



*Research Paper***Hindu Gen Z perceptions of karma and reincarnation at Denpasar City (Gen Z hindus question the truth of the concept of karma and reincarnation?)****Si Luh Nyoman Seriadi ^{1*}, Ni Luh Putu Yuliani Dewi²**¹Universitas Negeri I Gusti Bagus Sugriwa Denpasar, Bali-Indonesia;²STAH Negeri Mpu Kuturan Singaraja, Bali*Correspondence: nyomanseriadihdn@gmail.com

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Abstract

Karma and reincarnation are central concepts in Hinduism. The law of karma says that whatever humans do will be harvested accordingly. Whoever does evil will be rewarded accordingly, and those who do good will find goodness. However, the facts of life do not always follow these laws, and Gen Z states that he knows many people who do bad things but are respected in the public sphere. The evil deeds committed do not have any natural effect. They question whether religion only offers heaven's reward and whether good people have to suffer. The concept also seemed unappealing to them because a good and prosperous life on Earth is essential. Suppose a wrong person with evil behavior can achieve a good life, get rich fraudulently, get elected as an official, and be respected. In that case, it is questionable where the world's justice lies. This article is the result of qualitative research that examines the perceptions of Gen Z Hindus in the city of Denpasar regarding karma and reincarnation. Research is also combined with statistical analysis, which shows a tendency to doubt believing the truth of the concept. The study involved 200 adolescents from the city of Denpasar, with data collection carried out through observation, interviews, and FGDs and continued with filling out a simple questionnaire. The analysis results show that as many as 35% of adolescents have doubts about the truth of karma and reincarnation, 15% do not know, and the rest believe in the truth of the concept even though it leaves a number of questions.

Keywords: Gen Z; Hinduism; Karma; Reincarnation,

1. Introduction

Karma and reincarnation (rebirth) are central doctrines in Hinduism. Indonesian Hindu religious beliefs adhere to the concept of five Sraddhas (five fundamental beliefs), namely believing in the existence of Brahman, Atman, karma phala, punarbhawa or reincarnation, and moksha. Panca Sraddha is the basis of the absolute belief of faith in Hinduism (Aryadharma, 2019). Barua's research (2017) states that karma and reincarnation are the central beliefs of Hinduism. Karma combines cosmic "cause and effect" across lifetimes and the life lessons learned for spiritual growth. Belief in reincarnation shows that one will be reborn and get a new body according to one's karma. This doctrine teaches Hindus to attain spiritual growth and a more fortunate rebirth (Thrane, 2010).

Reincarnation is called *samsara* in the classical Indian Vedic texts. The word *samsara* is Sanskrit and means to be bound by the repeated cycle of birth and death over several lifetimes. It works because the soul moves through different bodies according to the wishes and activities recorded in the memory. Their desires, if materially motivated, require a physical body to enable them to continue their material desires under various conditions of life. Generally, in Eastern traditions, it doesn't matter if it is Hinduism, Buddhism, Jainism, or others that consider all life forms or species to have a soul, a reincarnated entity (Goyal & Miller, 2022). When an entity is ready to incarnate on Earth, the soul can go through the continuum of life and then experience the various levels of existence and consciousness. The principle is that an entity can incarnate in the mineral class, gradually through plant species, then through insect species, animal life forms, and finally into human form (Hirst, 2005). The living entity will continue to move upward in his cycle of reincarnation until he experiences all the main types of life that material nature has to offer. Humans have choices at what level of consciousness they want to develop. Yet he could backtrack down the ladder, so to speak, if he developed an awareness of or attachment to animalistic activities. Actions have reactions, where activity in one life will determine how good or bad their next life will be (*karma*). Thus, *karma* keeps one bound in the repeated cycle of birth and death, or reincarnation, until one is freed. Those new to the human species often need an advanced level of consciousness. This type of human does things primarily motivated by instinctive or sensual desires and forms of physical happiness. Only after many lives will the entity begin to ask about its purpose in this world and then develop a more philosophical awareness. Then he may become more motivated for mental and intellectual meaning in life. After millions of births and deaths through many life forms, the soul, depending on the level of consciousness acquired at death, can gradually enter higher and higher stages of development. Eventually, reaching a spiritual level, he can perfect his life so that he will enter the spiritual layer and no longer have to incarnate in the physical world (Irwin, 2017). Thus, liberation is achieved through self-realization. Through human existence on Earth, entry into many other planes of existence is possible, including entry into the spiritual world. It just depends on how we use this life.

Rebirth and Lifestream explore the diversity and ethical and religious significance of rebirth beliefs, focusing primarily on Hindu and Buddhist traditions, indigenous religions, and ancient Greek thought. An expanded conception of the philosophy of religion exemplifies the lived experience of religious belief seriously in the believer's life (on sources from religious studies, anthropology, and theology) (Strickland, 2019). Drawing on his expertise in interdisciplinary work and a Wittgenstein-influenced approach, Mikel Burley examines several interrelated phenomena, including purported past life memory, the relationship between metaphysics and ethics, attempts to 'demythologize' rebirth, and the moral critique of the doctrine of *karma* (Knapp, 2005).

Research on *karma* and reincarnation from a biomedical perspective reports a topic that has become the center of discussion among Indian Americans, namely *karma* and reincarnation. Both concepts are essential beliefs when considering the body and what must happen to it. *Karma* and reincarnation are also essential considerations when participating in medical and genetic research because, according to *karma*, what is done to the body can affect future lives and the health of future offspring (Hutchinson & Sharp, 2008). Spiritual beliefs about bodies, tissues, and fluids and what happens to them when separated from the body can influence ideas about the usefulness and acceptability of genetic research and thereby influence recruitment processes. It is understood within this community that genetic and environmental factors contribute to complex diseases such as diabetes, hypertension, and cancer, and recognition of the importance of environmental stressors in disease production. A commitment to service, i.e., "improving humanity," a belief in *karma*, could be a prominent avenue for public health campaigns in this population. This study

shows that minority status does not automatically imply a reluctance to participate in genetic or medical research. Indian Americans have no doubts about the potential benefits of biomedical research compared to other ethnic minority communities in the United States (Hutchinson & Sharp, 2008).

Karma is one of those topics that many people need to learn about, but only some understand the intricacies of it. The second law of thermodynamics is that for every action, there is an equal and opposite reaction. On a universal scale, this is the law of karma. The law of karma states that every action has a reaction, and whatever we do to others will return to us, both in this life and the next (Davidson et al., 2005). In addition, ignorance of the law is not an excuse to escape responsibility. Man is responsible for everything he does, regardless of whether he understands it. Man cannot escape it, even when he does not believe in it (Mo et al., 2022). Hence, the best thing is to learn how it works. If everyone understood the law of karma, we would all live happier lives in a brighter world (Matlock, 2023).

According to Vedic literature, karma is the law of cause and effect. For every action, there is a cause as well as a reaction. Karma is generated by carrying out activities that produce results for physical or mental development (Chano & Surpi, 2020). A person can engage in pious activities that generate good reactions or good karma for future enjoyment. Alternatively, a person may engage in selfish acts or so-called sinful activities that result in bad karma and suffering in the future. It is said that whoever sows, that is what he will reap. Likewise, when people live in the present moment, they cultivate a particular awareness through their thoughts and activities, which may be good or bad. This results in an afterlife where they will either enjoy or suffer. This karma is created by human activities and habitual thought patterns based on desires. This karma will direct us into the body most suitable for the reactions that need to be endured. So, the cause of existence comes from the previous life activities of humans. Since everything is based on a cause, this determines whether a person is born blind, in a wealthy or low-income family, healthy or unhealthy (Knapp, 2005). It leads when living beings are reborn; they acquire the most suitable body type for the kind of consciousness they have developed. Therefore, according to the Padma Purana, there are 8,400,000 species of life, each offering a specific class of bodies for whatever desires and consciousnesses a living being may have (Strickland, 2019). Thus, the living being is the son of his past and the father of his future. Thus, he is currently being influenced by the activities of his previous life and creates his existence in the future through the actions he performs in this life. A person will be reincarnated into the various body forms that best suit his consciousness, desires, and for what he deserves. So the living entity inevitably continues this cycle of birth and death and the consequences of his various good or bad activities as long as he is materially motivated.

The law of karma and reincarnation is the basis of the beliefs of Hindus in Indonesia, which are called Panca Sradha. Panca Sraddha, the five fundamental beliefs in Hindu teachings, must be firmly believed by its adherents. However, gaps of doubt and discussion will still exist, requiring dialectical efforts to eliminate doubts. This article discusses the perceptions of Gen Z Hindus about the law of karma and reincarnation, whether they understand and believe in these two things in their daily lives, and to what extent they influence their thoughts, actions, and decisions. This research is expected to provide an overview of how the absorption and understanding of central Hindu teachings in the contemporary context in generations familiar with technology throughout their lives and access all things freely on social media, including matters related to religion and belief.

2. Methods

The research was conducted in Denpasar City, the capital city of Bali Province, from January 2023 to May 2023. The research focuses on the perceptions of Generation Z (Hindu religion)

on the concepts of karma and reincarnation, which are the central doctrines of Hinduism. Data was obtained through observation, interviews, documents, and literature studies. Data analysis uses thematic analysis, namely data categorization based on key themes. Thematic analysis is also referred to as interpretive thematic analysis. Researchers processed data, interpretations, and theoretical concepts to get an overview of the perceptions of Gen Z Hindus in Denpasar City towards the concepts of karma and reincarnation. Generation Z (Tapscott, 2009) has been defined as people born between the mid-1990s to early 2010s (Saxena & Mishra, 2021) associated with the age group between 13 to 28 years in 2023. They enjoy using their devices in life, like GPS or a QR code. Generation Z is a technology native (dubbed Gen Z or iGen) (Rosenfeld, 2010).

There are two main steps in thematic analysis:

1. The researcher reads the entire content or transcript of the interview and gives meaning to the transcript data. In this process, the researcher pays close attention to the transcript's contents and defines "what is conveyed in the context of collectivity as a community group." The initial step in this process is the researcher transcribes the interviews and then performs the coding.
2. For the researcher to make or create theoretical concepts or ideas related to the code and these themes, lastly data is processed by using Nvivo software.

3. Results and Discussion

3.1. Gen Z Hindus Questioning the Concept of Karma and Reincarnation

Hindu teachings state that a person's karma will determine the race, color, sex, or region of the world in which one is born. Karma will denote the experiences one has to go through to learn specific lessons and continue development towards spiritual completion. One lifetime is often insufficient to balance one's karma for liberation from reincarnation. When a person lives and performs actions, new karma is often created that takes more lifetimes. All of one's karmic reactions do not necessarily return to one in this life or even in the next life, as they may also appear much later. In one human existence, one can accumulate enough karma to cause a series of existences. If one uses something for self-interest or out of anger, greed, hatred, or revenge, then the nature of that action is darkness. One will get bad karma from it, later manifesting as reversals in life, painful events, illnesses, or accidents. As for the things that are done for the benefit of others, out of kindness and love, without thinking of reward, or to worship God, they are all acts of kindness and piety, which will bring about elevation or good luck. Evil karma comes to humans when it hurts someone who is overcome with fear, someone who is sick, someone who places their trust in us, or someone who has devoted himself entirely to spiritual practice (Taylor et al., 2022).

In Eastern tradition, if someone has done something wrong and truly regrets it, the karma for that action can be minimized or burned in the fire of regret. In human form, one can gain knowledge of spiritual realization and attain liberation from samsara. It is considered as the most important achievement one can achieve in life. For this reason, every religious process in the world encourages those who desire liberation from worldly existence not to crave the material attachments or sensual pleasures that tie them to this world but to look towards the spiritual and that which provides eternal freedom from samsara. All karma can be negated when one aspires to understand or realize a higher purpose in life and spiritual truth (Surpi, 2020). When a person reaches that point, his life can completely change. By striving for the Absolute truth or serving God, one can be freed from all karmic hindrances or responsibilities. One can be freed from the burden of karmic burdens.

The complex concepts of karma and reincarnation are actually challenging to understand. Karma is not just instant action and reaction. Even in life, humans can witness

karma that immediately gives results. The results of the interpretation of the data show that Gen Z, which generally has very different characteristics from the previous two generations, tends to question the workings and the truth of the theory of karma. This is not directly related to weak belief but rather to the characteristics that are adhered to, namely instant culture, measurable, and less sensitivity to essential things. The fact that Gen Z sees is that someone known to have cheated or done something that is clearly not good, but his life so far looks good, even advanced economically and career. Several informants emphasized that those who have committed crimes, such as those against their families, usurped their rights but have not been touched by karmic retribution. Meanwhile, those who become victims seem to have not had a good life and are even having a hard time due to an adverse event.

Although several Gen Z Hindus claim to know that in the theory of karma, retribution does not have to take effect instantly, some laws govern it; for example, karma that is done now will be picked up for a long time in this life and even in the next life concerning reincarnation. They think that injustice is seen in the world's eyes. Gen Z believes that slow karmic retribution can trigger many people to dare to do bad things or cheat because their retribution is uncertain. Meanwhile, for now, they can live comfortably despite committing fraudulent behavior.

Gen Z Hindus question how karma can be seen so that it can provide high motivation to do good. Karma should be used to support life, not just a religious doctrine that must be believed. Questioning the workings of karma and justice is natural in developing religious reasoning. Gen Z combines religious teachings and facts encountered in his life. Analysis of religious doctrines and facts will determine how a person lives based on his beliefs and even his condition. The different mindsets of each generation should be understood as a characteristic of the era. Gen Z, who have been using smartphones since childhood, are always familiar with the internet. They experience good and bad experiences and dare to express their thoughts and views. The main weakness is that Gen Z is in an instant culture, so more specific efforts are needed in education (Saxena & Mishra, 2021). Gen Z grew up under pressure from social media, dominated by likes, comments, and even hate speech. For this reason, no wonder they are interested in instant culture. Gen Z domination in Indonesia is very much for now. Based on the 2020 population census results, BPS reports that there are 74.93 million Gen Z in Indonesia, or around 27.94% of Indonesia's total population. Gen Z has several advantages, including being open to new things, multitasking, independent, ambitious, and more open communication patterns (Pichler et al., 2021). As a consequence of these characteristics, it is very natural that Gen Z does not necessarily want to believe and mindlessly believe in their beliefs and even the teachings of their religion. New ways and means of communication are needed to be accepted by Gen Z's logic and reason.

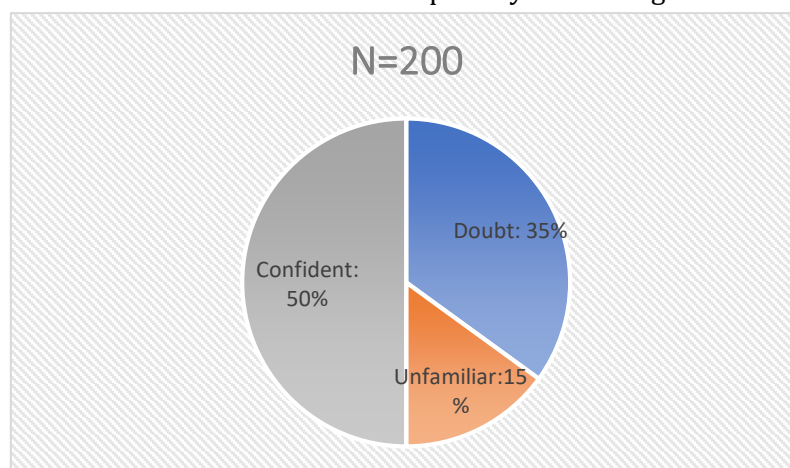


Diagram 1. Percentage of Perception

The percentage of the questionnaire showed that half of the respondents answered that they were unsure and did not know the truth of karma and reincarnation. This research involved 200 Gen Z Hindus in the city of Denpasar; as many as 35% of adolescents doubted the truth of karma and reincarnation, 15% did not know, and the rest believed in the truth. However, it left several questions. These questions include when the law of karma will take effect and how exactly the retribution will occur. In principle, this question is reasonable, considering the reality they see, the religion they study, and the benefits of adhering to religious principles. Some believe that, for this era, adhering to the concept of karma, one must be prepared to lose to cruelty and deceit committed by those in power or influence. Because they can cheat but get public support and can even get legality. Gen Z witnessed humans no longer consider wrong or right in fulfilling their desires.

Nevertheless, whatever can be done. An informant gave an example of attempts to grab land, carried out by other people who had no rights at all, and there were no buying and selling transactions or grants but received support from customary officials and obtained legality. The community seemed silent and agreed to witness the fraud that occurred. The context of right and wrong becomes very relative. Research into the belief in karma, the expectation that actions produce morally consistent results within and over the lifetime, is at the heart of many religions, especially Eastern ones. Research conducted in America (N = 704) investigated whether karmic beliefs and cultural context (especially American Christians and Indian Hindus) moderate the indirect effect of learning about congruent or incongruent adverse outcomes of others on the reasoning of immanent justice through perceptions of worthiness. The results reveal that the indirect effects of congruence on attributions of immanent justice through deserving are more potent for people who are higher in karmic beliefs because they strengthen the effects of congruence on attributions of immanent justice and the relationship between eligibility and attributions of immanent justice. The indirect effect of congruence on attributions of immanent justice through decency is also more potent in the United States. These results highlight the role that karmic beliefs play in how people reason about the causes of other people's luck and misfortune (Taylor et al., 2022).

The concept of reincarnation also leaves several questions for Gen Z, especially about how much justice applies in this process. Every religion's concept of life after death differs, and new generations can easily access all the information they need. Even though the scriptures have proclaimed it and various research has been carried out, the reality of how this process affects human life still needs to be determined. Moreover, Gen Z Hindus witness how the death ceremony takes a lot of energy, time, and money as if there is an assumption that the death ceremony can atone for all evil deeds to get a good place and a good birth in the future. If a death ceremony or ritual can redeem evil deeds or sins, why must we do good in life? This question makes much sense in the dialectics of ritual philosophy and human karma.

In Brihadaranyaka Upanishad (4.4.1-4); describes the moment of death as when a person passes away, as it were, into unconsciousness, the life energy descends into the heart, and the living entity ceases to recognize those around him. The point where the veins and nadis (the channels through which energy flows through the subtle body) exit the heart becomes lit within, and with that light, the Self leaves. It is described in the Srimad Bhagavatam, where Sri Krishna explains that the material mind of man is formed by the reaction of work to produce results. It passes from one material body to another, with an inclination to a specific set of senses. When a living entity passes from the present body to the next created by his karma, he is absorbed in the pleasant and painful sensations of the new body. He completely forgets the experiences of his previous life. For one reason or

another, this complete forgetfulness of one's previous material identity is called death (Strickland, 2019). Here, Gen Z's doubts are answered that karma is the main factor in how the soul's journey continues. Not the magnitude of the ceremony after someone's death, that the sacred texts clearly state that karma is what determines. While the ceremony is a procession to restore the elements in the physical body so that the spirit is free from the shackles of his old body.

What happens during rebirth is explained in the Katha Upanishad (2.5.7,9,10). Some enter the womb to possess bodies as organic beings, and others enter into inorganic matter according to their work and knowledge. Thus, the soul, although one with all beings in spiritual qualities, appears to differ according to whatever type of body it enters (Salomon & O'Flaherty, 1982). Birth is only the total identification of a person with a new body or situation. One accepts the so-called new bodily reality like one fully accepts the experience of a dream or fantasy. The point is that because the person having the dream does not remember the last dream, the person who is in the new body, even though it was there before, thinks that he has just appeared (Siwach, 2021). Thus, the living entity, placed into the new material body, immediately begins to identify with its pleasant and painful sensations and also begins to think of the same kinds of desires that he had while in the previous body; when a living entity forgets his past life and feels that his present body is his first life, even though it carries the same type of desire as before.

From this Vedic knowledge, written hundreds of years ago, we can understand that after death, the soul persists and then, when ready for rebirth, enters the womb of its new mother in whatever particular way of life it qualifies for. Thus, the soul enters the womb at conception, and the embryo continues to grow as long as the soul remains within it. Bhagavad Gita explains that when a living entity assumes another physical body, he attains a specific set of senses, including ear, nose, tongue, and tactile apparatus. It is centered around the mind to allow living beings to enjoy various sense objects in a certain way (Aramesh, 2019).

A literature review of reincarnation cases with previously identified persons found 36 cases where the "break" between lives was less than nine months. In 9 cases, it was seven days or less. In 32 cases, subjects had birthmarks or congenital disabilities that matched the person's previous wounds or other scars in location and appearance. Multiple anomalies appeared in 20 (62.5%) of 32 cases with physical anomalies. There were 9 cases of natural death and 27 cases of violent death. In 15 (55.5%) cases of violent death, there was written documentation of previous injury to the person. The most extreme congenital disabilities occur in cases with a gap of 7 months or more. Interpretation of alternative reincarnation data was considered but found to be inadequate as an explanatory model. If reincarnation is an example, these cases raise issues related to exactly when reincarnation occurs and the nature of the process, which is a crucial consideration for biology, medicine, and philosophy (Matlock, 2023).

Karmicians believe in ethical causation, where good and bad results can be traced to past moral and immoral actions. Karmic beliefs may have significant interpersonal consequences whether American Christians expect more trust from (and are more likely to trust) interaction partners who believe in karma. We conducted an incentive study of trust play in which interaction partners have different beliefs in karma and God. Participants expect more trust from (and are more likely to trust) karma devotees. Expectations do not match actual behavior: Karmic beliefs are not linked to actual beliefs. These findings suggest that people may use other people's karmic beliefs as cues to predict their beliefs but will make mistakes when doing so (Ong et al., 2022).

3.2. Karma and Reincarnation in the View of Youth: Pessimist or Optimist?

Karma and reincarnation are challenging to understand, particularly when humans want to reap the fruits of their actions instantly. According to human inclinations, the laws of karma apply even in many lifetimes. Gen Z questions the work of the law of karma because they see in their lives that people who do bad things get respect in society and live a good life, as if it contradicts the theory of karma. If seen partially, the theory of karma can build a pessimistic soul for humans. Karma and reincarnation must be understood clearly in the evolution of the human soul. The data analysis found that Gen Z Hindus in Denpasar are pessimistic about the theory of karma and reincarnation; it is possible because of the pragmatic and instant thinking patterns as strong characteristics of Gen Z raised by social media and the need to understand these lessons due to inappropriate methods.

The Bhagavad-gita describes them as spiritually undeveloped, unable to understand how a living entity can leave his body at death. They need help understanding what kind of body they will enjoy while under the influence of qualities. However, people who have been trained in knowledge can understand this. How our next life is determined and what reactions we may be forced to experience due to our current activities can be understood by studying the karmic law of the process of life evolution (Surpi, 2019). The Vishnu Purana explains different stages, from inactivity to lousy karma or reactions to sin. Such a reaction may be waiting for an effect, or it may be in a seed-like state. This description indicates that various kinds or levels of karma affect us in specific ways. The accumulated mass of karma from past actions stored for later manifestation is called "*sanchita karma*", which is based on past activities affecting the present life's destiny, sometimes called predestination, and is called karma prarabdha.

Furthermore, the new karma one accumulates due to present activities is called *kriyamana karma*, which will affect one's future life. Religious karma is a direct effect of the activities we are doing now. In this way, by understanding the different types of karma and their causes, we can understand that it is nearly impossible for a person to break free from the cycle of old and new karma, which causes excellent or lousy repetition of birth and death, high or low. The Chandogya Upanishad (5.10.7) also explains how this law works, that those whose conduct is good will soon attain a good birth, as in a spiritually enlightened family, or a ruler, or a prosperous businessman, banker, or farmer. However, those whose conduct is too corrupt will soon have an evil birth, like a sinful outcast or even a dog or a pig. It works because one accrues karmic debts to others due to one's past life karma, which needs to be balanced or resolved. Past actions that we may have forgotten, one is born into a particular type of body which may be rich, beautiful, intelligent, healthy, or a member of an aristocratic family if we have good karma. If we have bad karma, we may be born ugly, poor, sickly, with few educational facilities, or in low and lowly families. Moreover, if one is too sinful or uncivilized, one may even be forced to be born into an animal species so that the influence of evil nature is severely restricted (Knapp, 2005).

The evil deeds humans do at certain births, as the Gen Z questions, do not necessarily bear fruit in that life because there is the concept of delaying karma. Examples of delayed karma are in various stories in the Vedic texts. The first is the story of Dasaratha, the father of Sri Ramachandra, as described in the Ramayana. Dasaratha had accidentally killed Shravanakumara, the son of his dependent elderly parents. Therefore, they suffered because they lost their son. On the other hand, Dasaratha had to suffer in the same way. Dasaratha was still a bachelor at that time. His karma "waited" until Dasaratha married and had his own son. Later, because of his evil wife's wish, his sons were expelled, and he had to part with them as Shravanakumara's parents did. This parting disturbed Dasaratha so much that he died of a broken heart. So, Dasaratha's karma waited until he could repay his karmic debt by experiencing the suffering he caused for others.

Another example is Dhritarashtra, who, in the Mahabharata, asks Sri Krishna why he was born blind and why his 100 sons died before him. So Krishna explained that 50 lifetimes ago, he was a hunter and threw a fiery net over a nest of 100 baby birds. He had killed them all, and though his parents fled, they were blinded by the fire. Therefore, 50 lifetimes later, he had 100 sons who would die in his lifetime, and he was born blind. So Dhritarashtra then asked Krishna why he had to wait 50 lifetimes. Why didn't he pay for it in the same life he did the deed or the next life? Krishna explained that Dhritarashtra needed to understand that even having one son implies that one has accumulated much good karma, and to have 100 sons, she must have much good karma. So Dhritarashtra had to wait 50 lifetimes until he had enough good karma to have 100 sons. Only then can he repay the past karma for having 100 sons who died before he died and was born blind? Therefore, his karma had to wait until the right time when it could fully manifest. He can only repay his karma once he has appropriate luxuries and facilities. So that all pain is for educational purposes. All suffering is for the lesson of wisdom and the attainment of spiritual perfection (Surpi & Nantra, 2022).

Good deeds taught in Hindu texts and civilization have noble goals, namely building civilization and increasing the awareness of each individual (Surpi et al., 2021). Each individual develops virtue and wisdom to support the highest goal: liberation from the shackles of birth and death. Hindus are also familiar with collective karma, actions carried out together, such as efforts to protect nature and the environment, as a significant mandate in Hinduism (Surpi, 2022). Therefore, a correct perspective on the law of karma and reincarnation should build optimism among Gen Z Hindus. It must be understood that not all karma is instantaneous, where one gets the fruit of one's actions quickly. Karma has to wait for the right situation to pick up, which involves the theory of reincarnation.

3.3. Karma and Reincarnation for Gen Z: Religious Communication Efforts in the New Age

The theory of karma and reincarnation, the central Hindu doctrine, is very complex and even complicated. Therefore, efforts to understand and communicate at different times are needed. Gen Z Hindus, who think instantly, are relatively waiting for the fruits of hasty actions that are natural according to the character of the era and the formation of human reason on this path. However, learning various Hindu concepts and teachings should be better explained so that new generations can understand them more clearly.

The theory of karma should be understood as a learning process in life, not just punishment. Likewise, karma should build optimism and work hard to get a better life. A part of karma is very much related to human life and well-being for the present life, namely the strength, tenacity, and competence built up by humans in this life and body. An example is described in the Mahabharata, how the efforts of the Pandavas have been persistent in practicing since they were young; despite experiencing much suffering, they still win wars and become determinants of the direction of civilization. With a strong character, competence in each individual, and unity among them, it is possible to obtain a war victory. For example, if one of the Five Pandavas betrays, long-suffering will likely be experienced. The life of the Five Pandawa, whose story is very familiar in Indonesian culture, is a clear example of how humans gain excellence and victory in this life (superior qualities, tenacity, hard work, and unity accompany them). The Pandavas did not dispute their throne, women, or family wealth. Pandawa focuses on shared prosperity and a better life together. Even though Bhima ate more, he did not ask for a larger share of the inheritance of land or property and separated himself from his brothers. They are committed to living and building the kingdom and enjoying themselves together without cheating, jealousy, and envy with their different positions or social status. This is one of the crucial values that Gen Z can emulate with built values, competence, and unity; they can build a good life even

though strong enemies hold power, and there are many of them and stand great people like Karna, Guru Drona and Bhishma's invincible grandfather. Still, the victory lies with the Pandavas, who always listen to instructions from Sri Krishna.

The explanation of the theory of karma, which is partial and does not provide benefits in his life, makes Gen Z appear pessimistic about the law of karma. However, there are karmic parts that can be built with supportive values. Karma does not always involve reincarnation, and one must wait for a different birth. However, this life is a blessing that can be built when one understands the basic concepts and values that support building a good life today. Therefore, a new way of communicating the theory of karma and reincarnation is needed, not just a definition of karma, which can be counterproductive in their lives. Gen Z's sound logic and reason require explanations that satisfy them. Therefore, a new way is needed to explain this central doctrine of Hinduism.

4. Conclusions

In contrast to the previous decades, where the belief in the law of karma was firmly attached and became the identity of the Balinese, Gen Z, who became part of the millennial generation, began to question how it works, even the truth of karma is inseparable from a different mindset from the previous generation, which was relatively easy to accept and believe in religious concepts. Gen Z uses reason, weighs facts and data, and what benefits come from a belief; they think it is inseparable from Gen Z's characteristics, which are nurtured by technology and social media.

Gen Z questions the workings of the law of karma based on facts in life, where they witness people who do bad things for a long time, witness their exemplary lives, and even progress and become respectable citizens (becoming officials). Even though they witnessed the crimes, they got a good life. Gen Z Hindus in Denpasar City question when this karma will bear fruit and whether it benefits people who do good or are harmed only because of heaven's rewards. They also want a good life, as a form of world justice for goodness and obedience to religion. Therefore, new ways and communication patterns are needed to explain the theory of karma and reincarnation, not just definitions that are difficult to apply or unrelated to life. It takes values, competence, and tenacity to build a good life today, not just doing good for the sake of future births.

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