



Fides quaerens intellectum, hindu divine philosophy and its relevance to religious moderation in Indonesia

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ABSTRACT

Background: The relationship between faith and reason has been a topic of interest in both religion and philosophy. In the Western tradition, they are often viewed as distinct and difficult to reconcile. However, Hinduism emphasizes the synthesis of ritual (karmakāṇḍa) and knowledge (jñanakāṇḍa), which integrates human intellect with divine understanding. **Objective:** This paper explores the concept of faith and reason in both Western and Hindu philosophy, specifically looking at how these ideas are interconnected and how they influence the development of global citizenship, unity, and interfaith harmony. **Methods:** The study uses a comparative approach, analyzing key figures such as St. Anselm in Christian philosophy and Ādi Śaṅkarācārya and Swami Vivekananda in Hindu philosophy. The research examines their ideas on the synthesis of faith, reason, and intellect. **Findings:** The findings show that in both traditions, faith and reason are not mutually exclusive but are complementary. St. Anselm's *Fides quaerens intellectum* and Śaṅkarācārya's doctrine of unity promote a harmonious relationship between theology and philosophy, suggesting that reason and intellect strengthen faith and belief. **Conclusion:** The synthesis of faith and reason in both Western and Hindu philosophy supports the development of a global citizen who embraces diversity without conflict. Both traditions emphasize the importance of human intellect and reasoning in spiritual practice and understanding, highlighting the universal value of unity. **Novelty/Originality of this article:** This paper presents a unique comparative analysis of faith and reason in Western and Hindu philosophy, emphasizing their complementary roles in fostering interfaith dialogue, intellectual growth, and global citizenship.

KEYWORDS: fides quaerens intellectum; moderation; philosophy of the godhead; St Anselm.

1. Introduction

This research focuses on exploring the concept of Fides Quaerens Intellectum or 'faith that seeks understanding' in Hindu philosophy of divinity and its relation to religious moderation. In a multicultural and plural society, such as Indonesia, religious moderation is an important element in maintaining social harmony and preventing religious-based conflicts. Hindu philosophy, with its concept of divinity that emphasises pluralism and unity in diversity, offers a relevant perspective to support religious moderation efforts. Fides Quaerens Intellectum, which has its roots in the Western theological tradition, is adapted in the Hindu context to show that faith is not just a matter of dogmatic belief, but also involves a deep intellectual and spiritual quest. This research aims to examine how Hindu philosophy of divinity can contribute to religious moderation through interfaith dialogue and

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understanding of the diversity of paths to God, so that it can become a model in efforts to reduce religious radicalism and strengthen unity in diversity.

Hindu thinkers since the past have emphasised that faith should not be blind. That is, faith should not kill reason and intelligence. The Upanisads, extracts of Vedic knowledge, teach that enlightenment of knowledge is a very important part of bhakti. Even in the 8th century Ādi Śaṅkarācārya through his brilliant thinking reformed the old religious body Hindu Dharma by enlightening the intellect in faith. In the following era Svami Vivekananda kick-started civilisation with his knowledge and thinking skills which were greatly admired. Śaṅkarācārya and Vivekananda called upon humanity not to deny faith but to strengthen it, to enlighten it with knowledge. They both understood that faith without knowledge, without reason, would be very dangerous for human civilisation.

What is interesting in the discussion of philosophy is that, although perhaps without direct contact, there is a strong common thread between Eastern (Indian) and Western philosophical thinkers. As a young philosopher who was born in the archipelago and learnt very strong Darsana (Hindu Philosophy), the author does not believe in the conspiracy that Eastern and Western philosophy never meet, as the adage east is east and west is west and never the twain shall meet. The author believes that there is a mysterious power of a philosophical thought, which can meet even without meeting. That between different people and different ages, their thoughts can be connected and even strengthen each other. This is because in Hinduism there is a higher learning process, namely niddhiyasa, which allows humans to gain enlightenment through themselves when connected to the energy power of the universe (Satchidānandendra, 1989).

There is a correlation of thought between Śaṅkarācārya who is thought to have existed in the 8th century AD and the Christian philosopher Saint Anselmus in the 12th century who famously said *Fides quaerens intellectum*, that faith must be combined with reason. Faith without reason has been proven to give birth to excessive fanaticism and even become a human tragedy. Faith and reason also give birth to an attitude of moderation, which is the best middle way in religious life in Indonesia. This attitude is ideal and supports the welfare of humanity as well as gluing the spirit of the nation.

The R̥gveda, which is the oldest religious literature in the world together with the Upaniṣad, contains profound philosophical and religious thoughts that have provided a foundation for the development of philosophical and religious systems in India. Vedic philosophical and religious thought are not entirely separate from each other, but rather have grown together as mutually supportive complements. In the perspective of the philosophy of Godhead, it not only builds intellectual activity and a great philosophical tradition but also exerts influence on other thoughts (Avalokitesvari & Gunawijaya, 2023). Hindu philosophy of divinity has built a tradition of thinking about God using reason, intellect (buddhi) which is a very valuable gift for humans. In principle, the existence of reason and logic in Hinduism (Anviksiki) serves as a light for all knowledge.

Logic has played an enormous role in Dharma civilisation. The opinion of (Bhattacharya et al., 2023), that logic has been a part of Dharma learning since ancient times and continues to be an author in every era. Thero (2017) explains that Indian Logic has played rather a role in Dharma knowledge, both Hindu and Buddhist. Logic is even considered an interfaith knowledge that is capable of being a common light and strength. Logic and reason have been developed since the Vedic era and are sciences that contribute greatly to the enlightenment of faith. Logic and reason in Indian philosophy do not kill the light of faith, but rather to build a better and more established thought process and keep away from the dangerous narrow fanaticism of thinking that only one's own faith is true and others are lost (Vidyabhusana, 1920). In the dialectic of Christianity, faith and the enlightenment of reason are indispensable and helpful in recognising oneself and others and in community engagement. Therefore, good reasoning, the search for a correct understanding of faith will help humanity in many ways, including relating to others and the surrounding environment as a world community.

This article discusses how the discourse put forward by Saint Anselmus of Canterbury, which is based on Christian philosophy, has a common thread with the Hindu concept of

divinity and correlates with religious moderation which is currently being promoted in Indonesia. This discussion is important in order to get good reinforcement in implementing religious moderation in Indonesia. That religious moderation actually has a long history in religions with a similar spirit.

The urgency of discussing this topic lies in its relevance in facing the challenges of religious plurality in Indonesia. With the development of social and religious interactions in a multicultural society, an in-depth understanding of the view of divinity in Hinduism can make a significant contribution to religious moderation efforts. The principle of *Fides Quaerens Intellectum* or 'faith that seeks understanding' which has a strong foundation in Hindu philosophy can be the basis for creating inclusive and tolerant dialogue between religious communities. This research is important given the potential of Hindu philosophy of divinity in offering a perspective that balances personal beliefs and respect for other beliefs. Religious moderation, pursued through interfaith dialogue, is one solution to prevent conflict and strengthen unity in a diverse society.

Discussions and analyses of texts and/or interpretations of texts are not new and have always been the concern of scholars and even lay people who seek to understand (*verstehen*) and explain (*erklären*) oral, written or visual texts and their meanings. For decades and centuries Western and Eastern philosophy, religious and literary studies, rhetoric and stylistics, philology and translation studies, as well as psychoanalysis and anthropology have dealt in various ways with textual and discursive meaning and proposed various theories and methodologies to account for specific understandings and explanations of semiosis (Wodak, 2011). Increasingly, researchers are using hermeneutic philosophy to inform the conduct of interpretive research. The congruence between the philosophical underpinnings of research and the methodological process through which research findings are actualised, requires hermeneutic researchers to use (or develop) hermeneutic approaches in research interviews and textual analysis. Paul Ricoeur's theory of interpretation provides one approach through which researchers using hermeneutics can achieve congruence between philosophy, methodology and method (Geanellos, 2000).

Ricoeur's theory of interpretation recognises the connection between epistemology (interpretation) and ontology (interpreter). Ricoeur also notes how interpretation moves forward from a naïve understanding, where the interpreter has a superficial understanding of the whole text, to a deeper understanding, where the interpreter understands the parts of the text in relation to the whole and the whole text in relation to its parts (the hermeneutic circle). In this way, Ricoeur's theory of interpretation provides researchers with a method for developing intersubjective knowledge (Prasad, 2002).

Through the presentation of Ricoeur's theoretical concepts of distanciation, appropriation, explanation and understanding, conjecture, and validation, the hermeneutic approach to textual analysis is presented, discussed and critiqued (Harle, 2016). Hermeneutic theory is the study of interpretation and understanding of texts, cultures, and human experience. It involves a deep process of interpretation to understand the meaning behind a text or cultural phenomenon. One of the leading thinkers in hermeneutics is Hans-Georg Gadamer, whose work *Truth and Method* (1960) greatly influenced the development of hermeneutic philosophy. Gadamer emphasised the importance of the horizons of understanding that individuals have in understanding texts or phenomena. He argues that every individual has a horizon of understanding that is influenced by their cultural background, experiences, and thoughts. In the process of interpretation, individual horizons meet with other texts or phenomena, which creates a dynamic dialogue or exchange of meanings. Gadamer also highlights the importance of preconceptions or prejudices in interpretation. According to him, preconceptions that are open to be tested can help in better understanding, as the process of interpretation cannot be done without preconceptions.

The use of hermeneutic theory helps the researcher go deeper into the text as the method allows for the exploration of hidden meanings. Texts often have layers of meaning that are not immediately apparent on the surface. Through the hermeneutic approach, researchers can dig and explore deeper meanings that may be hidden behind the words or

narratives displayed in the text. Hermeneutics encourages the researcher to understand the perspective, background, and intentions of the author of the text. This helps in understanding the context in which the text was created, thus providing a clearer view of what the text reveals. The hermeneutic approach emphasises the process of interpretation which involves a dialogue between the researcher and the text. The hermeneutic approach emphasises the process of interpretation that involves a dialogue between the researcher and the text. It is not simply reading, but rather an active interaction to reflect on and understand the various dimensions of meaning that may be contained in the text. Hermeneutics helps to explore and understand these meanings, expanding the understanding of the text. Hermeneutic research considers the context in which the text is embedded, be it the historical, cultural, social or environmental context in which it was created. This helps to give the text a deeper meaning that is linked to the social and cultural realities of the time. By using this method, the researcher can respond more sensitively to the complexity of the text, creating a deeper and richer understanding of the meaning that may not be found with a more superficial approach.

The hermeneutic theory in this article, which is an art of revealing meaning, tries to understand and produce meaning relationships as human behaviour, and interactions are considered meaningful and reasonable. In addition, the concept of the hermeneutic circle is relevant for the interpretation of textual meaning, the meaning of a part can only be understood in the context of the whole, however, the meaning of the whole is only accessible through its parts (Wodak, 2011).

Hindu eschatology, with its beliefs in reincarnation (samsara), karma, and moksha (liberation from the cycle of birth and death), plays an important role in shaping the philosophy of divinity in the Hindu tradition. In this tradition, death is not considered the end, but as a transition in the soul's journey towards final liberation. The soul, according to Hindu philosophy, experiences the cycle of birth and death until it reaches moksha, which is liberation from the cycle of reincarnation. This eschatological view emphasizes the idea of unity in diversity, as each individual and culture may experience different paths, but all ultimately seek to achieve the same spiritual goal of liberation.

By framing religious moderation in terms of eschatology, Hindu philosophy offers a unique perspective from which people from different religious backgrounds can engage in meaningful dialog. The understanding that all souls ultimately seek liberation, whether through various paths to God or different spiritual traditions, is in line with the principle of *Fides Quaerens Intellectum*. Faith, in this context, is not simply blind adherence to dogma, but rather a reflective and rational journey towards spiritual truth that recognizes the diversity of beliefs and paths that exist.

2. Methods

This article is the result of literature research. Literature research is a series of activities related to collecting library data, reading, recording and processing research materials (Zed, 2008). The research stages used consist of; collecting research materials, reading library materials, recording and processing research notes. this research uses hermeneutic theory. Hermeneutics in Schleiermacher's view rests on the basic principle that the text is an expression of linguistic devices that transform the author's ideas to the reader (Zaid, 2004). In religious discourse, hermeneutics helps in reading the text. However, various modifications must be made so that the reading of the text is truly appropriate to the context. With the dealectic relationship between humans with the dimension of reality and the text on the other side, religious texts will show their function as the key to civilisation.

In the study of Hindu eschatology, as found in the Upaniṣads and Vedic texts, hermeneutics helps uncover the broader and more complex meanings of the concepts of reincarnation, karma, and moksha, which can be understood not only literally, but also through interaction with their cultural, social, and philosophical contexts.

According to hermeneutical theory, as developed by Hans-Georg Gadamer to Schleiermacher, the understanding of a text cannot be separated from the reader's horizon of understanding, which is influenced by cultural background and personal experience. In the context of Hindu eschatology, this approach allows for a more sensitive interpretation of how Hindus in the past understood death and the afterlife, and how those teachings can be applied in a contemporary context. Literature research is very important to do in order to explain various aspects of religion. Hermeneutic or Vedic Hermeneutic is one of the excellent tools to provide a clearer perspective. So in this study, hermeneutic and vedic hermeneutic theories are used when examining Vedic texts. Data was analysed using Content Analysis, and discourse analysis. Data presentation was done in the form of short descriptions, charts, relationships between categories. Interpretation of data is that the researcher begins to dimly capture the red thread that is getting clearer and clearer, so that the researcher with the treasury of data obtained dares to give an explanation of the theme. Meanwhile, conceptualisation is giving names or labels and abstracting. The interpretation method is used to explain the subject of this research.

The data used in this research are primary and secondary data, which are collected from various written sources such as Hindu scriptures (Vedas, Upanishads, and Bhagavad Gita), Hindu philosophy books, as well as academic journals and articles related to religious moderation and interfaith dialogue. In addition, sources from contemporary theological thought and interpretations of Hindu scholars will also be analysed to provide relevant context.

The collected data is analysed using content analysis and discourse analysis methods, by identifying key concepts in Hindu divine philosophy, such as Brahman, Atman, and man's relationship with God. Then, these concepts will be linked to the values of religious moderation, such as tolerance, inclusiveness, and pluralism. These views will be compared with the concept of *Fides Quarens Intellectum* and with existing literature on religious moderation to find linkages or alignments that can support interfaith dialogue.

To ensure the validity of the data, a source triangulation technique is used, namely by comparing various literature sources from different authors and diverse perspectives. In addition, the researcher will also consider the views of experts in Hindu philosophy and religious studies to enrich the analysis and avoid bias in interpretation. This research begins with an exploration of Hindu philosophical literature to identify relevant concepts of divinity. Afterwards, the researcher sought the relationship between these concepts and the principles of religious moderation identified in the literature on interfaith dialogue. The results of this research are expected to provide a new perspective that supports religious moderation efforts in Indonesia through the Hindu philosophy of divinity approach. By using a qualitative method and literature study approach, this research seeks to make a theoretical contribution in understanding the role of Hindu divinity philosophy in building religious moderation in a plural society.

3. Results and Discussion

St. Anselmus of Canterbury (1033-1109) was a leading Christian philosopher and theologian of the eleventh century. He is best known for his famous ontological argument for the existence of God in the *Proslogion*, but his contributions to philosophical theology go beyond ontological arguments. Anselm's theistic proofs, his conception of the divine nature, and his accounts of human freedom, sin, and redemption make for fascinating discussions in Christian philosophy (st. Anselm, 1998). His works include the *Monologion* (1075-76), the *Proslogion* (1077-78), and his four philosophical dialogues *De grammatico* (probably 1059-60, although the dating of this work is much disputed), and *De veritate*, *De libertate arbitrii*, and *De casu diaboli* (1080-86).

Anselmus' most famous motto to this day is faith seeking understanding (*fides quaerens intellectum*). This motto contains two misconceptions. Firstly, many philosophers have taken it to mean that Anselm wished to replace faith with understanding. If one defines faith roughly as belief on the basis of testimony and understanding as 'conviction on the

basis of philosophical insight, one tends to regard faith as an epistemically substandard position; any self-respecting philosopher would want to abandon faith as quickly as possible (Adams, 1992). Yet Anselmus did not wish to replace faith with understanding. Faith for Anselmus is more a state of will than an epistemic state it is a love of God and a drive to act according to God's will. In fact, Anselmus describes the kind of faith that only believes what it ought to believe. So faith seeking understanding means an active love for God that seeks a deeper knowledge of God. Anselm's method in philosophical theology is shaped by five fundamental factors, namely (1) an appreciation of the ontological incompatibility between God and creation, (2) a commitment to the infallible authority of Scripture as interpreted through the creeds and statements of the councils, (3) the belief that humans are created in the image of God, (4) a conception of inquiry as an essentially divine-human collaboration, and (5) an understanding of human inquiry as something holistic and developing (Adams, 1992).

Anselmus made this collaborative nature of intellectual enquiry fully explicit in his most famous work, *Prosiogioll*. However, this is just one of the ways in which Christianity produces reason in Anselmus' work. In the formula *fides quaerens intellectum*, the first term cannot be restricted merely to a set of propositions, or even the habit of agreeing with those propositions, and the second term cannot be restricted merely to producing philosophical proofs; the goal, which Anselmus explicitly asks for, is to arrive at understanding, even to some extent (*aliquatenus*), the truth of God. One could even argue that, precisely because Anselmus believed in order to understand, rather than endeavouring to understand in order that he might believe, he freed himself and his philosophical endeavours from the temptation of limiting the scope of his reasoning to finding arguments that would prove the truth of faith. Seen from that angle, the priority of faith seeking understanding allows Anselmus' philosophy to be more than apologetics (Durban-Albrecht, 2013). Gilson notes the reflexivity concretely involved in Anselm's *fides quaerens intellectum* as this primacy of faith over reason is itself something he believes before he understands, and believes in order to understand. In addition, faith as the desire to cross the gap between what faith believes and what reason understands (Dorman, 1997).

The philosopher Aquinas believed that human reason, without the aid of revelation, not only tells humans things about nature, but can also provide a rigorous explanation of the existence of God. Aquinas also argued that reason plays an important role in theology. Indeed, it must have a role if *sacra doctrina* is to become *scientia*. Aquinas was not willing to say that sacred doctrine is simply a matter of believing a set of information revealed by God. If it is true *scientia*, then reason must have a role in this activity. It must be a process, to use St Anselmus' phrase, of faith seeking understanding (*fides quaerens intellectum*), where understanding involves a kind of seeing the whole by understanding the interconnectedness of its parts (Adams, 1992).

Originally the subtitle of St Anselm's *Proslogion* became the scholastic motto. For Anselmus it signalled the effort of the believer to understand what he believed. Anselmus considered proof of God's existence included in this process, St Thomas Aquinas excluded it, while Anselmus considered this enquiry capable not only of showing the suitability of a doctrine but also of proving it, Aquinas only allowed it to show its suitability. Vatican I adopted this formula while giving it a more general sense that when reason, enlightened by faith, seeks its object with diligence, reverence, and moderation, it attains by God's gift some understanding (and that very fruitfully) of the mysteries of the faith'. Interestingly, the word moderation in this formula means moderation.

Anselmus' *Fides quaerens intellectum*, in the realm of philosophy, means faith seeking understanding (Blackburn, 2005) or also popularly known as faith seeking intelligence, which in Indonesian can be interpreted as faith seeking understanding. McKim (1996) states that Anselm's explanation is *Neque enim quaero intelligere ut credam, sed credo ut intelligam* (I do not seek to understand in order that I may believe, but rather, I believe in order that I may understand). This is the basis of faith for Christians as well as the discourse of the philosophy of divinity. Once one is firm in faith, one should strive to understand what one believes. This will further refine one's faith.

In recent years, the Ministry of Religious Affairs of the Republic of Indonesia has been promoting religious moderation as a strategic programme in building a large and plural nation. Moderation is defined as the middle way and something that is best. Religious moderation means the middle way of religion. With religious moderation, a person is not extreme and not excessive when undergoing the teachings of his religion (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Fahri & Zainuri (2019) stated that Islam as the majority religion in Indonesia also teaches the middle way, not exaggerating in carrying out its religion known as *wasattiah* (egalitarian) and *tasamuh* (tolerance). Faith and knowledge that are synthesised are believed to give birth to a moderate attitude, which is not excessive fanaticism, often disturbing plural life. Religious moderation is very important to be adopted as a way of life in a pluralistic Indonesian society. In Christianity, the theological idea of religious moderation is widely illustrated in the teachings of Jesus and the letters of Paul, by moderating the harsh and radical teachings of Judaism with moderation and gentleness (Hakh, 2024).

Knowledge of the philosophy of divinity is included in the *jñanakāṇḍa* section of the Vedas, which is divided into two parts: *karmakāṇḍa* and *jñanakāṇḍa*, the former dealing with the ceremonial part, while the latter contains the knowledge of the Vedas themselves. This final section is also known as the *Vedānta*, the end of the Vedas. What is contained therein is not mere speculation but a record of the spiritual experiences of the *ṛṣis* over the centuries, the actual realisation or understanding of the supreme consciousness. Hindu philosophy of divinity has established a tradition of thinking about God using reason, intellect (*buddhi*) which is a very valuable gift to humans. Understanding the Philosophy of God builds intellectual awareness, sharpens thinking skills by not leaving *Bhakti* as the breath of Hinduism. Philosophy of God will enlighten the human intellect and bring it forward to a good understanding of God and build flexibility of thought. Failure to understand the philosophy of divinity leads to narrow thinking which is dangerous in human dialogue and association. Narrow fanaticism is actually built from the weak mindset and inability to reason God as discussed in the philosophy of divinity.

The important point of learning the philosophy of divinity is to provide a well-established understanding of divinity based on human reasoning and thinking combined with the spirit of devotion. In addition, it expands the horizon of thinking, making a person capable of dialogue with other beliefs and having a broad perspective in studying and understanding the philosophy of divinity. The ability to think critically makes humans able to answer various important questions about life and the existence of God. Thus, his belief will become stronger.

So what is meant by the philosophy of divinity is thinking about God using the approach of reason and human intelligence. This truth is achieved using the engine of human intelligence, not just based on dogma, doctrine or *apta vakya* alone. There are several terms that are considered the equivalent of the philosophy of divinity, namely metaphysical theology, naturalist theology, philosophical theology, theodicy and theology of nature. The claims of revelation and reason have led to the polarisation of theology and philosophy. Sanatana Dharma holds the view that both are essential and mutually supportive, hence *Vedānta* is referred to as *theo-philosophy* (Aryadharma, 2019). This confirms Hindu faith, not dogmatic or something that cannot be questioned, discussed or understood through reason. It is precisely when the doubts of the mind can be eliminated through philosophy (*darśana*), then the truth will become real and the faith manifests firmly without being able to be shaken by any dogma. This is the pattern that characterises the discussion of the philosophy of divinity in the eastern world.

Many authors argue that the ideological and cultural differences between East and West are absolute and unbridgeable. This was most succinctly expressed by Rudyard Kipling in his famous phrase 'East is East and West is West and never the twain shall meet' (Grof, 1983; Heusser, 2015). The full expression is in poetic form: Oh, East is East, and West is West, and never the twain shall meet, Till Earth and Sky stand presently at God's great Judgment Seat; But there is neither East nor West, Border, nor Breed, nor Birth, When two

strong men stand face to face, though they come from the ends of the earth. (Gross & Heptonstall, 2008)

One of the main problems of the incompatibility of ancient and modern, as well as East and West, is the fundamental difference between their worldviews and dominant philosophies. Western scientific disciplines have portrayed the universe as an infinitely complex mechanical system of interactions of discrete particles and discrete objects. In contrast, the great ancient spiritual philosophies and cultures of the East such as Huxley (1958) describe consciousness and creative intelligence as the primary attributes of existence, both immanent and transcendent in relation to the phenomenal world. Western science recognises only those as real phenomena that can be objectively observed and measured, while perennial philosophy recognises a whole hierarchy of realities-some of which are real, others hidden in ordinary circumstances and directly observable only in certain special states of consciousness.

The most interesting aspect of all the above revolutionary developments in modern Western science-astronomy, physics, biology, medicine, information and systems theory, depth psychology, parapsychology and consciousness research-is the fact that the new image of the universe and human nature increasingly resembles ancient and Eastern spiritual philosophies, such as the various systems of yoga, Tibetan Vajrayana, Kashmiri Shaivism, Zen Buddhism, Taoism, Kabbalah, Christian mysticism, or gnosticism (Grof, 1983). It seems that the world is approaching a phenomenal synthesis of ancient and modern and a distant integration of the great achievements of East and West that may have profound consequences for life on this planet.

East and West should be working together for the betterment of human civilisation. Sanatana Dharma never teaches division, in fact it starts from the essentials of divinity. Sankaracarya proclaimed to the world that it is unity that underlies apparent diversity. *ekam evādvitīyaṁ brahman* (The Multitude is one, not two) enshrined in Chāndogya Upaniṣad 6.2.1:

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam, taddhaika āhurasadevedamagra āsīdekamevādvitīyam tasmādasataḥ sajjāyata (6.2.1).

Somya, before this world was realised there was only existence, one without a second. On this point, some argue that before the world was realised there was only non-existence, one without a second. From that non-existence, existence arose.

The Chāndogya Upaniṣad explicitly teaches that although all realities appear to be different, the Absolute is one and undifferentiated. The great revivalist Hindu philosopher, Adi Sankaracarya, who lived in the 7th century, elaborated on this Upanisadic thought in establishing the doctrine of Advaita Vedanta. Sankaracarya had a very strong influence on Sanatana Dharma, including pioneering the revival of the study of the Vedas and Hindu sutras, restoring the study of the Vedas and the love of Dharma, establishing unity amidst differences with the assertion that different Gods are just different forms of the One Brahman. His great merit was to integrate and restore Sanatana Dharma after it had suffered a schism in its lesser truth claims. In the field of philosophy of Godhead, Sankaracarya was a great scholar who restored faith through the use of high logic. belief that is not based on reason will give birth to superstition which will hinder life and progress for mankind. In the following period, Swami Vivekananda returned to hold the torch of Dharma with his high intellect and extraordinary communication skills, destroying the superstitions that still lingered in the body of Sanatana Dharma (Thuong & Untara, 2024). Thus, Sanatana Dharma was ready to thrive in the developed world and be part of the world's enlightenment, not alienated from the advancement of science and technology.

In the Bhagavad Gita, there is an in-depth discussion of the soul's journey after death and views on reincarnation. In Chapter 2, Krishna explains to Arjuna that the soul was never born and will never die; it is immortal and only passes from one body to another (Bhagavad Gita 2.20). This provides an understanding that life after death is part of a larger cycle of the universe, where the soul continues to reincarnate until it achieves moksha (liberation). This concept connects directly with the teachings of karma, where actions during life determine the shape of future lives. Moreover, in the Upanishads, the concept of eschatology is also discussed in a more philosophical manner. For example, in the Chāndogya Upaniṣad (8.12.3), there is a discussion of the soul's journey to Brahman after death, which illustrates the Hindu understanding of life after death as a return to a higher source, Brahman, which is the eternal and unchanging ultimate reality. Similarly, in the Maitri Upanishad, it is mentioned that the soul that attains the highest understanding (Brahmajnana) will no longer be reborn, but unites with Brahman.

Synthesis and mutual reinforcement have actually occurred in the history of religions in India. The emergence of Buddhism as a reform movement builds internal awareness of the importance of making changes in accordance with the nature of human thinking and needs, that religion is not a heavy path but actually supports human life (Barua, 2018). Similarly, with the presence of Christianity, although there were tensions here and there, both parties eventually learnt and took a common spirit to build a quality life. Christianity also had a great influence and contribution in realising the importance of learning and understanding the scriptures. Christianity was accepted as a new movement coming from the west with a number of good values (Thomas, 2021). Thus, Hinduism as the oldest religion realised that the teaching and application of religious teachings in each era required reinforcement and 'comparative study' with younger siblings born from a totally different philosophical corner of the earth. Christianity, which was born in the West, is considered to contribute and provide a different spirit of thought. Hinduism with its concept of unity is actually able to embrace and build efforts in universal brotherhood that strengthen each other.

Hindu philosophy of divinity, particularly in texts such as the Vedas, Upanishads and Bhagavad Gita, offers a holistic and inclusive view of divinity. The concept of Brahman, which refers to the ultimate reality that transcends physical form, as well as Atman, which is the divine essence in every living being, suggests an awareness of oneness that connects all living beings in the universe. This reflects a transcendental and immanent view of God, which emphasises not only the individual's relationship with God but also the cosmic harmony that encompasses all existence. This view provides room for religious pluralism as Hinduism recognises various paths to God, as in the Bhagavad Gita which mentions that all sincere spiritual paths will eventually lead one to divine truth. In the context of religious moderation, this concept provides the basis for an attitude of openness and acceptance of the diversity of religious practices. The following is a Table 1. showing the informant's understanding (who comes from Hindu academics) of the relationship between logical reasoning and religious moderation (in the form of thought and action).

Table 1. Relevance between logic and religious moderation

No	Statement	Number of Informants	Percentage
1	Religious reasoning and moderation are closely related/mutually influential	45	90%
2	There is no direct link between reason and religious moderation	5	10%
	Total	50	100%

From the Table 1, it can be seen that 45 informants (90%) stated that rationality and religious moderation are closely related or strongly influential. They see a strong relationship between the ability to think rationally (nalar) and the application of religious moderation, which often involves the ability to assess, analyze, and engage in dialogue in an open and wise manner. Meanwhile, as many as 5 informants (10%) stated that there was

no direct link between reasoning and religious moderation. They see religious moderation as being influenced more by other factors such as tradition or social policy, rather than by a rational or reasoning approach.

The concept of *Fides Quaerens Intellectum*, or 'faith that seeks understanding', in the context of Hindu philosophy of divinity is reflected in the teaching on the importance of knowledge (*jnana*) in understanding God. Deep spiritual knowledge is considered a way to strengthen faith, where individuals are invited to explore the divine reality through meditation, study, and philosophical reflection. This process of seeking understanding is in line with the idea that faith is not just a dogmatic belief but also an intellectual journey to discover the truth. This has strong relevance to religious moderation as it encourages followers of religion to continue to explore, understand, and appreciate other religious paths as part of the search for greater truth. The research found that in Hindu philosophy, the search for understanding is not exclusive but inclusive, allowing for dialogue with other religious traditions.

The research found that Hindu philosophy of divinity has much potential in supporting religious moderation. Values such as tolerance, recognition of the diversity of spiritual paths, and respect for religious plurality are strongly reflected in Hinduism. The concept of *Sarva Dharma Sambhava*, meaning 'equality of all Dharmas', shows that Hinduism recognises the equality and validity of various religious traditions that are teachings of truth. This can make an important contribution to addressing the challenges posed by religious conflict in society. Religious moderation in Hinduism can be built through the teaching of philosophical values of divinity that emphasise harmony, peace, and recognition of unity in diversity. By emphasising that each individual has a direct relationship with God through various means and forms of worship, Hinduism offers a perspective that can reduce religious exclusivity and strengthen inclusiveness.

In the context of Indonesia, which consists of a multireligious society, Hindu philosophy of divinity can play an important role in strengthening religious moderation. Hindu teachings that prioritise pluralism and openness to other beliefs are in line with government and community efforts to promote religious moderation in order to maintain interfaith harmony. In public discourse, the Hindu view of unity amidst differences can be one model to overcome religious radicalism and extremism that often disrupt social stability. In particular, this discussion suggests that the Hindu philosophy of divinity can be promoted as one of the bases for productive interfaith dialogue, where each religious group is encouraged to learn from each other and appreciate differences in beliefs without losing their identity. This view strongly supports religious moderation as a middle way to create a peaceful and harmonious society.

Hindu philosophy of divinity, with concepts such as Brahman, Atman, and the concept of *Fides Quaerens Intellectum*, has strong relevance to religious moderation. These teachings can provide a philosophical foundation for the creation of a more inclusive and tolerant society, where religious differences are seen as a wealth rather than a threat. Religious moderation, within the framework of Hindu philosophy, can be understood as an attempt to appreciate and integrate various spiritual paths within the framework of divine unity. Hindu philosophy, through the concepts of Brahman (ultimate reality) and Atman (divine essence in every being), offers an inclusive and holistic understanding of divinity. This view asserts that God can be approached through a variety of different spiritual paths, thus valuing religious pluralism (Wijana, 2023). This research found that the intellectual and spiritual quest promoted by the concept of *Fides Quaerens Intellectum* in Hindu philosophy encourages an attitude of openness, tolerance and respect for other religions. Hindu teachings, such as *Sarva Dharma Sambhava* (equality of all Dharmas), contribute to reducing religious conflict and promoting harmony in multicultural societies such as Indonesia. Thus, Hindu philosophy of divinity provides a strong theological foundation for religious moderation, where every religion is seen as a legitimate path to divine truth, and this is relevant to promoting interfaith dialogue and creating a more inclusive and peaceful society.

Table 2. The following is a description of the relevance of Hindu philosophy and religious moderation

Statement	Percentage
Strong relevance between Hindu philosophy and religious moderation	98%
Slight or unclear relevance	2%

This chart in Table 2. illustrates the results of interviews on the views of Hindu lecturers regarding the relevance of Hindu philosophy to religious moderation. A total of 98 percent stated strong relevance. The majority of lecturers (49 out of 50) agreed that there is a strong relevance between Hindu philosophy and religious moderation. This indicates a solid understanding and high awareness of the relationship. A slim relevance (2%), namely only one lecturer who saw the relevance as very slim or not clear enough. This shows that most lecturers are quite convinced that Hindu philosophy can play a role in strengthening religious moderation, despite slight doubts from one party. This chart shows directly how the majority of Hindu lecturers consider that there is a strong relevance between Hindu philosophy and religious moderation. Overall, this data illustrates that the majority of Hindu lecturers understand well how Hindu philosophy plays a role in religious moderation in Indonesia, and that this relevance is seen as very important. Moreover, in Hindu philosophy, the concept of *Indrajala* or 'Indra's web' is an ancient metaphor that describes the universe as a complex interconnected web, where each element influences the other and is intrinsically connected. The concept is often interpreted as symbolising the relationship between all living things, as well as the interconnectedness of the individual with the universe and God. In the context of this research, *Indrajala* is relevant to explain how Hindu philosophy of divinity supports religious moderation through an awareness of the interconnected relationships between different religious traditions.

The concept of *Indrajala* resonates with the pluralistic view in Hinduism, which sees all religions as valid paths to divine truth. Just as *Indrajala* describes how each point in a network reflects the whole, each religion in the Hindu view is regarded as part of a greater whole, the singular divine reality. Thus, religious moderation initiated through Hindu philosophy of divinity, as associated with the concept of *Indrajala*, emphasises that harmony can be achieved through the recognition of spiritual connectedness among different religions. In this discussion, the concept of *Fides Quaerens Intellectum*, which encourages intellectual and spiritual pursuits, is closely related to *Indrajala*, as it recognises that faith and understanding are interconnected, reflecting the interweaving of knowledge and spiritual experience that creates unity amidst diversity. Religious moderation, therefore, can be seen as an attempt to harmonise the various elements in the web of life, where religious differences are not perceived as threats, but rather as manifestations of one common divine reality. By integrating the concept of *Indrajala*, religious moderation in Hindu philosophy is not only a theological issue, but also a principle of life that creates social balance, tolerance, and openness in a multicultural society.

In exploring the concept of eschatology in Hindu philosophy, the teachings on Brahman (ultimate reality) and Atman (the divine essence within each individual) provide deep insights into death, the afterlife, and the soul's journey. These concepts are in line with Hindu views on reincarnation (*samsara*), karma, and moksha (liberation), where the soul undergoes a cycle of birth and death, striving to achieve liberation from the material world. The belief that Brahman is the eternal universal truth, and Atman is the essence of the soul intrinsically connected to Brahman, emphasizes that death is not the end, but rather a transition towards spiritual realization. Moksha represents the liberation of the soul, which unites with Brahman, thus transcending the cycle of *samsara* (Maharaj, 2020)

This view of Hindu eschatology has similarities with the Christian tradition, particularly with Saint Anselm of Canterbury's famous motto, *Fides quaerens intellectum* (faith that seeks understanding). Although Anselmus' framework is rooted in the Christian understanding of God, sin, and redemption, this concept of faith seeking a deeper understanding of God has similarities to the intellectual and spiritual quest in Hindu philosophy. Anselm's view states that faith, if accompanied by reason, will lead to a deeper knowledge of God, similar to how Hindu philosophy emphasizes the role of buddhi

(intellect) in establishing a deeper understanding of Brahman through devotion (bhakti) and intellectual pursuit. In this case, faith and reason are not contradictory, but rather complementary in the search for divine truth.

In Hinduism, the idea that Atman is not separate from Brahman offers a more inclusive and pluralistic view of divinity. This recognition that multiple paths can lead to ultimate reality parallels Anselmus' view that understanding the nature of God is an ongoing quest that can involve multiple ways of thinking and believing (Holay et al., 2024). Hindu teachings, such as Sarva Dharma Sambhava (equality of all paths or religions), support the idea that various religious traditions can lead to the same divine truth, just as Anselmus' *Fides quaerens intellectum* considers that understanding is an ongoing, inclusive journey towards God.

Furthermore, the Hindu metaphor of Indrajala, or Indra's Mesh, describes the interconnectedness of all beings, indicating that every element in the universe, including religious traditions, is intrinsically connected. This concept supports religious moderation by emphasizing that all paths to divinity are interrelated and valuable. Like the threads in an interwoven mesh, different religious beliefs are interconnected, promoting mutual respect and understanding rather than conflict. This philosophy is in line with the goal of religious moderation in Indonesia and other multicultural societies, where diverse beliefs can coexist peacefully through dialogue and mutual recognition of the unity of all spiritual paths. Overall, both Hindu eschatological concepts such as Brahman and Atman, and Anselmus' *Fides quaerens intellectum*, emphasize the importance of integrating faith with reason in the quest for divine knowledge. Hindu philosophy, with its emphasis on intellectual pursuit, devotion, and the interconnectedness of all beings, provides a solid foundation for promoting religious moderation and interfaith dialog in today's diverse world.

The Hindu eschatological perspective encourages openness to different religious views on death, life after death, and ultimate salvation. It shows that understanding and intellectual pursuit are essential in the faith process, which encourages individuals and communities to seek deeper truths, while respecting the beliefs of others. This is in line with the concept of religious moderation, as it encourages mutual respect, understanding and tolerance between religious communities. Moreover, by recognizing the diversity of spiritual paths and the ultimate goal of liberation, Hindu philosophy offers a deeply inclusive model for interfaith dialogue. It provides a common ground for conversation between Hinduism and other religious traditions, such as Christianity, especially in terms of shared values such as faith, reason, and spiritual enlightenment. This could be an important contribution to efforts to build harmony in a pluralistic society like Indonesia, where religious moderation is key to maintaining social cohesion and preventing religious-based conflicts.

4. Conclusions

The synthesis of faith and knowledge will give birth to moderation. Solid faith is born out of correct understanding. This has been taught since ancient times in the Upaniṣads. In Christian philosophy, *Fides quaerens intellectum* is echoed, which finds its common thread in Hindu theo-philosophy. *Karmakāṇḍa* and *jñanakāṇḍa* must be synthesised with the illumination of the intellect (*buddhi*). Sankaracarya has pioneered the use of keen intellect to analyse various aspects of the ancient teachings of Sanatana Dharma. It is on this basis that Vedic Civilisation is patterned on synthesis, not rejection. Thus, in modern times, Hinduism has readily accepted science as a form of confirmation of faith. East and West can synthesise to build the great civilisation of mankind. Moderation is also the result of the synthesis of faith and reason. This is very interesting and provides benefits for the treasures of religious knowledge in Indonesia. Judging from the religious moderation movement promoted by the government, the patterns and teachings of moderation are strongly found in Islam, Christianity and Hinduism as the oldest religions on earth. The spirit of faith and reason actually creates a natural and authoritative attitude of moderation. Therefore, faith

and reason should be the driving force in religious moderation. Because religious moderation will occur naturally when faith is juxtaposed with reason in religion.

The conclusion of this research shows that Hindu philosophy of divinity, through concepts such as Brahman, Atman, and Fides Quaerens Intellectum, has a significant contribution in supporting religious moderation. Hindu philosophy emphasises the importance of acknowledging the plurality of religions and diverse spiritual paths, all of which are considered legitimate paths to God. This principle of openness is highly relevant to efforts to build inclusive and tolerant interfaith dialogue in multicultural societies such as Indonesia. In the context of religious moderation, the Hindu philosophy of divinity provides a perspective that emphasises harmony and unity in diversity, which can be the basis for the creation of peaceful social life and mutual respect among religious communities. Thus, Hindu philosophy of divinity not only contributes to the development of individual spirituality, but also to the creation of a more harmonious and inclusive social order amid religious diversity. Therefore, Hindus invite every religious community to process intellectually to strengthen faith while building a good life order to respect each other in differences. This spirit also encourages internal tolerance of each religion and has direct implications for efforts to create harmony and harmony between religious communities within the framework of the Unitary State of the Republic of Indonesia which is Diverse in Diversity while promoting world harmony even though there are many religions, beliefs and views of life. Countries whose citizens have strong ideologies should contribute strongly to efforts to build harmony and world peace.

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