022). A qualitative study of Hindu youth in South Tangerang likewise found that participants engaged more readily in ritual activities than in explaining their religious meanings, although that localized finding cannot represent Hindu communities in Bali or elsewhere (Raharjo, Budiastira, and Suhardi 2023). The broader literature on holistic education likewise emphasizes the integration of cognitive, affective, and experiential dimensions, while noting that evidence for broad claims of personal or social transformation remains limited (Miseliunaite, Kliziene, and Cibulskas 2022). These studies point to a practical educational concern: ritual competence and participation do not necessarily encompass the ability to explain religious meanings or respond to devotees' personal concerns.

Research conducted mainly among Christian religious leaders provides a comparative, rather than directly Balinese, context for this concern. Religious leaders may encounter psychological and social issues in their communities, but their integration of psychological knowledge varies, as do their attitudes toward its compatibility with religious ministry (Hodge et al. 2020; Kranendonk et al. 2025). Related research in Christian theological education also argues for connecting doctrinal formation with interpersonal and pastoral-counseling competence (Jayadi, Phang, and Wahyuningsih 2024). This literature provides a comparative educational context rather than direct evidence concerning Hindu religious training. These findings do not establish what competencies *Pamangku* require. They nevertheless show that the relationship between religious

authority, communication, and psychological knowledge has become an educational issue across different religious settings.

Within this context, Pinandita Sanggraha Nusantara, Bali Regional Coordinating Unit (PSN Korwil Bali), introduced Hypno-Neuro-Linguistic Programming (Hypno-NLP) into its Level 1 Hindu Theology Course. In this program, Hypno-NLP denotes a combination of hypnosis- and NLP-related practices involving focused attention, suggestion, rapport, language use, and interpretations of behavioral responses. Hypnosis and NLP, however, do not have equivalent scientific standing. Hypnosis is commonly defined in relation to focused attention, reduced peripheral awareness, and an increased capacity to respond to suggestion (Elkins et al. 2015). Clinical reviews, neurocognitive studies, and theoretical models have examined hypnosis, although its mechanisms and neural correlates remain debated (Vickers 2001; Landry, Lifshitz, and Raz 2017; Williamson 2019; Geagea et al. 2024; Zahedi, Lynn, and Sommer 2024). NLP, by contrast, is a contested approach to communication and personal development concerned with relationships among thought, feeling, and language that has also been discussed in educational and organizational settings (Tosey and Mathison 2010; Kotera, Sheffield, and Van Gordon 2019).

The evidence supporting NLP is substantially more limited. Experimental studies and critical reviews have questioned its central assumptions and identified inconsistent definitions, weak designs, limited replication, and little evidence of improved health-related outcomes (Sharpley 1987; Witkowski 2010; Sturt et al. 2012; Passmore and Rowson 2019). An Indonesian randomized study reported outcomes from a clinical spiritual-hypnosis-assisted intervention for adults with posttraumatic stress disorder related to childhood trauma (Lesmana, Suryani, and Tiliopoulos 2022). That intervention, clinical setting, and patient population differ fundamentally from an introductory course for *Pamangku* and therefore cannot validate Hypno-NLP as a method of religious training. The label Hypno-NLP further combines practices from different traditions without an established independent evidence base. Accordingly, this article does not treat Hypno-NLP as a validated psychological theory, clinical intervention, or demonstrated means of religious transformation. It examines the term as it is defined and used by the institution under study.

The literature reviewed for this article addresses Balinese ritual and offerings (Fox 2015; Sujarwo, Caneva, and Zuccarello 2020), the education of *Pamangku* (Gaduh et al. 2022), psychological knowledge in the work of religious leaders (Hodge et al. 2020; Kranendonk et al. 2025), and the evidentiary status of hypnosis and NLP (Elkins et al. 2015; Kotera, Sheffield, and Van Gordon 2019; Sturt et al. 2012; Zahedi, Lynn, and Sommer 2024). These strands remain largely separate. Within this body of literature, limited direct attention has been given to how a religious educational institution adopts a scientifically contested

approach, adapts it to Hindu ritual and communication, and represents its relevance to religious authority and value formation. The gap is therefore empirical and analytical rather than a claim that Hypno-NLP constitutes a new or effective intervention.

The case is examined through three analytical dimensions. Religious authority concerns how *Pamangku* understand and perform their ritual, ethical, and educational responsibilities. Religious communication includes preliminary dialogue, rapport, message framing, culturally appropriate language, and interaction with devotees. Value internalization refers to participants' perceptions of how Hindu teachings become connected with understanding, attitudes, and conduct. The Hindu concepts *śraddhā* (religious faith) and *brahmavidyā* (knowledge of the divine) identify the substantive values discussed by participants, while *rasa* (spiritual sensitivity), *karsa* (intention), and *cipta* (reflective thought) are used as contextual interpretive categories. None of these concepts is treated as evidence that Hypno-NLP produces predetermined psychological or spiritual effects.

This study therefore asks three questions: Why was Hypno-NLP integrated into the Level 1 Hindu Theology Course at PSN Korwil Bali? How were its techniques taught and adapted to the religious and cultural context of *Pamangku*? How did the institutional leader, the instructor, course participants, and two recipients of religious services perceive its implications for religious authority, religious communication, and the internalization of Hindu values? The study's contribution is limited to a critical account of institutional adoption, cultural adaptation, and stakeholder interpretation in one bounded case. It does not assess clinical efficacy or establish that Hypno-NLP causes psychological, behavioral, or spiritual change.

B. Methods

This study used a qualitative single-case design to examine a bounded institutional program in its organizational and cultural context (Baxter and Jack 2008). It focused on the integration of Hypno-Neuro-Linguistic Programming (Hypno-NLP) into the Level 1 Hindu Theology Course organized by PSN Korwil Bali. The case was bounded institutionally by PSN Korwil Bali, programmatically by the course, substantively by its Hypno-NLP component, and temporally by fieldwork conducted from April to June 2026. Eight research participants were selected purposively: one institutional leader, one Hypno-NLP instructor, four *Pamangku* course participants, and two Hindu community members who had received religious services from participating *Pamangku*. Recruitment occurred through institutional contact and direct invitation after prospective participants received information about the study, recording procedures, and publication of the findings. This composition represented four positions within the case—

management, instruction, course participation, and service reception—rather than the wider population of *Pamangku* or Hindu communities in Bali.

Data were collected through semi-structured interviews, nonparticipant observation of audiovisual course recordings, and document analysis. Each participant completed one interview lasting approximately 45–75 minutes, and four participants joined a follow-up meeting of approximately 20–30 minutes for clarification. Interviews were conducted in Indonesian, Balinese, or both, according to participants' preferences. The interview excerpts presented in this article were translated from Indonesian and/or Balinese into English. Culturally specific terms were retained and explained at first mention. Audiovisual observation covered four complete course recordings totaling approximately 7 hours and 40 minutes. Each recording was viewed twice: first to document the instructional sequence and then to produce time-stamped notes on demonstrations, interactions, language use, participant responses, and ethical issues. Documentary materials included curriculum information, course materials, institutional documents, photographs, and organizational records. Relevant academic literature was reviewed separately to contextualize the case and assess the evidentiary status of hypnosis- and NLP-related claims.

Interview transcripts, observational notes, and documentary materials were analyzed thematically through repeated familiarization, coding, comparison, and theme construction (Braun and Clarke 2006; Nowell et al. 2017). Related codes were grouped into themes concerning institutional rationale, instructional structure, cultural adaptation, religious communication, participant experiences, service recipients' perceptions, and ethical limitations. Evidence was compared across participant groups and data sources, while institutional expectations, instructor explanations, participant self-reports, and service recipients' perceptions remained analytically distinct. Credibility was supported through source and method triangulation and follow-up clarification with four participants (Carter et al. 2014). All participants took part voluntarily and provided written informed consent, including specific permission to disclose their identities, roles, statements, and quotations. Because the design did not include pre- and post-training assessment, a comparison group, direct observation of subsequent religious services, or longitudinal follow-up, the findings are interpreted as context-specific accounts and perceptions rather than evidence of psychological, behavioral, spiritual, clinical, or community-wide effectiveness.

C. Results and Discussion

1. Results

The results are organized around the three research questions: the institutional rationale for integrating Hypno-NLP, the instructional process and

its cultural adaptation, and perceived implications for religious authority, religious communication, and the internalization of Hindu values. Each type of evidence retained its source-specific meaning. Statements by the institutional leader represented organizational expectations, the instructor's accounts described the intended instructional process, course participants reported their experiences, and two service recipients described their perceptions of religious services. None of these accounts was treated as independent evidence of effectiveness.

1) Institutional Rationale for Integrating Hypno-NLP

The Head of PSN Korwil Bali explained that the institution introduced Hypno-NLP because it considered ritual and theological knowledge insufficient for some of the communicative responsibilities of contemporary *Pamangku*. The institution expected the course to develop communication skills, psychological sensitivity, and the ability to explain Hindu teachings to devotees:

"Before hypnosis and NLP were included in the course, we observed that these methods were commonly used in psychology and communication. Religious leaders from other traditions had shown very good results. After we included the methods, we perceived a similar result: improved psychological and communication skills among the *Pinandita*." (Interview with Jero Mangku I Wayan Dodi Arianta, April 28, 2026)

This statement reflects the institution's assessment of the program rather than a measured change in participants' competence. The study did not include pre- and post-training assessments that could verify the reported improvement. Here, *Pinandita* is retained as the institutional leader's term for the participating Hindu ritual specialists.

The institutional leader also associated the course with concerns that devotees might participate in *yajña* without sufficiently understanding its theological and ethical meanings:

"*Yajña* is inseparable from Hindu religious life, particularly in Bali, and can provide an important means of appreciating religious teachings and encouraging behavioral change. Recently, however, *yajña* has sometimes passed without sufficient reflection because of contemporary developments. Hypno-NLP tools are therefore considered necessary to support the internalization of religious teachings." (Interview with Jero Mangku I Wayan Dodi Arianta, April 28, 2026)

He further described Balinese Hinduism as a "religion of *rasa*" and expected Hypno-NLP to support emotional and spiritual engagement during religious practice. These statements did not establish a general decline in ritual understanding or demonstrate that the course altered participants' spiritual states. They identified three institutional expectations: strengthening the communicative competence of *Pamangku*, supporting explanations of ritual

meaning, and connecting religious messages with devotees' personal and emotional circumstances.

2) Instructional Process and Cultural Adaptation

The four audiovisual recordings showed that the course combined conceptual explanation, demonstrations, practical exercises, question-and-answer sessions, and reflection. The instructional sequence began with pre-talk and an introduction to hypnosis, NLP, and the institution's combination of the two:

"After beginning with pre-talk, I explain the basic concepts, definitions, and history of hypnosis and NLP, as well as how the two methods are combined. This stage is intended to help participants understand and become familiar with the method they will study." (Interview with I Nyoman Mahendra, April 23, 2026)

The instructor used pre-talk to address participants' concerns about hypnosis, including associations with entertainment, loss of control, or practices perceived as incompatible with Hindu traditions. He described presenting himself as the instructor, explaining the intended use of the material, and assuring participants that it would not replace or damage Balinese Hindu traditions. His claim that the material would strengthen Hindu practice was an instructional assurance, not an empirically verified outcome.

The practical material included suggestibility assessment, induction, deepening, suggestion, anchoring, confirmation, and termination. The course recordings indicated that these procedures did not receive equal emphasis in relation to religious service. Pre-talk, rapport, positive language, ritual explanation, and culturally appropriate communication were presented as more directly relevant to the work of *Pamangku*, whereas rapid induction and hypnotic demonstrations primarily illustrated focused attention and responsiveness.

Cultural adaptation was evident in the use of Indonesian and Balinese, respectful forms of address, locally familiar examples, and references to Hindu rituals. The instructor also explained anchoring through culturally recognizable stimulus-response associations:

"An anchor is a cue intended to elicit a particular behavior; it operates through an 'if-then' pattern. For example, if I hear the sound of *gamelan*, I automatically experience *karauhan*. Anchors must therefore be monitored so that harmful associations are not embedded unconsciously, especially in devotees and *Pamangku*." (Interview with I Nyoman Mahendra, April 23, 2026)

Here, *karauhan* refers to a culturally recognized trance or spirit-possession episode. The quotation represents the instructor's understanding of anchoring; the study did not test whether the described process occurred through the mechanism proposed in the course. The training remained introductory, and

participants did not report using its techniques through a uniform or standardized procedure.

3) Perceived Implications for Religious Authority and Self-Management

From the institutional perspective, the course was intended to support how *Pamangku* exercised existing religious authority rather than confer ritual legitimacy. Participants associated the training with different experiences, including calmness, confidence, emotional self-management, and communication awareness.

Jero Mangku Laksmi related the course to greater composure while performing religious duties:

“After studying Hypno-NLP, I became calmer when carrying out my duties, which helped me apply the lessons I had received. I was also less affected by the surrounding atmosphere or by suggestions that might make a new *Pamangku* feel afraid.” (Interview with Jero Mangku Laksmi, May 1, 2026)

Jero Mangku Ketut Sandiyasa similarly reported using positive statements and what he understood as anchoring when he felt emotionally unsettled while conducting a ritual. These accounts describe perceived coping experiences. The data could not determine whether they resulted specifically from Hypno-NLP because participants also received theological instruction, ritual training, institutional support, and practical experience.

4) Perceived Implications for Religious Communication

Participants most consistently associated the course with greater attention to language, rapport, and adaptation to different devotees. Jero Mangku Wayan Sudarka described using more deliberate communication when assisting people experiencing *karauhan*:

“My fellow participants and I felt that our communication ability had improved. We noticed this especially when assisting someone experiencing *karauhan*. We became more careful in communicating with the person so that they could regain awareness without creating controversy.” (Interview with Jero Mangku Wayan Sudarka, April 28, 2026)

This reported improvement was not verified through observation of his communication before and after the course. Dalem Mangku Ni Luh Putu Sukenari also described an important variation in how the material was applied:

“After learning psychological and communication strategies from Hypno-NLP, I no longer rigidly apply one method to everyone I serve. If one tool does not work, I replace it, combine it with another tool, or develop a different approach according to the devotee’s condition.” (Interview with Dalem Mangku Ni Luh Putu Sukenari, April 28, 2026)

Her account constitutes a divergent case within the predominantly positive reports. It indicates that individual techniques did not always produce the response expected by the participant and that their use depended on personal judgment and the circumstances of the devotee.

The two service recipients did not identify the practices they encountered as Hypno-NLP. They primarily noticed preliminary dialogue, positive language, ritual explanation, and personal advice. I Gede Aryang described a conversation between a participating *Pamangku* and his child during *mabayuh*, a Balinese purification rite:

“During my child’s *mabayuh* ceremony, the *Pamangku* spoke with my child beforehand. Later, while arranging the offerings and reciting the mantra, I heard my child’s name and positively framed words. From that point, I perceived a change in my child, my belief in the *mabayuh* ceremony became stronger, and my child continued to remember the *Pamangku*’s advice.” (Interview with I Gede Aryang, April 28, 2026)

I Made Budi likewise valued the opportunity to discuss the meaning of a ceremony:

“After attending a ceremony led by a graduate of the Level 1 Hindu Theology Course, I felt that my behavior began moving in the direction I had hoped. Before the ceremony, the *Pamangku* invited me to talk, which helped me understand the meaning of the ritual. I gradually began to change in accordance with the guidance I had received.” (Interview with I Made Budi, April 28, 2026)

These accounts show that both recipients valued preliminary dialogue, ritual explanation, and religious advice. The perceived behavioral changes were not independently observed, assessed over time, or attributable solely to Hypno-NLP.

5) Perceived Internalization of Hindu Values

The institutional leader and instructor associated focused attention, positive suggestion, and symbolic association with the communication of *śraddhā* and *brahmavidyā*. The institutional leader illustrated this interpretation through the use of *bija*, consecrated rice grains used in Balinese Hindu prayer:

“The values of *brahmavidyā* can easily be internalized among Hindu devotees through Hypno-NLP tools used during ritual, including anchoring. For example, when devotees are absorbed in selecting *bija* during prayer, their subconscious mind is open. At that moment, hypnotic suggestion and positively framed NLP language can be used to instill the values of *brahmavidyā*.” (Interview with Jero Mangku I Wayan Dodi Arianta, April 28, 2026)

The claim that the subconscious mind becomes “open” represents the institutional leader’s interpretation. The study did not measure subconscious processes or establish that religious values were transmitted through suggestion or anchoring.

I Made Budi described reinterpreting a religious belief after speaking with a *Pamangku* who had attended the course:

“After discussing the matter with a *Pamangku* who had graduated from the PSN course, I was better able to reason through an assumption that I had previously accepted—that Ida Bhatara Hyang Guru harms his descendants. I came to understand that God is loving and compassionate. This understanding gave me greater motivation to continue living.”
(Interview with I Made Budi, May 1, 2026)

This account indicates that dialogue with the *Pamangku* helped one recipient reinterpret a troubling religious belief. It provides evidence of perceived religious understanding, not of hypnotic or subconscious transformation.

6) Cross-Source Pattern and Evidentiary Limits

The sources presented different but partially convergent perspectives. The institution expected Hypno-NLP to support religious communication and value internalization; the instructor explained techniques intended to serve those aims; course participants reported selective applications and perceived personal relevance; and two service recipients valued dialogue, ritual explanation, and religious advice. The convergence concerned communication practices rather than verified psychological mechanisms.

No participant explicitly reported a serious adverse experience. This absence does not demonstrate that the course was free of risk. The small participant group, institutional recruitment, lack of pre- and post-training assessment, absence of direct observation of subsequent religious services, and inclusion of only two service recipients limited the experiences represented. The findings therefore document institutional expectations and context-specific perceptions rather than causal, clinical, spiritual, or community-wide effects.

2. Discussion

The integration of Hypno-NLP into the Level 1 Hindu Theology Course reflects PSN Korwil Bali’s response to the communicative and pastoral responsibilities associated with the contemporary role of *Pamangku*. The institution expected *Pamangku* not only to perform rituals but also to explain their meanings, offer religious guidance, and respond sensitively to devotees. This rationale is compatible with studies indicating that religious figures increasingly encounter psychological, relational, and communicative concerns in their communities (Hodge et al. 2020; Kranendonk et al. 2025). Within this case, however, the decision to introduce Hypno-NLP represents an institutional strategy rather than evidence that the approach improves religious competence or service quality.

The scientific status of the course material requires a clear distinction between hypnosis and NLP. Hypnosis has been examined in empirical and clinical research concerning focused attention and responsiveness to suggestion, although its underlying mechanisms remain debated (Elkins et al. 2015; Zahedi, Lynn, and Sommer 2024). Research has also explored possible NLP applications in communication and organizational settings, but the available evidence remains methodologically limited (Kotera, Sheffield, and Van Gordon 2019). Critical reviews have identified weak designs, inconsistent definitions, limited replication, and insufficient support for several central NLP assumptions (Sharpely 1987; Witkowski 2010; Sturt et al. 2012). Hypno-NLP should therefore be examined here as an institutional and educational practice, not as an independently validated psychological theory or intervention.

The course combined conceptual explanation, pre-talk, demonstrations, practice, discussion, and reflection. Its instructional sequence resembles experiential approaches used in counselor education. Video modeling has been associated with increased perceived counseling self-efficacy in counseling-skills training (Akçabozan-Kayabol et al. 2022), while counselors-in-training have reported favorable perceptions of experiential learning (Babb and Campbell 2023). These studies offer pedagogical comparisons rather than evidence that the PSN course improved the competence of *Pamangku*. Its use of Indonesian and Balinese, respectful forms of address, Hindu terminology, and examples from ritual practice connected the material with the cultural position of *Pamangku*. This adaptation may have made the course more intelligible and acceptable to participants, but cultural compatibility does not establish scientific validity. Pre-talk, rapport, empathy, careful word choice, and ritual explanation can be understood as general communication practices without attributing their relevance to unique NLP mechanisms. Claims involving subconscious receptivity, anchoring, or predictable responses to suggestion require greater caution because this study did not test whether those mechanisms operated as described.

The findings do not demonstrate that the course strengthened the religious authority of *Pamangku*. Participants associated the training with calmness, confidence, emotional self-management, and greater preparedness when performing religious duties. These experiences indicate how participants interpreted the course, but they cannot be separated from theological instruction, ritual practice, institutional support, or growing experience as *Pamangku*. In this case, communication training may have influenced how participants perceived and expressed their existing responsibilities, but it did not confer ritual legitimacy or establish greater religious authority.

Religious communication was the dimension most consistently reflected in the data. Participants reported greater attention to preliminary dialogue,

rapport, positive wording, and adaptation to the conditions of individual devotees. The two service recipients also valued opportunities to discuss ritual meaning and receive personally relevant religious advice. These accounts suggest that transparent explanation and context-sensitive language may support more accessible religious communication. They do not, however, establish that the perceived benefits resulted from hypnosis or NLP. One participant's acknowledgment that particular techniques did not always produce the expected response further indicates that their application was neither standardized nor consistent across individuals.

The evidence concerning the internalization of Hindu values is more limited. Institutional and instructor accounts proposed that focused attention, suggestion, and anchoring could facilitate the communication of *śraddhā* and *brahmavidyā*, whereas one service recipient described reinterpreting a troubling religious belief after a conversation with a *Pamangku*. The latter account supports the possible value of dialogue and theological explanation, but it does not demonstrate subconscious programming or hypnotic transformation. Similarly, *rasa*, *karsa*, and *cipta* provide culturally situated categories for interpreting sensitivity, intention, and reflective understanding; they are not objective measures of psychological, behavioral, or spiritual change.

The use of suggestive practices in religious service also raises an ethical concern because devotees may place considerable trust in the ritual status and religious knowledge of a *Pamangku*. Preliminary explanation, respectful language, empathy, and open dialogue are consistent with transparent religious communication. Deliberate attempts to influence attention, emotion, or behavior through concealed suggestion are different and require prior explanation and voluntary consent. Introductory training also does not qualify *Pamangku* to diagnose or treat mental health conditions. Clear institutional guidelines, professional boundaries, informed-consent procedures, and referral to qualified professionals are therefore necessary if these practices continue to be taught or applied.

D. Conclusion

This qualitative single-case study found that PSN Korwil Bali integrated Hypno-NLP into its Level 1 Hindu Theology Course to complement theological and ritual instruction with communication-oriented material. The institution expected the training to help *Pamangku* explain ritual meanings, communicate religious teachings, and respond more sensitively to devotees. The course combined conceptual explanation, pre-talk, demonstrations, exercises, discussion, and reflection, while its presentation was adapted through Indonesian and Balinese, respectful forms of address, Hindu terminology, and examples from ritual practice.

Participants perceived selected elements of the course as relevant to calmness, confidence, emotional self-management, communicative flexibility, and interaction with devotees. Two service recipients positively described preliminary dialogue, ritual explanation, positive language, and religious advice. Religious communication was therefore the most consistently perceived area of relevance. Evidence concerning religious authority and the internalization of Hindu values was more limited and remained dependent on institutional expectations and subjective accounts. The findings do not establish that Hypno-NLP independently strengthened religious authority, produced behavioral or spiritual change, or caused the internalization of *śraddhā* and *brahmavidyā*.

The findings support a cautious distinction between generally applicable communication practices and scientifically contested claims associated with NLP, anchoring, and subconscious programming. Any use of suggestion in religious service should be transparent, voluntary, and governed by clear ethical and professional boundaries. Because the study examined one institution, eight informants, four course recordings, and only two service recipients, its findings are context-specific and cannot be generalized to the wider Hindu community. Future research should include more varied participants, direct observation of religious services, longitudinal assessment, and comparative designs capable of distinguishing the contribution of general communication training from claims specific to Hypno-NLP.

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