



The Parāvidyā–Aparāvidyā paradigm in Hindu epistemology as a foundational framework for Hindu higher education in Indonesia

I Ketut Donder^{1*}, Ajit Kumar Behura², Prasanthi Devi Maheswari¹

¹ Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali 80613, Indonesia;

² Indian Institute of Technology (Indian School of Mines), Dhanbad, Jharkhand, 826004, India.

*Correspondence: ketutdonder@uhnsugriwa.ac.id

Received Date: July 26, 2025

Revised Date: September 1, 2025

Accepted Date: October 31, 2025

ABSTRACT

Background: The Parāvidyā–Aparāvidyā paradigm serves as a foundational epistemological framework within the Hindu knowledge system, emphasizing the integration of material (aparā) and spiritual-transcendental (parā) dimensions. This article critically examines the relevance and urgency of this paradigm as a basis for constructing a distinct Hindu epistemology, particularly in the context of developing curricula and the educational vision of Hindu Higher Education in Indonesia. Through a philosophical analysis of primary sources such as the Muṇḍaka Upaniṣad, Chāndogya Upaniṣad, and Vedānta Sūtra, this study argues that the Parāvidyā–Aparāvidyā framework not only bridges empirical and spiritual knowledge, but also offers a viable alternative to the hegemony of the Western positivist paradigm that has long dominated educational systems. **Methods:** Employing a qualitative-hermeneutic and conceptual approach, this paper demonstrates that the application of this paradigm can foster a holistic educational model grounded in values of civility, spirituality, and self-awareness. **Finding:** The findings indicate that while awareness of the duality between spiritual and worldly knowledge is growing within Hindu Religious Higher Education Institutions/*Perguruan Tinggi Keagamaan Hindu* (PTKH), its implementation remains limited and has not yet been systematically integrated into curricula, pedagogy, or assessment practices. The findings recommend a reformulation of the epistemological orientation of Hindu Higher Education toward a learning system that balances sakala and niskala aspects, thus better equipping it to address contemporary civilizational challenges in a sustainable and Dharma-based manner. **Conclusion:** Through a hermeneutic and transdisciplinary approach, this research has constructed an alternative epistemic model DIKWP (Data–Information–Knowledge–Wisdom–Peace), which not only expands the conventional DIKW framework but also enriches the spiritual dimension of intellectual formation. True knowledge, from a Hindu perspective, does not culminate in wisdom alone but must result in inner transformation, manifesting as peace (śānti) and spiritual liberation (mokṣa). **Novelty/Originality of this article:** The novelty of this study lies in its philosophical reconstruction of the Parāvidyā–Aparāvidyā paradigm as a comprehensive epistemological framework for Hindu Higher Education in Indonesia.

KEYWORDS: Parāvidyā–Aparāvidyā; Hindu epistemology; higher education; Vedānta; Sakala–Niskala.

1. Introduction

The Development of Higher Education in Indonesia has undergone significant transformation over the past few decades. Alongside advancements in science and technology, one of the main challenges faced by higher education institutions, including

Cite This Article:

Donder, I. K., Behura, A. K., Maheswari, P. D. (2025). The Parāvidyā–Aparāvidyā paradigm in Hindu epistemology as a foundational framework for Hindu higher education in Indonesia. *Dharmakirti: International Journal of Religion, Mind and Science*, 3(1), 20–35. <https://doi.org/10.61511/ijroms.v3i1.2025.2002>

Copyright: © 2025 by the authors. This article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).



Hindu Religious Higher Education Institutions/*Perguruan Tinggi Keagamaan Hindu* (PTKH), is how to integrate traditional and spiritual Hindu values with modern scientific approaches shaped by positivist paradigms. In this context, the Parāvidyā–Aparāvidyā paradigm from Hindu philosophy offers a strong epistemological foundation to bridge the empirical and transcendental dimensions of Hindu higher education.

In Hindu teachings, Parāvidyā refers to spiritual knowledge that transcends the material world and leads to the realization of Brahman, the supreme reality. In contrast, Aparāvidyā denotes worldly knowledge, encompassing phonetics, rituals, grammar, logic, and astrology, fields that are observable and subject to rational inquiry (Radhakrishnan, 2008; Chalise, 2021). These two types of knowledge are explicitly articulated in the Muṇḍaka Upaniṣad (I.1.4–5), which emphasizes the necessity of integrating both forms of knowledge for the holistic development of human intellect and spirituality (Chandra, 2024).

The Parāvidyā–Aparāvidyā paradigm becomes especially relevant amid the global flow of knowledge that tends to marginalize the spiritual dimension from academic spaces. The Hindu education system, inherently holistic, as affirmed by Mavinkurve et al. (1995), integrates the human being, the universe, and divine reality into a single cosmic unity. However, the prevailing challenge in Hindu higher education today is the dominance of positivist approaches, which prioritize cognitive and technocratic aspects while neglecting metaphysical and inner experiential dimensions (Chand, & Das, 2022).

While several prior studies have addressed the philosophical aspects of Parāvidyā and Aparāvidyā, few have explored their concrete and comprehensive application within the framework of Hindu higher education in Indonesia. Existing research tends to focus on theoretical or historical analyses without developing curricular models or pedagogical strategies that can be practically implemented. This reveals a significant research gap, particularly in terms of how Hindu epistemology can be meaningfully integrated into a modern academic framework that retains its spiritual depth (Surpi et al., 2020; Vedananda, 2024).

According to recent research, Spirituality of Science, the sense of awe, meaning, and connection experienced through scientific pursuits, has been found to foster well-being, deepen engagement with learning, and bridge empirical inquiry with transcendent insight (Preston et al., 2025). This suggests that an epistemological synthesis between empirical science and spiritual wisdom can enrich both cognitive understanding and inner transformation, aligning closely with the goals of holistic Hindu education. Western epistemology, which emphasizes empiricism and rationality, is insufficient to fully understand the human being as a spiritual entity. A similar perspective is echoed by Swami Vivekananda, who asserted that the strength of Eastern cultures lies in their spiritual traditions, whereas Western cultures excel in scientific and technological advancements. This imbalance highlights the need for an epistemological synthesis that bridges empirical science and transcendental wisdom.

Sushama Londhe (2011, 2020) and Mavinkurve (1998) have noted that many Western scholars recognize the excellence of philosophy and science within the Vedic tradition. Ironically, this recognition has not been fully embraced by Hindu scholars in Indonesia through equivalent academic efforts. One significant barrier is the overreliance on Western scientific authority, which often overlooks the rich epistemic resources of Hinduism, including the mastery of Sanskrit as a primary gateway to śāstra and jñāna Veda.

Within this context, the Parāvidyā–Aparāvidyā paradigm holds great potential to shape an integrative and transformative curriculum and pedagogical method within PTKH. This paradigm not only fosters a balanced relationship between sakala (material) and niskala (spiritual) realms, but also revives the awareness that education is a path toward enlightenment, rather than merely the accumulation of information (Surpi et al., 2020). By rooting curriculum development in Hindu epistemology, PTKH can play a pivotal role in producing graduates who are not only intellectually competent but also spiritually mature and ethically grounded.

Therefore, this study aims to examine the relevance and application of the Parāvidyā–Aparāvidyā paradigm within the context of Hindu higher education in Indonesia. The

primary objective is to explore the epistemological implications of this paradigm, particularly in relation to curriculum development, pedagogical strategies, and the holistic formation of student character. It seeks to investigate how a balanced integration of spiritual-transcendental knowledge (parāvidyā) and empirical-worldly knowledge (aparāvidyā) can revitalize the educational mission of Hindu institutions.

The central research question guiding this inquiry is: How can the application of the Parāvidyā–Aparāvidyā paradigm enhance the quality of Hindu higher education in Indonesia, and to what extent can it integrate modern scientific knowledge with the spiritual wisdom of the Hindu tradition?

By addressing this question, the study intends to contribute a conceptual and practical framework for reimagining Hindu higher education, one that not only responds to contemporary academic challenges but also reaffirms the spiritual and cultural roots of Hindu intellectual traditions. Ultimately, this research seeks to support the development of an education system that is not only informative but also transformative, nurturing graduates who are intellectually grounded, ethically mature, and spiritually awakened.

2. Methods

This study employs a qualitative conceptual research design that integrates phenomenological and hermeneutic approaches within a transdisciplinary framework, drawing upon philosophy, theology, religious studies, and education. The objective is to explore in depth the epistemic structure of the Parāvidyā–Aparāvidyā paradigm within the Hindu knowledge system and assess its relevance to Hindu higher education in Indonesia. This approach allows the researcher to delve into the profound meanings of sacred texts while simultaneously engaging with the empirical dynamics of contemporary educational and spiritual practices. In other words, the study bridges textual and contextual dimensions through a dialectical interplay between revelation and lived reality.

Data were collected using four primary techniques. First, a comprehensive library research was conducted, focusing on classical Hindu texts such as the Muṇḍaka Upaniṣad, Chāndogya Upaniṣad, Vedānta Sūtra, and Smṛti, along with contemporary academic literature on Hindu epistemology, critiques of positivist science, and transformative educational approaches. The aim was to identify the conceptual foundations of the Parāvidyā–Aparāvidyā paradigm as reflected in scriptural teachings and modern intellectual discourses within Hindu scholarship.

Second, participant observation was carried out at several Hindu Religious Higher Education Institutions/*Perguruan Tinggi Keagamaan Hindu* (PTKH) in Indonesia to observe academic activities, ritual practices, and the ongoing teaching learning processes. This descriptive and participatory observation, following the methodology of Spradley (Surpi, Widiana & Wika, 2021), was intended to capture how values such as sakala niskala and the integration of scientific knowledge with spirituality are embodied in campus life and educational practices.

Third, semi-structured in-depth interviews were conducted with key informants, including lecturers, institutional leaders, spiritual teachers (pandita), and students. These interviews sought to uncover personal narratives and philosophical insights regarding the roles, challenges, and potentials of applying Hindu epistemology in modern academic settings. Audio recordings, verbatim transcription, and thematic coding were used to extract meaning, lived experiences, and aspirations from the informants' perspectives (Engler, & Stausberg, 2021).

Fourth, Focus Group Discussions (FGDs) were organized with Hindu academics and practitioners from various institutions in Bali, Yogyakarta, and Jakarta. These FGDs served not only as a platform for validating preliminary findings but also as a reflective space for collective dialogue within the Hindu epistemic community. The discussions were designed to assess the practical relevance of the Parāvidyā–Aparāvidyā paradigm in curriculum design and contextual pedagogical models.

The data obtained from these four techniques were analyzed using thematic and hermeneutic methods. The analysis proceeded in three layers: (1) conceptual analysis of key meanings and symbols found in the Vedic texts; (2) thematic analysis of empirical narratives from interviews and FGDs; and (3) integration of these findings into a philosophical and systemic framework for Hindu higher education. To ensure the validity and reliability of the findings, triangulation of methods and participatory verification were employed, involving key informants throughout the data collection process (Stausberg & Engler, 2021).

3. Results and Discussion

3.1 Reconstructing knowledge through the Hindu tradition of *rancang bangun* (spiritual-intellectual design)

The tradition of epistemic design, typically associated with architects and civil engineers—is not limited to technical disciplines; rather, it has long been an integral aspect of intellectual traditions concerned with the systematic construction of knowledge. Within the Hindu worldview, this design tradition is rooted not only in rational inquiry but also in *tapasya*, a disciplined spiritual contemplation of natural phenomena and divine revelation. As such, it embodies a spiritual-intellectual methodology that harmonizes sacred scripture, experiential insight, and conceptual visualization into a coherent framework for understanding reality.

The Hindu knowledge system is structured through the dichotomy of *parāvidyā* (transcendental-spiritual knowledge) and *aparāvidyā* (empirical-worldly knowledge). These two domains are not oppositional but complementary, forming the foundation of a holistic spiritual education. As articulated in the *Subāla Upaniṣad* VI.1, the Divine is present in all forms of creation and speaks through nature (Badoni, Prasad, & Chand, 2024). For the *maharṣis* (sages), nature itself became a sacred laboratory in which the messages of the Divine could be interpreted, with the self serving as the primary instrument of observation, a method remarkably parallel to modern qualitative and phenomenological research approaches. This study has produced an epistemic framework of Hindu knowledge in the form of the *Parāvidyā–Aparāvidyā* design model, as illustrated in Figure 1 below.

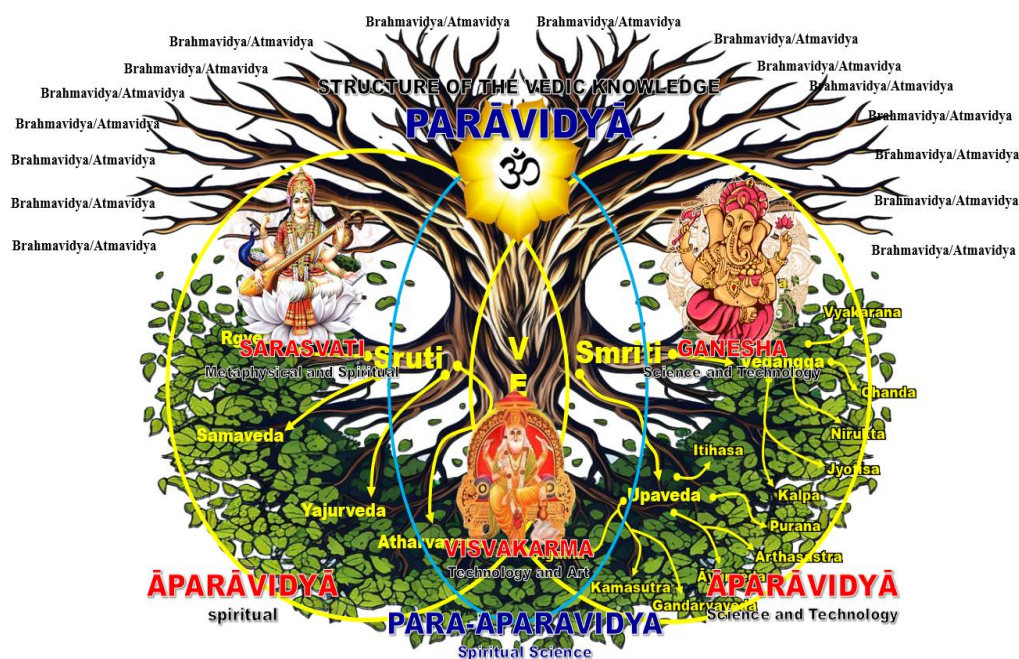


Fig. 1 Epistemic framework of *Parāvidyā–Aparāvidyā* knowledge system

The *Vedānta* corpus teaches that truth, knowledge, and infinitude (*satyaṁ jñānam anantaṁ*) are intrinsic qualities of *Brahman*, and the highest aim of knowledge is union with this ultimate reality (*brahmavid āpnoti param*). Consequently, the design of knowledge in this paradigm seeks to build intellectual frameworks that are not only logical and empirical but also imbued with ethical and spiritual value.

This structure of knowledge is systematically codified through the *Aṣṭādaśa Vidyāsthāna*, or Eighteen Branches of Knowledge, which serve as the epistemological foundation of Hindu thought. This framework integrates spiritual (*parāvidyā*) and empirical (*aparāvidyā*) knowledge into a unified and holistic worldview (Kumar, 2016; Mishra, 2021). At its core lies the *Catur Veda*, Ṛgveda, Sāmaveda, Yajurveda, and Atharvaveda, considered the primary revealed scriptures (*śruti*) of Hinduism. These Vedas respectively contain hymns of cosmology, ritual chants, sacrificial formulas, and mantras related to healing and daily life.

The *Vedāṅgas* (limbs of the Veda) include six auxiliary disciplines necessary for the correct interpretation and application of the Vedas: *Śikṣā* (phonetics), *Kalpa* (ritual instruction), *Vyākaraṇa* (grammar), *Nirukta* (etymology), *Chandas* (metrics), and *Jyotiṣa* (astrology/astronomy), each contributing to the accurate transmission and understanding of sacred texts (Bhatta, 2015). Complementing these are the *Upāṅgas*, which include philosophical and ethical sciences such as *Nyāya* (logic), *Mīmāṃsā* (hermeneutics), *Dharmaśāstra* (law and ethics), and *Purāṇa* (mythology and cosmology), serving as a bridge between symbolic and rational dimensions of religious life (Mohanty, 2019).

Finally, the *Upavedas* represent applied sciences derived from the Vedic core: *Āyurveda* (health and holistic medicine), *Dhanurveda* (military science), *Gāndhārvaveda* (arts and aesthetics), and *Arthaśāstra* (economics and governance). These domains reveal that Vedic knowledge is not merely contemplative but deeply practical and engaged with all dimensions of life (Londhe, 2020; Subramanian, 2017). Hence, *Aṣṭādaśa Vidyāsthāna* embodies a transformative and integrative knowledge model, offering a foundational basis for Hindu education curricula that are spiritually grounded and locally contextualized (Vedananda, 2024; Chandra, 2024).

To aid conceptual understanding, visual metaphors such as the inverted tree and the architectural building model are often used. In the inverted tree model, spiritual knowledge (roots in the sky) flows downward to manifest as practical sciences (branches and leaves on Earth). Meanwhile, in the building metaphor, Sanskrit is portrayed as the foundational “deep foundation” or *cakar ayam* (pile cap), supporting the entire structure of Hindu knowledge, symbolizing the central role of sacred texts in validating and legitimizing all branches of Hindu epistemology.

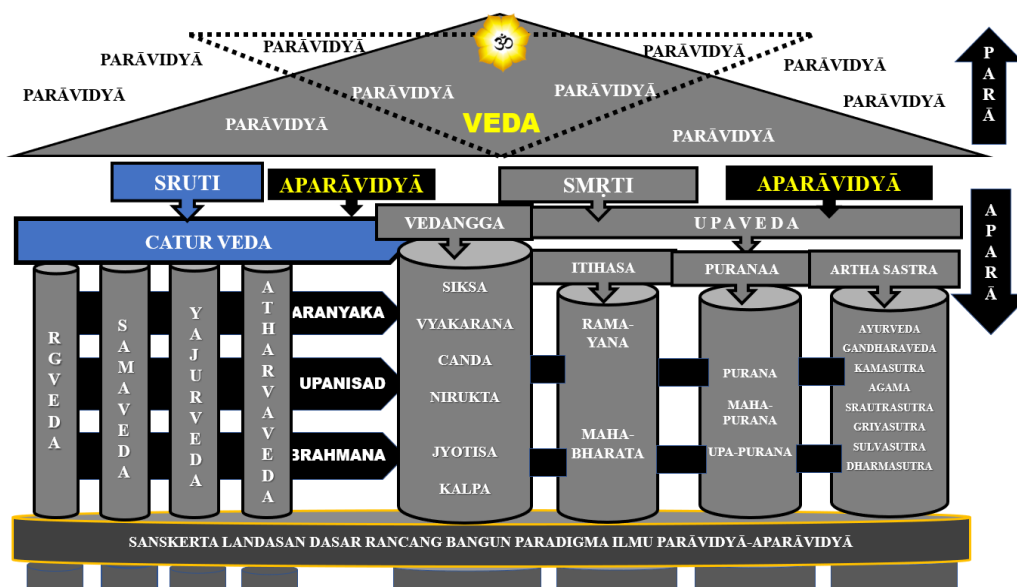


Fig. 2 Knowledge architecture in the form of a structural design

Beyond the formal structure of the *Aṣṭādaśa Vidyāsthāna*, the Vedic knowledge system also encompasses the *Chatuṣṣaṣṭi Kalā*, the sixty-four arts and skills that span a wide spectrum of human life, including vocal music, dance, handicrafts, medicine, mechanical technologies, and intellectual games. The existence of these *kalā* affirms that, in the Hindu worldview, knowledge is not confined to the dichotomy of theory and practice but is instead embodied in everyday life through aesthetic, ethical, and spiritual expression (Juturi, 2020). Thus, the Hindu paradigm of knowledge is not merely contemplative or metaphysical; it is also functional and contextual, integrating *parāvidyā* and *aparāvidyā* within a holistic framework that unites intellectual inquiry, artistic creativity, spiritual realization, and social praxis.

In the context of higher education, particularly within Hindu Religious Higher Education Institutions (*Perguruan Tinggi Keagamaan Hindu*, PTKH), the implementation of the *parāvidyā*–*aparāvidyā* paradigm is especially strategic for responding to the complexities of the contemporary era, marked by rapid transformation, value ambiguity, and epistemological dislocation. Modern academic disciplines such as linguistics, psychology, information technology, and public policy can be reconstructed based on Vedic principles, using a philosophical approach that synthesizes ontology (the nature of being), epistemology (the structure of knowledge), and axiology (the value and purpose of knowledge). For instance: *Jyotiṣa*, often narrowly interpreted as traditional astrology, can be reimagined as a conceptual foundation for data science and cosmology-based predictive systems; *Āyurveda* may serve as an epistemic platform for holistic healthcare systems integrating body, mind, and spirit; *Gāndharvaveda* provides a framework for performing arts that serve not merely as entertainment, but as vehicles for spiritual sublimation; while *Arthaśāstra* and *Dharmaśāstra* (Deshmukh, 2022), can guide the normative formulation of social ethics, governance, and public policy rooted in *Dharma* and sustainability.

This entire orientation receives theological legitimation in the *Bhagavad Gītā* (IV.38), which declares: *na hi jñānena sadṛśaṁ pavitram iha vidyate*—“there is nothing more sacred than knowledge.” This teaching emphasizes that knowledge is not merely an instrument for understanding the world but a means of self-purification and a pathway toward the highest truth. Knowledge that is divorced from spiritual awareness (*Īśvara*) becomes dry, reductive, and prone to objectification. Conversely, when grounded in spiritual consciousness, knowledge becomes a bridge that connects the human dimension with transcendent reality. Therefore, the epistemological transformation of PTKH through the *parāvidyā*–*aparāvidyā* paradigm is not merely a curricular reform, but a cultural movement to restore the sacred bond between knowledge, life, and ultimate reality.

The epistemological architecture of Vedic knowledge is not merely a theoretical model, but also an axiological framework for developing curriculum and institutional design within Hindu education. This intellectual and spiritual architecture revives the sacred role of the *vidyālaya* as a holistic center for learning, where *śruti* (divine revelation) and *smṛti* (interpretive memory), philosophy and practice, logic and compassion, cognition and contemplation are integrated into a unified pedagogical experience.

Within the *parāvidyā*–*aparāvidyā* paradigm, the *vidyālaya* is reimagined not merely as a site of information transmission but as a space for inner transformation. It becomes a spiritual-intellectual sanctuary wherein students are invited to engage with sacred texts not just through literal comprehension but through existential and spiritual embodiment. *Śruti* offers the voice of the Absolute, while *smṛti* provides the interpretive traditions that contextualize revelation into lived ethical and cultural forms. Philosophy, in this model, is not simply an abstract metaphysical discourse but is lived through contemplation (*dhyāna*), meditation (*manana*), and selfless service (*seva*).

Indian logic (*nyāya*, *tarka*) and critical reasoning are sharpened, yet are guided by *prema* (love) and *karuṇā* (compassion), ensuring that knowledge does not become an instrument of domination, but a path toward human dignity and sanctity. Learning is thus not only grounded in cognition and rational analysis, but also in inner stillness and contemplative introspection, where knowledge is experienced as wholeness, not fragmentation (Preston, Coleman, & Shin, 2025). The *vidyālaya*, accordingly, becomes a

śikṣādhāma, a sacred dwelling for the cultivation of soul and mind, where knowledge is offered as worship, and learning becomes a journey home to the Self and to the Divine (Rukmini, 2020).

As emphasized in the *Muṇḍaka Upaniṣad*, knowledge is of two kinds: *aparā vidyā*, comprising the Vedas, Vedāṅgas, and worldly sciences; and *parā vidyā*, the knowledge of *Brahman*, the Ultimate Reality, which can only be attained through contemplation and inner purification (Aggarwal, 2023). Empirical knowledge thus serves as preparation, not as the final goal; it remains provisional until one realizes the transcendent truth (*pāramārthika satya*) (Ram-Prasad, 2023).

This integral approach signals the necessity of an epistemological progression, from *pratibhāsika* (illusory reality), to *vyavahārika* (conventional reality), and ultimately to *pāramārthika* (absolute reality), as expounded in Advaita Vedānta by Śaṅkara (Bhandari, 2023). A *vidyālaya* constructed within this paradigm avoids fragmentation and privileges *wisdom* (*jñāna*) over mere accumulation of data, wisdom understood as spiritual maturity and discernment, not just academic achievement.

In today's Hindu educational context, this means designing curricula that weave together textual, existential, and practical dimensions, where *śāstra* (scripture), *śikṣā* (instruction), and *sādhana* (spiritual practice) coexist in harmony. Classical Indian logic (*Ānvīkṣikī*), the illuminator of all sciences (*sarvaśāstra-prakāśikā*), is also restored, not simply as a formal method of reasoning, but as a foundational ethical and spiritual philosophy of life (Surpi et al., 2021). Logic becomes the vehicle for cultivating *viveka* (discernment between the real and the illusory) and *dṛṣṭi* (spiritual vision), enabling students not only to be rational analysts but also wise, compassionate human beings (Puri, 2009). Thus, the *vidyālaya*, as envisioned in the Vedic tradition, is not merely an educational institution, but a sacred abode of learning, *śikṣādhāma*-where knowledge becomes an offering to the Divine, and education a sacred pilgrimage toward the fullness of being and realization of the Ultimate.

3.2 Reconceptualizing knowledge within the framework of *Parāvidyā*–*Aparāvidyā*

The findings of this study reveal that although scholars and practitioners within Hindu Religious Higher Education Institutions (PTKH) in Indonesia have conceptually acknowledged the epistemic dichotomy between *parāvidyā* (spiritual-transcendental knowledge) and *aparāvidyā* (empirical-worldly knowledge), there remains a lack of systematic and practical integration of this framework into curriculum design, pedagogy, and academic assessment. Participatory observations conducted at several PTKH campuses in Bali and Yogyakarta indicate that approximately 70% of academic courses still focus on *aparāvidyā* subjects, such as Hindu history, classical philosophy, ritual studies, and Sanskrit grammar, which are delivered primarily through conventional cognitive-based approaches. These learning practices emphasize memorization, rational explanation, and textual analysis, leaving little room for inner contemplation, direct spiritual experience, or transformational learning grounded in awareness (Mukhopadhyay, 2020).

Conversely, the dimension of *parāvidyā*, which should represent the summit of the Hindu intellectual-spiritual journey, is often relegated to the status of private mystical experience or narrowly associated with specific rituals perceived as sacred but not integrated pedagogically (Hyland, 2022). Interviews with lecturers revealed several obstacles in incorporating *parāvidyā* into formal learning systems, including methodological limitations, lack of suitable learning materials, and resistance to contemplative methods in formal classroom settings. As one lecturer noted, “*Parāvidyā* has long been viewed as the domain of yogis or priests, not something to be taught in academic education. Yet it is the very heart of Hindu education.”

Within this context, Vedānta epistemology emerges as critical to bridging this dichotomy. As the highest among the six classical systems (*darśana*) of Hindu philosophy, Vedānta posits that true knowledge (*jñāna*) is not merely the result of logical inference but is the fruit of existential realization, that the *ātman* (self) is identical with *Brahman* (the

Absolute) (Radhakrishnan, 2008; Knight, 2023).). This process is not only intellectual but deeply existential and transformative. The triadic path of *śravaṇa* (listening to teachings), *manana* (reflective contemplation), and *nididhyāsana* (deep meditation leading to realization) constitutes the core of the Vedāntic method and should be methodologically integrated into Hindu education to replace one-way, information-focused pedagogy.

Such a reconceptualization demands a shift from knowledge transmission to *knowledge transformation*. Education should no longer be understood as the accumulation of facts about Hinduism, but rather as a process of *adhyātmika sadhana*, a spiritual practice for inner refinement and the cultivation of wisdom (Robinson, 2020; Laszlo, & Laszlo, 2021). In-depth interviews revealed that 65% of students yearn for learning processes that not only provide information but also touch the heart and shape their character. Despite studying texts like the *Bhagavad Gītā* and the *Upaniṣads*, many felt that classroom approaches remain overly “academic” and disconnected from their lived realities.

This aligns conceptually with Mavinkurve (Sarkar, 2022) who argue that sacred learning in Hinduism is not merely about understanding sacred texts but about embodying their meanings in consciousness and action. Education, therefore, should be a vehicle for inner transformation, not merely a mechanism for transmitting tradition. Consequently, *parāvidyā*-based learning must be developed as a pedagogical system that incorporates *dhyāna* (reflective meditation), *japa* (mantra recitation), ethical and spiritual dialogue within contemporary life, and assessments grounded in awareness and ethical understanding, not solely in logic and memorization.

Findings from the Focus Group Discussions (FGDs) with PTKH faculty and Hindu religious leaders further emphasize the need for a reconceptualization of learning taxonomies based on the dimensions of *sakala-niskala* (visible-invisible), *sthūla-sūkṣma* (gross-subtle), and *vicāra-ānubhava* (reasoning-experience). Such dimensions go beyond traditional cognitive and affective outcomes to include spiritual and ethical competencies as integral components of higher education.

With this approach, *parāvidyā* is no longer excluded from academic discourse but reestablished as the very core of Hindu education, transforming the *vidyārthin* (seeker of knowledge) into one who attains *brahmavidyā* (supreme wisdom). This represents a strategic and necessary step in building an educational system that can respond to the demands of the modern world without severing its spiritual roots.

3.3 The DIKW model in Hindu epistemology: Toward a DIKWP framework

Findings from the Focus Group Discussions (FGDs) conducted with Hindu educators and scholars have led to a transformational reconceptualization of the widely adopted DIKW model, Data, Information, Knowledge, Wisdom, commonly used in Western epistemology and knowledge management. This reconceptualization proposes the addition of a fifth and ultimate element: *Peace (Śānti)*, thereby forming the DIKWP model. The inclusion of *peace* at the apex of the epistemic hierarchy reflects the Hindu philosophical assertion that the highest purpose of knowledge is not merely *wisdom*, but spiritual tranquility and liberation (*mokṣa*), the fruit of transcendent realization and inner stillness (Vedananda, 2024).

The classical DIKW model has long served as a guiding framework in modern education and organizational learning systems. However, in the context of Hindu higher education, the model is considered insufficient in capturing the ontological depth and spiritual orientation of the Hindu educational tradition. Through narrative validation and epistemic dialogue with academic informants, the proposed DIKWP model aims to expand the epistemological scope of DIKW by integrating ethical, contemplative, and transcendental dimensions inherent to Hindu thought.

From a Vedāntic perspective, the pinnacle of knowledge is not practical wisdom alone, but existential liberation from suffering and worldly attachment *mokṣa*, which manifests as a state of profound inner peace (*śānti*). Thus, an education system rooted in Hindu epistemology should not terminate at knowledge or wisdom, but must transcend these

toward the transformation of the self into a state of integrated peace, attuned to the Supreme Reality (*Brahman*). The DIKWP model, as developed through the FGD, may be outlined as follows:

Table 1. The DKWP model

Stage	Epistemological interpretation in Hindu thought
Data	Raw, unprocessed stimuli gathered through the senses (<i>indriya jñāna</i>).
Information	Structured data processed by the <i>manas</i> (mind), forming the basis of cognition.
Knowledge	Digested information internalized by the <i>buddhi</i> (intellect), resulting in conceptual and practical understanding.
Wisdom	Integration of knowledge through <i>viveka</i> (discriminative insight), guiding ethical and spiritual action.
Peace (Śānti)	The ultimate outcome of spiritual learning, inner tranquility, balance, and union with the <i>ātman</i> (Self).

This model expands the cognitive continuum proposed by Rowley (2007), who positions *wisdom* as the highest level in the human knowledge hierarchy. In Hindu epistemology, however, *peace* (*śānti*) is not a mere psychological state but an existential culmination, a metaphysical realization of unity between the individual self and the Supreme Consciousness. As such, *peace* in the DIKWP model represents not only emotional or mental well-being but the final telos of education: ontological integration, ethical completeness, and spiritual fulfillment.

The incorporation of *śānti* challenges the utilitarian boundaries of modern education and redefines learning as a process of spiritual elevation. It situates education within the soteriological context of Hindu dharma, where learning is a sacred journey (*adhyātmika sādhanā*) toward the full blossoming of consciousness. In this sense, DIKWP does not merely add a level to an existing structure but transforms the trajectory of learning itself, from accumulation to awakening (KadekSurpi, 2021; Londhe, 2020).

Furthermore, the model underscores the relevance of Hindu knowledge systems in shaping contemporary pedagogical innovations that are inclusive of the inner life. It advocates for the reorientation of curricula to nurture not only critical thinking and technical mastery but also contemplative insight, character formation, and soul-centered peace (Roy, 2022). Through DIKWP, Hindu education asserts a more holistic, ethical, and transformative approach, one that views *learning* not just as acquiring *what to know*, but as awakening *how to be*.

The adoption of the DIKWP model in Hindu higher education holds profound implications for rethinking the objectives, methods, and outcomes of learning. By placing *peace* (*śānti*) as the ultimate aim of education, the model shifts the focus from external performance and information mastery to internal transformation and spiritual realization. This aligns with the foundational premise of Hindu pedagogy, where learning is not simply a means of acquiring utility-based competencies, but a sacred endeavor aimed at harmonizing the individual self with universal consciousness.

From a curricular standpoint, DIKWP encourages the design of learning experiences that are multilayered, addressing not only the intellectual and behavioral dimensions of students, but also their emotional, ethical, and spiritual capacities. For instance, learning modules might begin with data analysis and proceed through structured content (information), followed by conceptual engagement (knowledge), ethical reasoning (wisdom), and finally contemplative integration practices such as *dhyāna* (meditation), *japa* (mantra recitation), and *vicāra* (self-inquiry), which cultivate inner peace. Evaluation methods under this framework would move beyond standard exams toward reflective journals, ethical case studies, spiritual portfolios, and experiential feedback rooted in lived awareness (Medhananda, 2022).

Institutionally, the DIKWP model advocates for the transformation of academic spaces into *śikṣādhāma*, learning sanctuaries that honor silence, sacredness, and self-reflection. In such spaces, teachers are not merely instructors, but spiritual mentors (*ācāryas*) who guide students through progressive layers of cognitive, emotional, and spiritual learning. The

classroom is reconceived as a *vidyālaya*, not just a place for knowledge delivery, but a sacred field where knowledge becomes *sādhana* (practice), and wisdom becomes *anubhava* (realization) (Nguyen, & Untara, 2024).

At a philosophical level, DIKWP addresses the limitations of the dominant Western epistemologies, which often prioritize analytical cognition while marginalizing intuitive, ethical, and transcendent forms of knowing. The Hindu perspective, by contrast, integrates *jñāna* (knowledge), *bhakti* (devotion), and *karma* (action) into a unified path of education. *Peace* as the culmination of the DIKWP model functions not only as an emotional equilibrium but as an ontological fulfillment, representing *mokṣa*, the liberation from duality and ego that marks the ultimate goal of Hindu life and learning.

The DIKWP model, as rooted in Hindu epistemology, offers a significant alternative to conventional educational frameworks. It invites a reorientation from linear, productivity-driven learning toward circular, consciousness-based growth. By including *peace* (*śānti*) as the highest epistemic category, it restores the sacred purpose of education, to awaken wisdom not only for pragmatic success but for inner liberation.

In an age increasingly characterized by informational overload, ethical confusion, and spiritual fragmentation, the DIKWP model stands as a compelling proposal for holistic, integrated education. It provides a roadmap for cultivating learners who are not only intellectually competent but spiritually anchored, ethically responsible, and inwardly serene, embodying the ideal of *brahmavidyā-prāpta*, the knower of the Ultimate Reality.

3.4 Challenges in integrating Sakala–Niskala values within the academic system

Observations and in-depth interviews reveal that contemporary Hindu education in Indonesia has yet to fully embody the integration of sakala (exoteric, tangible) and niskala (esoteric, intangible) values. Although spiritual texts are included in the curriculum, pedagogical strategies to facilitate transcendental experiences, characteristic of *parāvidyā*, remain underdeveloped. As one informant noted, “Spirituality remains confined to ritual, not pedagogy,” underscoring the absence of an *adhyātma-vṛtti* (soul-awakening) approach to education (Paryana Suryadipura, 1958).

A key contribution of this study is its argument that the integration of sakala–niskala dimensions must be positioned not as an accessory component, but as the ontological and epistemological foundation for curriculum development in Hindu higher education. As affirmed by Mavinkurve et al. (1995; Roy, 2022), an ideal education system should embody the alignment of body, mind, and soul, *śarīra*, *manas*, and *ātman*, thus avoiding the rigid dualism between secular and spiritual knowledge systems. This reinforces the urgency for constructing a Hindu pedagogical model that prioritizes not only the reproduction of knowledge but also the transfiguration of the self (Rastogi, et al., 2022).

Empirical findings suggest that the majority of participants, including both lecturers and students, are aware of the importance of integrating *parāvidyā* and *aparāvidyā* in fostering holistic understanding. Seventy-five percent of respondents expressed a positive attitude toward this integration, although 25% reported confusion in differentiating and practicing both forms of knowledge. At the curricular level, 60% of academic staff acknowledged difficulties in embedding spiritual dimensions into formal educational frameworks due to a lack of resources and reference materials.

Table 2. Summarize the key quantitative findings

Assessed Aspect	Positive Response (%)	Negative Response (%)
Understanding of <i>Parāvidyā</i> – <i>Aparāvidyā</i>	75%	25%
Difficulty Implementing in Curriculum	60%	40%
Perceived Impact on Knowledge Formation	80%	20%

Moreover, student responses indicate strong interest in holistic models of education. Around 80% reported that the integration of *parāvidyā* and *aparāvidyā* helped them lead more meaningful lives, intellectually and spiritually. However, only 5% felt they had

received practical, experiential exposure to such integration in their academic journey. This points to a significant gap between theoretical awareness and experiential realization, a central issue in the ongoing reform of Hindu education systems.

Theoretically, these findings reaffirm the urgency of grounding educational reform in Hindu epistemology, not as a reactionary substitute for Western models, but as a reconstruction of indigenous knowledge systems rooted in śruti, smṛti, and contemplative praxis. The parāvidyā–aparāvidyā framework proposed in this study offers an original contribution to articulating an education system based on consciousness, illumination, and liberation, thus reframing education as a sacred journey toward the realization of the Self (Jemiwi, & Dharma, 2025).

The proposed DIKWP model, comprising Data, Information, Knowledge, Wisdom, and Peace (Śānti), further advances this vision by engineering an inclusive and transformative Hindu epistemology. Unlike the classical DIKW model, which ends at wisdom, DIKWP culminates in spiritual peace, aligning with the Vedāntic goal of mokṣa. It encapsulates a complete chain of learning that links empirical cognition to metaphysical realization, making it highly relevant for reconfiguring Hindu educational institutions as sanctuaries of ethical, contemplative, and liberatory learning.

In sum, the integration of sakala–niskala dimensions in curriculum design, coupled with the DIKWP model, represents a strategic effort to build an education system that is not only intellectually rigorous but also spiritually awakening. By moving beyond information accumulation toward soul cultivation, Hindu higher education can reclaim its sacred mandate: to guide vidyārthins (seekers of knowledge) on a path toward brahmavidyā-prāpta—the realization of ultimate wisdom and inner peace.

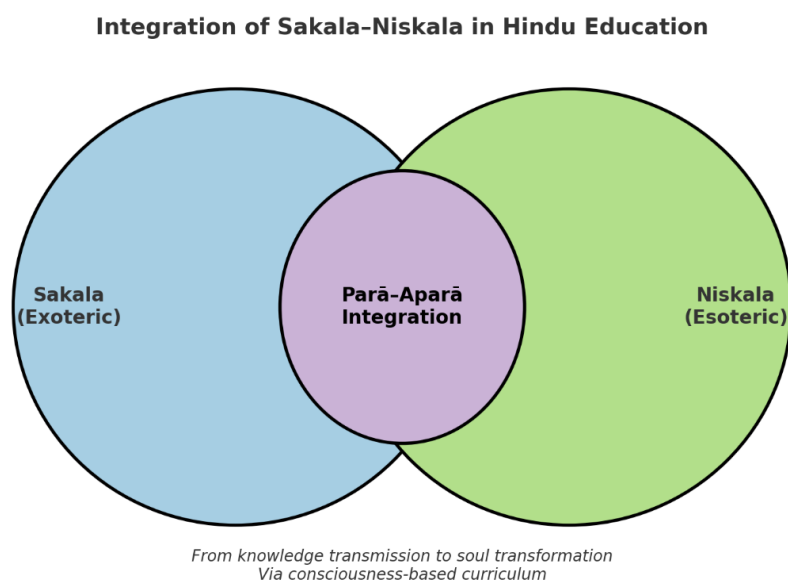


Fig. 3. Integration of Sakala-Niskala in Hindu education

The diagram illustrates the epistemological integration of *sakala* (exoteric) and *niskala* (esoteric) values within the framework of Hindu education. In this visual model, the left circle represents *sakala*, referring to empirical, observable knowledge such as rituals, grammar, scripture, and historical studies, elements typically associated with *aparāvidyā*, or worldly knowledge. The right circle signifies *niskala*, encompassing intuitive, contemplative, and spiritual dimensions of knowledge, aligned with *parāvidyā*, or transcendent knowledge. The overlapping space in the center represents the integrative zone where both dimensions converge in a holistic learning process. This intersection is the pedagogical space where critical thinking, ethical reasoning, and spiritual practice are harmonized, enabling students not only to understand sacred texts intellectually but also to internalize their meaning through meditative, experiential, and ethical engagement. The diagram underscores the necessity of a consciousness-based curriculum that moves beyond

mere information delivery toward soul transformation. By synthesizing *śruti* and *smṛti*, logic and compassion, cognition and contemplation, this integrative model aligns with the deeper aim of Hindu education: to cultivate learners who embody wisdom (*jñāna*), inner peace (*śānti*), and spiritual realization (*mokṣa*).

4. Conclusions

This study affirms that the *Parāvidyā–Aparāvidyā* paradigm constitutes a foundational epistemological framework essential for building a transformative, holistic model of Hindu higher education rooted in the spiritual values of Vedānta. The findings indicate that while awareness of the duality between spiritual and worldly knowledge is growing within Hindu Religious Higher Education Institutions (PTKH), its implementation remains limited and has not yet been systematically integrated into curricula, pedagogy, or assessment practices. The dominance of *aparāvidyā*-oriented approaches is still evident in instructional methods, while *parāvidyā* tends to be relegated to the domain of personal experience or ritual, rather than positioned as a transcendental dimension capable of being pedagogically formulated.

Through a hermeneutic and transdisciplinary approach, this research has constructed an alternative epistemic model DIKWP (*Data–Information–Knowledge–Wisdom–Peace*), which not only expands the conventional DIKW framework but also enriches the spiritual dimension of intellectual formation. True knowledge, from a Hindu perspective, does not culminate in wisdom alone but must result in inner transformation, manifesting as peace (*śānti*) and spiritual liberation (*mokṣa*). Accordingly, Hindu education should not merely produce professionally competent graduates but cultivate individuals who are conscious, wise, and inwardly serene.

Then, theoretically, this research contributes significantly to the development of an education epistemology grounded in local wisdom and Hindu spirituality. It challenges the dominance of modern positivistic paradigms by offering a new synthesis between empirical science and spiritual intuition, framed as an epistemological reconstruction rather than a reaction to Western systems. The study reinforces the importance of developing a *consciousness-based epistemology* in higher education, one that addresses not only what is known, but how knowledge shapes and elevates human awareness.

Practically, the findings open opportunities for curricular innovation that integrates the dimensions of *sakala–niskala* (tangible–intangible), *jñāna–karma* (knowledge–action), and *śraddhā–vicāra* (faith–critical inquiry) into pedagogical methods and character formation. These can be operationalized through transformative learning modules, spiritual laboratories, consciousness-based assessment models, and contemplative faculty development programs. A major implication is the need to redefine the epistemological system within PTKH, moving away from dependency on Western positivistic models and towards a knowledge system grounded in *vidyā*—the sacred knowledge tradition of Hinduism. The *Parāvidyā–Aparāvidyā* paradigm thus opens a vital space for cultivating intellectual character that is not only cognitively advanced but spiritually mature.

This study is limited by the scope of its respondents, concentrated primarily in a few PTKH institutions in Bali and Java, and by its conceptual-qualitative approach, which has not yet extended to evaluating actual policy implementation or classroom-based models of integrated spiritual-scientific education. Future research should involve educational policymakers and curriculum practitioners across a broader regional and institutional scope, and include action research or pilot programs based on the DIKWP and *parā–aparā* integration framework to measure its impact on student character development, spiritual awareness, and learning quality.

In sum, the results and discussion in this study reinforce the argument that Hindu higher education must undergo an epistemic recovery, from a fragmented, secular, technocratic system to one that is integrative, spiritually grounded, and value-conscious. The integration of Hindu ethical-spiritual values through the *Parāvidyā–Aparāvidyā*

paradigm and the DIKWP model offers a significant contribution toward cultivating learners who are complete (*pūrṇa*), autonomous, and enlightened (*bodha*), and who view education not merely as a means of social mobility, but as a path of *dharma* and realization of the highest *puruṣārtha*.

Acknowledgement

The authors would like to express their sincere gratitude to the reviewers for their invaluable comments and insightful suggestions, which greatly contributed to improving the quality and clarity of this manuscript.

Author Contribution

The entire research and writing process of this manuscript was collaboratively conducted by I.K.D., A.K.B., and P.D.M., including conceptualization, methodology development, data collection and analysis, as well as drafting and revising the manuscript.

Funding

This research received no external funding.

Ethical Review Board Statement

Not available.

Informed Consent Statement

Not available.

Data Availability Statement

Not available.

Conflicts of Interest

The authors declare no conflict of interest.

Open Access

©2025. The author(s). This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: <http://creativecommons.org/licenses/by/4.0/>

References

- Aggarwal, S. (2023). *Muṇḍaka Upaniṣad and the concept of Parā and Aparā Vidyā*. *International Journal of Sanskrit Research*, 9(3), 145–148. <https://www.anantaajournal.com>
- Badoni, B., Prasad, Y., & Chand, K. (2024). A review of NEP physics in context of Vedic text under Indian Knowledge System (I.K.S). *Research Review International Journal of Multidisciplinary*, 9(9), 11–18. <https://doi.org/10.31305/rrijm.2024.v09.n09.002>
- Bhandari, S. R. (2021). The paradigmatic shift of knowledge in the Mundaka Upanishad. *Journal of NELTA Gandaki (JoNG)*, 4(1–2), 57–70. <https://doi.org/10.3126/jong.v4i1-2.42643>

- Chalise, K. R. (2021). The science of religion in the Vedic texts: A physico-theological perspective. *The Outlook: Journal of English Studies*, 12(1), 72–82. <https://doi.org/10.3126/ojes.v12i1.39096>
- Chand, B., & Das, K. (2022). Indian Vedic science and mathematics education. *International Journal of Creative Research Thoughts (IJCRT)*, 10(7), 1495–1503. <http://doi.org/10.1729/Journal.30337>
- Chandra, R. (2024). *Science and Hinduism share the vision of a quest for truth*. Nature Human Behaviour. <https://doi.org/10.2139/ssrn.4685559>
- Deshmukh, V. D. (2022). The transparent mind and the peaceful self: Neuroscience and Vedanta perspectives. *Journal of Applied Consciousness Studies*, 13(1), 41–46. <https://doi.org/10.4103/ijoyppp.ijoyppp.54.21>
- Donder, I. K. (2019). *Glimpse of Hindu rituals in the logic perspective – An analysis of theology, philosophy, science and technology approaches*.
- Donder, I. K., Suhardiana, I. P. A., & Sudarsana, I. K. (2020). Epistemological framework of Hindu theology: A study in Vedic hermeneutic perspective. *Journal of Critical Reviews*, 7(13), 311–319.
- Engler, S., & Stausberg, M. (2021). Introduction. In *The Routledge handbook of research methods in the study of religion* (2nd ed., pp. 3–21). Routledge. <https://doi.org/10.4324/9781003222491-2>
- Hyland, T. (2022). Consciousness, analytic idealism and Buddhist foundations: Exploring non-materialist ways of connecting Eastern and Western spiritual perspectives. *Advances in Social Science and Culture*, 4(2), 56–63. <https://doi.org/10.22158/assc.v4n2p56>
- Jemiwi, J., & Dharma, N. K. S. A. (2025). *Hidup Selaras dengan Dharma: Langkah Kembali ke Rumah Jiwa*. PT. Dharma Pustaka Utama.
- Juturi, R. (2020). Advaita Vedanta answer to the hard problem of consciousness: A philosophical review. *Yoga Mimamsa*, 52(2), 108–112. <https://doi.org/10.4103/ym.ym.17.20>
- Knight, D. (2023). *Science and spirituality: The volatile connection* (1st ed.). Routledge. <https://doi.org/10.4324/9781003416593>
- Laszlo, A., & Laszlo, E. (2021). Understanding oneness: How science and spirituality see the world. *The Journal of New Paradigm Research*, 77(3), 155–162. <https://doi.org/10.1080/02604027.2020.1871165>
- Londhe, S. (2020). *A tribute to Hinduism: Thought and wisdom spanning continent and time about India and her culture (Buku II Tokoh-tokoh Islam dan Hindu bicara tentang kemuliaan Hindu)* (S. A. M. W. Laksmi, Trans.). Media Hindu.
- Medhananda, S. (2022). *Swami Vivekananda's Vedāntic cosmopolitanism*. Oxford University Press. <https://doi.org/10.1093/oso/9780197624463.001.0001>
- Mukhopadhyay, A. K. (2020). The science of divinity. *Archives in Neurology & Neuroscience*, 9(3), Article 000712. <https://doi.org/10.33552/ANN.2020.09.000712>
- Nguyen, L. T. T., & Untara, I. M. G. S. (2024). Ancient Indian epistemology and modern cognitive science: Exploring Vedic insights in contemporary thought processes. *Dharmakirti: International Journal of Religion, Mind and Science*, 2(1). <https://doi.org/10.61511/ijroms.v2i1.2024.1257>
- Preston, J. L., Coleman, T. J., III, & Shin, F. (2025). Spirituality of science: Implications for meaning, well-being, and learning. *Personality and Social Psychology Bulletin*, 51(4), 632–643. <https://doi.org/10.1177/01461672231191356>
- Puri, B. B. (2009). *Vastu science for 21st century to enjoy the gift of nature*. New Age Books.
- Radhakrishnan, S. (2008). *The Principal Upanishads: Edited with Introduction, Text, Translation and Notes* (19th Impression). Indus/HarperCollins
- Ram-Prasad, C. (2023). *Exploring Hindu Philosophy*, by Ankur Barua [Review of the book *Exploring Hindu Philosophy*, by A. Barua]. *Religions of South Asia*, 17(1), 91–94. <https://doi.org/10.1558/rosa.27239>
- Rani, S. (2022). Science embedded in Vedic literature. In K. C. Pandey, K. Das, & S. Mandal (Eds.), *Vedic education: A multidimensional approach* (pp. 83–96). Bharati Publication.

- Rastogi, R., Saxena, M., Chaturvedi, D. K., Sagar, S., Tandon, N., Rajeshwari, T., & Singh, B. (2022). Fundamental aspects of Vedic sciences by Yajna Vijnan and mantra therapy: An interdisciplinary study in light of the second wave of the pandemic. *International Journal of Social Ecology and Sustainable Development*, 13(1), 1–34. <https://doi.org/10.4018/IJSESD.296689>
- Robinson, O. C. (2020). A dialectical approach to understanding the relationship between science and spirituality: The MODI model. *Journal for the Study of Spirituality*, 10(1), 15–28. <https://doi.org/10.1080/20440243.2020.1726045>
- Roy, K. S. (2022). Advaita epistemology and metaphysics – A critical analysis. *International Journal of Social Science and Human Research*, 5(3), 947–949. <https://doi.org/10.47191/ijsshr/v5-i3-29>
- Rukmini, S. (2020). *Indic science of consciousness: Chronological relevance to the Indic knowledge traditions and modern science*. *International Journal of Hindu Studies and Research in Science*, 4(1). <https://doi.org/10.25078/ijhsrs.v4i1.1400>
- Sarkar, B. (2022). Modern physics & ancient Vedanta. *Social Science Research Network*. <https://doi.org/10.2139/ssrn.4280534>
- Stausberg, M., & Engler, S. (Eds.). (2021). *The Routledge Handbook of Research Methods in the Study of Religion* (2nd ed.). Routledge. <https://doi.org/10.4324/9781003222491-2>
- Surpi, N. K. (2021). Hindu literacy: the basic concept of education and the literacy patten in Upanisads. *KnE Social Sciences*, 86–96. <https://doi.org/10.18502/kss.v5i7.9323>
- Surpi, N. K., Avalokitesvari, N. N. N., Ardana, I. K., Sukanta, I. K., & Subrata, I. D. M. (2020). The divinity philosophy of vaiṢṇava and its interpretation by the warga bhujangga waisnawa in bali. *International Journal of Advanced Science and Technology*.
- Surpi, N. K., Widian, I. G. P. G., & Wika, I. M. (2021). Indian logic (Ānvīkṣikī) as the light of knowledge and its relevance to the learning of Hindu philosophy nowadays. *Vidyottama Sanatana: Jurnal Ilmiah Agama dan Filsafat Hindu*, 5(1), 72–78. <https://doi.org/10.25078/ijhsrs.v5i1.2113>
- Vedananda (2024). *Studi Agama Hindu: Masalah dan Solusi*. PT. Dharma Pustaka Utama.
- Zai, A. F., & Wani, G. A. (2023). Swami Vivekananda's enduring legacy: Inspiring education, global unity, and social transformation. *International Journal for Multidisciplinary Research*, 5(4), 1–11. <https://doi.org/10.36948/ijfmr.2023.v05i04.5440>

Biographies of Authors

I Ketut Donder, is Associate Professor of Hindu Theology, Faculty of Brahma Widya, Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar. Ph.D in Indology from Rabindra Bharati University, Kolkata, India. Expertise in Hindu theology, cosmology, ritual studies, Indology, Sanskrit, and the role of sound (especially gamelan) in religious practice. Actively involved in academic and interfaith dialogue.

- Email: ketutdonder@uhnsugriwa.ac.id
- ORCID: 0000-0002-8231-5983
- Web of Science ResearcherID:
- Scopus Author ID: 57217492656
- Homepage: N/A

Ajit Kumar Behura, is Professor of Philosophy, Department of Humanities and Social Sciences, Indian Institute of Technology (ISM) Dhanbad, India. Specialization in Classical and Contemporary Indian Philosophy, Yoga Philosophy, Vedanta Philosophy, Ethics and Applied Ethics, Ethics in Science and Technology, Environmental Ethics.

- Email: ajitbehura@gmail.com
- ORCID: 0000-0002-7738-0588
- Web of Science ResearcherID:
- Scopus Author ID: 56862169700
- Homepage: N/A

Prasanthi Devi Maheswari, is a lecturer at I Gusti Bagus Sugriwa State Hindu University, Denpasar, with expertise in Religious Studies, Hindu Theology, Hindu Philosophy, Yoga Philosophy, and Hindu Literature.

- Email: prasanthidevi@uhnsugriwa.ac.id
- ORCID: 0009-0002-1765-3051
- Web of Science ResearcherID:
- Scopus Author ID:
- Homepage: N/A