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Veda as a Source of Dharma Teaching for Character Development in the Globalization

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Abstract

In Hindu teachings, education begins in the womb. However, if it is related to *Catur Asrama* (the four stages of human life), education begins at the age of 0-25 years to be able to move on to the next level. This study explains that the Vedas are a source of dharma teachings in an effort to develop character in the era of globalization to build a learning mentality and the ability of the learner to be resilient in facing the realities and dynamics of the 21st century. To overcome this problem, as Hindus, we can use the Vedas as a guide for life in facing the current reality. This research was conducted by distributing questionnaires to several samples aged 19-22 years to obtain information and data related to perceptions and whether Vedic learning can influence the development of character in the 21st century. Most of the participants in this study received Vedic learning since entering college and there were some who got it at the elementary, middle, and high school levels and only a few got it through their families. Most of the participants first read *Bhagavadgita* and *Reg Veda* which made them feel calm after reading it. This study found that globalization is a technological era that can have a negative influence if it cannot be utilized properly. A dynamic society is trapped in worldly problems. The presence of the Vedas can develop superior human beings with divine character as Veda's ideals and can develop noble ethics as an effort to face the realities of the 21st century.

Keywords: Vedas; Seeds of Knowledge; globalization



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1. Introduction

Etymologically the word Veda comes from *Sanskrit*, from the root word "*Vid*", which means to know and this root word turns into a noun namely Veda, which means truth, sacred knowledge, wisdom, and semantically. Vedas means scriptures that contain eternal truths, energy, power, and seeds in life (Surpi, 2023). The Vedas are not a science that is difficult to reach and can only be studied by holy people, but the Vedas can be a very powerful energy to face the rigors of today's modern life. The Vedas themselves say that this knowledge is meant for everyone for the good of humanity. The 21st century, which is the era of nanotechnology, puts very strong pressure, especially on human mental health (Surpi, 2023). Therefore, to be able to pass through life healthily requires the support of "knowledge" with the right perspective. Noble values teach human beings to live ideally in every era, and with a balanced attitude through luck and misfortune always without dropping humans to lower consciousness and emotions.

The great teachings of the Vedas can transform human beings into individuals who are brilliant, intelligent, with character and competence, and are ready to contribute well to life. Whatever one's profession, the teachings of the Vedas are not just entertaining but become energy and strength. Without energy (strength) then life is easily fragile, and disappointment and even humans can develop the terrible nature of darkness. So humans can be more terrifying and evil compared to dark entities and evil spirits. The rapid flow of globalization, which was triggered by advances in information and communication technology, has had a significant impact on the development of today's young generation (Asta Jaya & Erna Tanu Ria Sari, 2021). The development of the younger generation, especially among students and students currently shows more deviant manners, this condition is reflected in the high crime rate of the younger generation, especially among students and students. In fact, many students are considered not only lacking good manners both at school and at home but also in the community. The simplistic view assumes that the loss of character, morals, and ethics of students is caused by the not-yet-optimal religious education in schools.

It must be admitted, within certain limits, religious education has certain drawbacks, such as the minimum number of hours, and religious education material that is too much theoretical. Not only that, but the material in religious education also tends to rely on cognitive aspects and does not emphasize the affective and psychomotor aspects of students. Hinduism, which originates from the Vedic scriptures, accommodates various forms of teachings and beliefs of its followers, from the lowest to the highest. In this effort, it can be based on existing knowledge in the Vedic scriptures as the source of truth. Especially in directing matters related to ethics and morals, so that a generation with noble character can emerge. In an effort to provide teachings in the Vedic scriptures to cultivate the character of students, an extra role is needed from a teacher. Such as looking for clear and

directed sources, so that the values of character education based on the teachings of the Vedic scriptures can be well fostered in students. Teachers are required to be able to carry out personality and moral formation starting and transforming knowledge for students. In its implementation, of course, an environment that supports the learning process must be created so that the learning process occurs in students.

Based on this, it is known that the importance of character education implies business or activities that bring a child to maturity with noble ethics and morality. Moral education in the perspective of Hinduism which is based on the Vedic scriptures is intended to be a starting point, orientation, or point of view that is used as a reference in developing moral education. Thus, a child is delivered to the level of maturity with noble behavior according to the moral values of Hinduism. In response to the various phenomena stated in this introduction, the writing of this scientific paper will be focused on the objectives of moral education for children, moral education in the Vedic scriptures, and the implementation of moral education in facing the 21st century. The writing of this scientific paper also aims to describe in more detail character education based on the Vedas.

2. Methods

This research is descriptive research in which the researcher will describe clearly how their perceptions are and whether Vedic learning can influence the development of character in the 21st century. This research was conducted using a literature study as a data collection tool, besides that the researcher also collected additional data through questionnaires distributed via social media to participants to complete the existing data. The questionnaire contains questions related to the Vedas as well as their impressions when reading the Vedas. Giving questionnaires is intended to provide a variety of written questions to the subjects studied in order to get answers and information needed by researchers. The research data was obtained from statements from the subjects who were the research samples. The sample is used as a representative of the population studied to narrow the research space. The subject of this study used a sample of 6 people aged 19-22 years of the afternoon class English Education Department C fourth semester students, Dharma Acarya Faculty, I Gusti Bagus Sugriwa State Hindu Denpasar University.

3. Results and Discussion

3.1 Veda as a source of Dharma teachings

Spiritual teacher *Sri Candrasekharendra Saraswati* in his implementation stated that all the Vedas have one common goal, even though there are differences among their adherents. The Vedas are the welfare of the whole world and all beings living on it and our self-improvement and eternal fellowship with the Supreme Being. The

Vedas are said to be the principal source of Hindu dharma and laws. This is confirmed in the Book of *Manava Dharma Sastra 11.6*.

*idanim dharma pramānamyaha
vedokhilo dharma mulam smrtisile ca tadvidām
ācārascaiva sadūnām atmanastuṣṭir eva ca*

"The entire Vedic library is the first source of Dharma (Kemenuh, 2017) then customs, then the commendable behavior of wise men who study the sacred teachings of the Vedas, also the way of life of saints, and finally personal satisfaction"

In this sloka, it is emphatically stated that all sacred literature is the first source of Dharma and also a source of law, then followed by traditions that have been passed down and proven to give goodness. After that, there are events or following the behavior of pious and wise people who have studied the holy books and the procedures for the life of holy people that should be used as a source of dharma, finally is *atmanastuti*, which means a deep feeling or satisfaction of the atma personally. Atmanastuti is often obscured by his own will. Whereas in fact, it is related to atomic satisfaction which is higher and holy in nature. Regarding the existence of this Veda, *Satguru Sri Chandrasekharrendra Saraswati*, from *Sankaracarya Kanchi Kamakoti Peetham* said that each school is called Sakha which means branch. Each school of understanding is a branch of the Vedic tree. The Vedas stand firm like a banyan tree with many branches and twigs. Although they have many branches, they have been classified and grouped into several main branches namely *Rg, Yajus, Saama, and Atharva* which are then called *Rgveda Veda, Yajur Veda*, and so on based on the importance of one group.

Sakha to be studied takes about fourteen years. So not many are able to learn many *Sakha* in one birth. The Vedas are very generous, so the Bhagavad Gita was sent down which is easy to learn. The Vedas can motivate humans to live (Lilik, 2019). The Vedas provide signs for the seeds of life towards a better life and provide guidance on the relationship between humans and humans, the relationship between humans and nature, and humans and God so that awareness occurs which is called *Tri Hita Karana* (Padet & Krishna, 2018). Harmony and harmony. All education provided in schools aims to form capable, intelligent, and virtuous human beings with noble characters and strengthen Hindu religious beliefs. To form a child with ethical character, a teacher has a major role in the school in instilling moral character in students, a teacher must first instill religious belief as the basic axis of the implementation of ethical teaching. The era is heading towards Kaliyuga, where society is progressing rapidly in material aspects but getting poorer in spiritual aspects.

3.2 Stages of Vedic Study

In Hindu teachings, there is such a thing as a level or order of life to regulate human life so that it is more orderly. In various *puranas*, we explain that generally, the human age in the *Kaliyuga* era can reach more or less up to one hundred years. In Dormitory chess, it is explained that the age of 0-25 years is the age for a person to learn and start building the foundation of his life. This age is the first level of *Catur Asrama* which is also known as *Brahmacari* which must be done by human beings in living their lives in the world. Later the knowledge gained at this age will be a provision for the next life stages at the age of *Grhastha*, *Vanaprastha*, and *Sannyasin*. Therefore at this age, it is very appropriate for parents to teach their children the knowledge of the Vedas.

The sacred Vedic cult is called *Upasana*. In the Veda, worship is not worship that is apologetic (rigid), but worship that considers two main aspects of worship and considers two fundamental aspects of human life (Ketut Agus Nova, 2022). Because humans are generally divided into two groups, namely the knowledgeable group (*jnana*) and the common people (*again*). These two community groups cannot be separated from the social life of the community. Referring to the explanation above that there are always *Ajnanim* groups in life, it is necessary to take steps to arrive at the truth which is fully explained in science. The Vedas themselves say that this knowledge should be learned and spread, like the following mantra:

*yathemaṁ vacam kalyāṇīm āvadāni janebhyaḥ
brahma rajanyabhyam sūdraya cāryaya ca svaya caranya ca
(Yajurveda XXVI.2)*

"This holy word should be conveyed to all mankind, scholars, clergy, kings/government/society. Traders, farmers, and fishermen as well as workers to my people and even foreigners."

The *Yajurveda* prescribes that the Vedas should be given to all mankind, scholars, priests, kings and government officials (politicians and officials), traders, farmers, fishermen, laborers, sons, and daughters born in the Vedic civilization or *Sanatana Dharma*, and even to foreigners. it must be said.

The Vedas are not religious texts, because the meaning of the scriptures is specific to a particular religion. The Vedas are truly revealed to all mankind. However, sons and daughters of the Dharma must have the awareness to learn it and then teach it. Studying the Vedas requires seriousness. So that the results obtained are in accordance with the efforts made. In Hinduism, levels of life exist within the spiritual order to regulate people's lives and learning opportunities. The spiritual order can be described as follows:

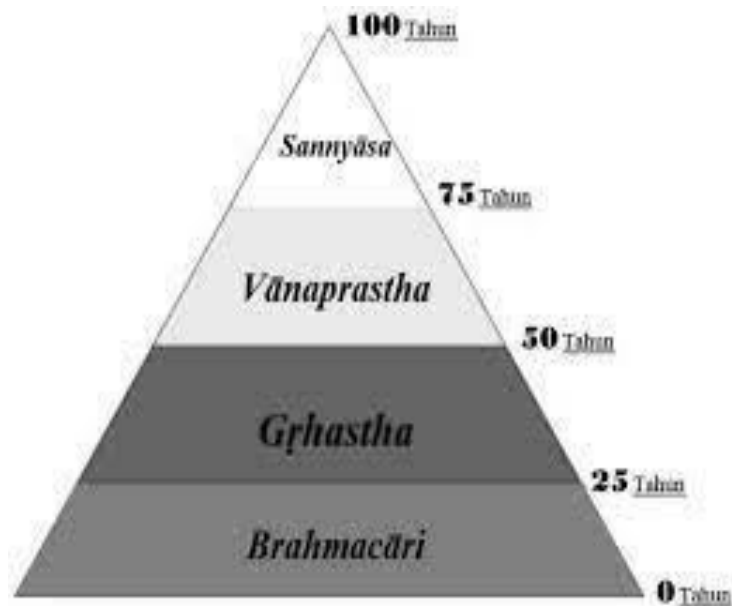


Figure 1. Shows dormitory Chess Arrangement based on age stages
(Source: Surpi, 2019)

Looking at the Dormitory Chess pyramid, education begins at the age of 0 and ideally until the age of 25. In Dormitory chess, it is explained that the age of 0-25 years is the age for a person to learn and start building the foundation of his life. This age is the first level of *Catur Ashrama* which is also known as *Brahmacari*. But in the Vedic civilization, it takes 12 years to become an expert in one branch of the Veda (Surpi, 2019). Youth is a time of learning. The younger generation is the *suputra* who is expected to guarantee the existence of their family in this life. Likewise on a larger scale, namely in a country where the younger generation is expected to be able to pass on the nation's noble values (culture) so that it continues to exist, educating the life of society and a state based on Dharma to support. In the *Atharvaveda* it is mentioned about the significance of the age of *Brahmacari*:

*Brahmacaryena tafasa Raja rastram vi raksati
Acaryo brahmacyena Brahmacinam icchate
(Atharvaveda XI.5.1)*

“A king will be able to protect his nation by practicing brahmacyari. An educator who is also practicing the brahmacyari has the desire to teach good students.”

So according to this verse, it can be interpreted that the age of *Brahmacari* is the age that becomes the beginning of human life and can strengthen the foundation of his life in the future. It can be seen from the verse which says that a king is able to protect and run his country with the power of *Brahmacari* asceticism. Likewise, an educator will be able to teach with his best potential in teaching kindness to his students by applying *Brahmacari*.

3.3 The Importance of Vedic Learning in Indonesia

The tradition of reading the Vedas and listening to the teachings of holy teachers is actually a very old tradition in the archipelago. There are many traces of this tradition. However, when Hindu civilization was replaced by Islamic teachings complete with efforts to arabize, for hundreds of years, finally Hindu civilization was slowly dwindling and many traditions were lost. The tradition of reading the Vedas in historical records has actually been very popular since the time of Sri Darmawangsa Teguh in the Kingdom of Kediri 918 Saka (916 AD). Prof. Titib in his monumental work reveals that in the past, the Ramayana and Mahabharata books have long been translated into Old Javanese (Mangjawaken Valmikumata and Vyasamata), as well as the Puranas, but unfortunately only one Old Javanese purana, namely the Brahmanda Purana, is still being inherited. The Ramayana was compiled in the VIII-IX centuries in Central Java, during the Sanjaya Dynasty, and the Mahabharata during the Darmawangsa Teguh era in East Java and the tradition of compiling literary works continued until the Majapahit era (Surpi, 2023).

Meanwhile in Bali, the tradition of reading the Vedas is thought to be much older, namely in the Watukaru tradition, an ancient Vedic civilization on the island of the Gods whose records show that the Vedic tradition flourished in the 5th Saka century (641 AD). Even in the Watukaru tradition, it is believed that Balinese ancestors were very fluent in chanting Vedic mantras, had a great tradition of reading and mature understanding. However, along with the course of history in Bali, the tradition of reading the Vedas has become increasingly alienated amid the shifting culture of society.

Due to political campaigns related to power in Indonesia (foreign policy in the India-Pakistan conflict, Indonesia sided with Pakistan for religious and political reasons), anti-Vedic and anti-Indian campaigns or anti-Indian sentiments almost succeeded in keeping Hindu society away from noble knowledge. This Archipelagic Hinduism, which is different from Indian Hinduism, in that even the Vedic stigma is not needed has been silently incorporated into the understanding of society with the main aim of weakening Hinduism from within as well as having a religious political mission. However, Hinduism does have a mysterious power that cannot be destroyed even with intensive campaigns designed intelligently by certain regimes. The sons and daughters of Dharma have finally risen and are willing to bear the burden of humiliation for the sake of reviving a solid Hindu civilization, where the Vedas stand as tower lights giving the way of light. It was finally realized that studying the Vedas actually strengthens one's self-confidence, like strength and energy among the Hindu community. Studying the Vedas actually does not interfere with rituals as anti-India campaigns have been waged for decades. Vedas are energy, generators, electricity while rituals are the outer side of Hinduism whose manifestations can

vary according to place, time and circumstances. Therein lies the universality and flexibility of Hinduism.

3.4 The Position of the Vedas as the Development of Morals in the 21st Century

The Vedas provide signs for the seeds of life towards a better life and provide guidance on the relationship between humans and humans, the relationship between humans and nature, humans and God so that awareness occurs which is called *Tri Hita Karana* (Padet & Krishna, 2018). All education provided in schools aims to form capable, intelligent, and virtuous human beings with noble characters and strengthen Hindu religious beliefs. To form a child with ethical character, a teacher has a major role in the school in instilling moral character in students, a teacher must first instill religious belief as the basic axis of the implementation of ethical teaching. The era is heading towards *Kaliyuga*, where society is progressing rapidly in material aspects but getting poorer in spiritual aspects.

The era of globalization narrows the world and makes it borderless, in the sense that any existing information, be it in the social, political, economic, and cultural fields, will immediately affect the whole world. According to Putu Sri Junianti, (2019) In the times that are happening globally, it is easy to be able to access information and can easily absorb information for the freedom you want to achieve. This era of globalization is largely misused by its users. For example, the internet is now often used as an arena for looking for pornographic sites and smells of negative content, cellphones are used to store data that does not educate a person's morals (Dirna, 2021), there are usually norms that they must follow because without following the norms -this norm. In this era of globalization, influences from abroad that are inappropriate or not in accordance with the personality of the Indonesian nation can damage students who are the heirs of the nation. The main feature of globalization is a very significant change in all forms of order and values of life so that it is concluded that anyone who does not follow the changes will be left behind, even influenced by modern times. People who live in a global world must have the defense to continue life and the strength to change for the better.

The Vedic teachings in Hinduism that are so relevant make Hinduism the largest religion in the world because it is able to serve the needs of every human being, regardless of ethnicity, nation, and religion. It is not just a religion, it is a spiritual path and a way of life. The Vedas are God's revelations to mankind, therefore their teachings will live on forever (Ketut Suarjadi, 2023). The Vedas provide an open way for all human beings who want to achieve inner and outer happiness in a simple but critical and noble way of life, or popularly known as: "simple living high thinking". The Vedas themselves are said to be like the eternal tree of *asvattha* having roots upward with branches and branches downward. Where the roots of the Vedas get nutrition directly from Brahman so that the branches and branches of knowledge

bear fruit. The root of knowledge that is directly from *Brahman* is called *Sruti* while the stem and branches are called *Smrti* as a science that helps humans in everyday life.

In other words, think globally and act locally. Thus we can take positive values from the era of globalization and use them to promote local culture. Most of us (the younger generation) have followed this wave of globalization and have begun to leave the local culture which is actually still important and has very noble values. So that culture from outside can easily enter into us and intoxicate us. To understand this, I call it a cultural crisis where we start not appreciating our own nation's culture and raise a culture from outside that is not necessarily suitable for this nation. So that in the end, slowly we begin to lose our identity as a great nation. Hindus must develop into a solid community, adhere to the values of virtue and excellence of character and be able to adapt to life in the 21st century. We must be able to utilize technology very well in order to create innovations and new creations according to the times. The 21st century has very broad skills, including collaboration, creativity, critical thinking, information management, and problem solving (Surphi, 2023). Studying the Vedas can provide immense psychological and spiritual support, which is an important aspect of the 21st century. In this study, the researcher took a sample of 6 students aged 19-22 years, afternoon class C English Education students in Semester 4 to provide their responses regarding how they felt after reading the Vedas and whether the Vedas were important in their lives. The results that the researcher got from the questionnaire that was distributed were:



Figure 2. Show the correspondents consisting of teenagers
(Source: Author, 2023)

As you can see in the first diagram, the subjects of this study are young people aged 19-22 years where as previously discussed the age stage of learning the Vedas should be from 0-25 years.

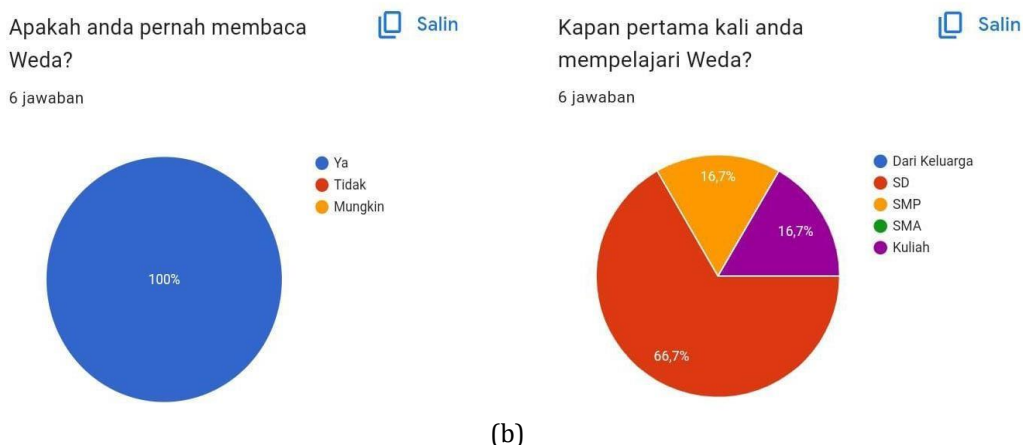


Figure 3. (a) showing the answer Vedic recitation; (b) showing when was the about first time Vedic studied Veda (Source: Author, 2023)

Based on the diagram above, all participants had read the Vedas, and most of them thought that it was the first time they had learned the Vedas since entering college there were some who had received them at the junior high school level, and even elementary school, where they only had an introduction. But it is a pity that there is little to learn the Veda from his family. Then for the Vedas that they studied for the first time, most of them said they had read the *Bhagavadgita* and *Reg Veda*.

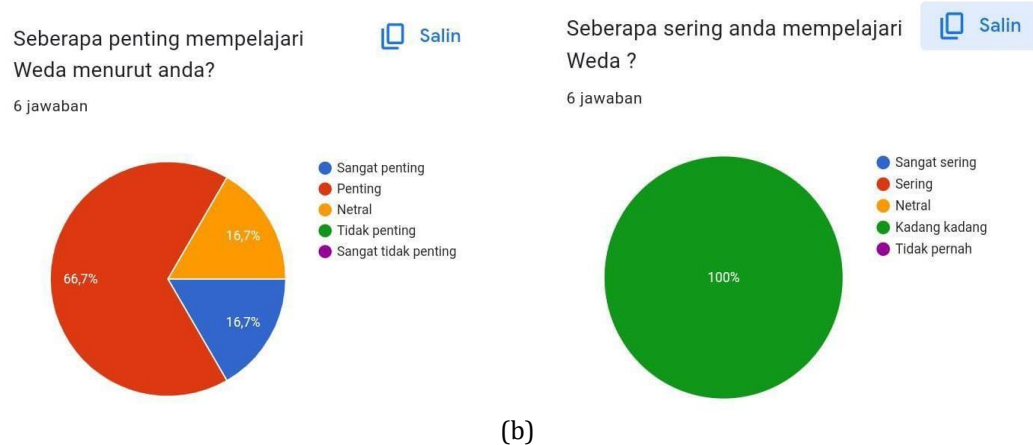


Figure 4. (a) Showing how important Vedas According to Vedic; (b) Shows how often Vedic studied Veda (Source: Author, 2023)

It can be seen in the two diagrams above that most participants think that reading the Vedas is important for them. But unfortunately, even though they are considered important, most of them don't even read the Vedas. So it can also be interpreted that they rarely apply the teachings of the Vedas in real life and few young people can understand the teachings of the Vedas even though they have read them.

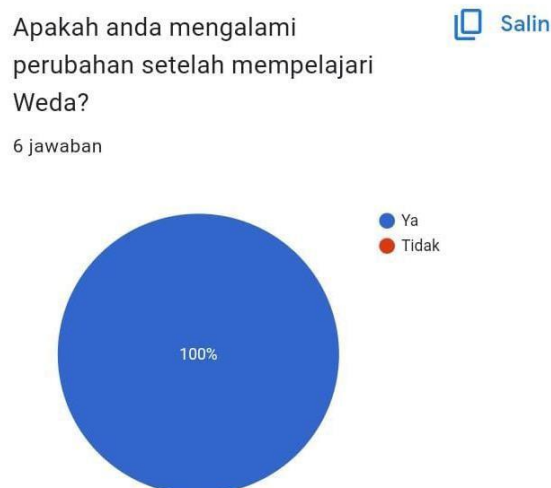


Figure 5. Shows did the Vedic change after studying the Veda (Source: Author, 2023)

Even though the previous diagram shows that the participants rarely read and study the Vedas, the diagram above can determine that most of the participants think that significant changes have occurred in their lives after reading the Vedas.

In the questionnaire, apart from containing questions related to their experiences related to learning the Veda, the researcher also asked them to give their opinion on whether the Veda could have a positive influence on the development of character in this era of globalization. A participant named Dewi argued, "I have only understood the Vedas since college, and I think that by studying the Vedas and implementing them in everyday life I will be able to develop good character." And Adi added, "I don't know whether the Vedas can have a positive impact or not, because I don't fully know how and where I can start studying the Vedas." Then Budiary added "In my opinion, reading the Vedas can change the human mindset to become a positive person, especially in the midst of facing the current era of globalization, the Vedas are also interesting to read, let alone being able to understand the contents of the mantras contained in the Vedas.

In their opinion, studying the Vedas is very important, especially in the formation of character, and can create a filter in us in the form of awareness in a more positive direction and create an intelligent and superior generation. We cannot leave the era of globalization because it is a necessity, we can only develop character within ourselves. No matter how good and sophisticated the rules and laws we makeup, they cannot stop us. What can make us care is the emergence of awareness within each of us. Because all the chaos comes from ourselves, especially from our minds. Vedic learning for the younger generation is actually very important to build the foundation of their lives. The Vedas build superior humans while having a great warrior mentality so that they are able to achieve success and a good life. The Vedas

are not really addressed to saints or parents. Of course saints, priests and parents are obliged to study the Vedas to build wisdom, but young people are more important because Vedic values will support human life (Surpi, 2023). Intensive study of the Vedas will also build resilience and the ability to make the right decisions. Surpi, Istriyanti and Avalokitesvari's research (2021) reveals high resilience for Bhagavad Gita readers, namely at 41.5%. Similarly, having a very high coping strategy. This proves Vedic readers have much higher mental abilities than those who are not influenced by Vedic literacy.

A number of other studies have also shown that exposure to Vedic literacy builds good sides in humans such as self-confidence, self-esteem, enthusiasm and optimism as the core of the Upanisad pages. The Hindu intellectual who brought new enthusiasm to the Santana Dharma, Swami Vivekananda said the pages of the Upanishads teach courage and strength, to face any situation.

Surpi (2023) stated that in the human body, the Vedas work on the deepest layers, which start from the brain and all human cells, vibrate, activate and heal and build them stronger. Thus, when one consistently recites the Vedas and chants them more correctly according to the rules of the Guru Song/Vedic Chanting, the benefits will be even greater. In the Five Maya Kosha system, the five layers of the human body, the Vedas work from the deepest layers of Ananda maya kosa, vijnana maya kosa, mano maya kosa, prana maya kosa and anomaya kosa or the human physical body. Besides that, it vibrates the energy centers in the human body, known as chakras. Therefore, the first thing that grows when one consistently reads the Vedas for at least one year is inner strength and resilience in facing life. In addition, slowly his intelligence and wisdom will increase. Therefore, various efforts are needed to raise awareness in reading the Vedic Scriptures.

4. Conclusions

The Vedas are the seeds and energy that can give humanity the strength and ability to live well and prosper. The great Vedic teachings can transform humans into individuals who are intelligent, intelligent, with character, capable, and ready to make a positive impact on life. Regardless of the profession, the teachings of the Vedas are not only comforting but refreshing and empowering. The Vedas provide signs of life towards a better life and guide the relationship between humans and humans, between humans and nature, and humans and God so that awareness arises which is called *Tri Hita Karana*. The Vedas are not just memorization and knowledge, but the internalization of values. The Vedas teach unity and endeavor to build a good civilization in the 21st century. The era of globalization narrows the world and makes it unlimited in the sense that all existing knowledge, be it social, political, economic or cultural, has a direct impact on the whole world. Globalization came from Western countries and brought with it the influence of independence in

all aspects. The development of the 21st century is global, information is easily accessible, and can easily absorb information to achieve attainable freedom.

From the questionnaires that have been distributed, it can be concluded that although they rarely study the Vedas, most are of the opinion that studying the Vedas can open an open path for people who want to achieve inner and outer happiness in developing noble character and character in facing the 21st century. Dharma's sons and daughters who study the Vedas become inspirations and become staunch supporters of Hinduism in facing this era of globalization.

Furthermore, with praise and gratitude, the author prays to the presence of God Almighty. Because of His grace, the writer can complete the scientific work entitled "Vedas as a Source of Dharma Teachings in the Development of Morals in the Era of Globalization" on time. There is no best offering that the author can give other than gratitude to those who have helped the author a lot. In particular, the author thanks Dr. Ni Kadek Surphi Aryadharma, M.Fil.H as the lecturer in the Veda course. Despite all the shortcomings and imperfections of this article, the author really hopes for input, criticism, and constructive suggestions for improving and perfecting this scientific article. Finally, the writer hopes that this article can be useful for all parties.

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