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### **Education in hindu theology perspective**

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#### **Abstract**

True education should make the students become the actual people. The actual people can reach their inner beauty, making them feel like they are standing inside the beautiful garden of humanity. If we agree that humans are the perfect being, then educators should attempt to establish true education as something very significant to future generations. True education is related to the human need, as mentioned in the *Manava Dharmasastra* script V.109, that: "physical body is purified by water; mind is purified by the truth; the True-Self is purified by knowledge, self-control, and spiritual disciplines; and then the intellect is purified by true knowledge" (Pudja & Sudartha, 2004). If one of them cannot meet its needs, the others will be upset. This study was conducted in the form of qualitative study, collecting data solely through words and employing qualitative analytic method.

#### **Keywords:**

education, Hindu, theology.

#### **I. Introduction**

Generally, people have known that humans consist of two essential parts: the material body and the spiritual body. In other words, it can be stated that humans consist of the outer and inner bodies. To give the need completely, humans have made an effort to establish the human community, education, socio-cultural, socio-religious, socio-economy, religious teaching, etc. But conflict and violence among humans happen everywhere, even in modern times, which is called the top achievement of human consciousness. From the gap between theoretically and practically, some questions arise: (1) How can humans reach their predicate as the perfect being if they cannot live in harmony with others? (2) How can humans make education programs maximum to build unity in humanity? (3) How can religious leaders build religious collaboration to realize harmony in society? To answer these

questions, the Religion theory of Koentjaraningrat needs to be used.

Koentjaraningrat (the father of Indonesian anthropology) defines religion as things about beliefs, ceremonies, equipment, attitudes and behavior, thoughts and feelings, and matters concerning the adherents themselves. A religious system in a culture always has the characteristics to as far as possible maintain that religious emotion among its followers. Thus, religious emotion is an essential element in religion along with three other elements, namely (1) a belief system; (2) a system of religious ceremonies; (3) the people who adhere to that religion (Firmansyah & Putrisari, 2017).

In the Hindu teaching, there are complete explanations regarding the outer body or material body called *sthulasarira*, the inner body or spiritual body called *sukshmasarira*, and the outer body called the gross body. The inner body is called the subtle body. Both the gross body and the subtle body are sheath for the True-Self called *Atman*. So, through the explanation above, it is clear that the core of the human is *Atman*, which equals *Brahman*; therefore, in the *Bṛhadaranyaka Upanisad* of I.4.10 was found that the *mahavakya* stated '*aham brahma asmi*', which means I am *Brahman* or God. It can be asserted that reaching the *Atman* consciousness is the final goal of true education. The reason is that after reaching the *Atman* consciousness, people will get the feeling of being free from attachment. People who have got free from attachment then can see all things as themselves, as mentioned in *Chandogya Upanisad* of VI.8.7; VI.9.4; VI.10.3; VI.11.3; VI.12.3; VI.13.3, which is popularly called *Tat tvam Asi*, means 'That art thou (Radhakrishnan, 2010).

Because the totality of human needs includes physical and spiritual needs, humans should consume equal amounts of physical and spiritual food. When a person is hungry, he should receive food such as rice, bread, fruit, vegetables, meat, etc. However, when a person is thirsty, he should obtain a physical drink, such as water, juice, etc. Then, when a person is sleepy, he should obtain a pillow; when a person is feeling hot, he can visit the restroom or the swimming pool. Nevertheless, the most important question is what people should do when they become sad, bored, unhappy, unpeaceful, etc. If people become sad and then go to a modern restaurant for more delicious food, this is not a good solution. Because eating delicious food makes people temporarily forget their sadness, but once they become hungry again, their sadness returns. Originally, happiness and peace stem from the inner need; therefore, individuals must comprehend material and spiritual needs. Therefore, true education must be prepared for both physical and spiritual needs.

Director-General of Hindu Society Guidance, the Ministry of Religion of the Republic of Indonesia, has given the foreword to a book entitled Hindu Dharma Based Education, published in collaboration between World Hindu Parisad and Paramita Publisher. He explained that true education is actually related to the acquisition, development, and dissemination of the true knowledge. Knowledge is meant to understand the difference between the body and the spirit, the origin and

relationship of the two. Knowledge is described in Vedic literature as something to awaken someone from the realities of life, which compose of body, mind, and spirits that include five levels of consciousness; those are *anna-maya*, *prāṇa-maya*, *jñāna-maya*, *vijñāna-maya* and *ānand-maya* (*PaingalaUpanisad* II.5). He also added the essence of *TaittirīyaUpaniṣad* 2.9, which is explained that the true education is the true meaning of continually developing the knowledge or *jñānam* (course, material) and *vijñānam* (sacred, spiritual), whether formal, non-formal or informal (Arnold, 2008). So, based on the foreword of Hindu Society Guidance by the Ministry of Religion of the Republic of Indonesia, it is clear that true education guides the people to differentiate between eternal and temporary. The part of eternal refers to *Atman* or *Sukmasarira* or the Subtle body, and the part of temporary refers to *Sthula sarira* its means the gross body or material body. This explanation is relevant to the wise word of Einstein, which mentioned that "science without religion is blind, and religion without science is limp." Shortly, true education should guide people to have a true view of the world and spirituality.

### Method

This research was based on the qualitative research method. The data were collected from the texts and some social media related directly to religious debates and insults. This data is relevant to the theological study specified in its methodology that all theology discussions should use scriptures. And then, it generates all of the data to be in the form of words or descriptions. So, all data collection was obtained from primary data, which could be discovered in various Hindu holy scripts and social media (Donder, 2006).

The research approach was based on the Hindu Theology approach, and then the method of data analysis was based on the qualitative description. It was also supplemented by qualitative interpretations based on the *Vedas*, mainly using *Upanishad* interpretations. The Upanishad is accepted because all Hindu experts confirm it as a precise outcome of studying the divine knowledge and experienced by Rishis and Yogis. They used the comprehensive approach or perspectives. The theory used is based on *the Vedanta* theory. Finally, all things related to theology and analysis should use the holy scripts or holy books to give any arguments that it agrees or not. It is a unique characteristic of the theology framework.

### Results and discussion

#### 2.1 World Crime Index by City in 2022 and World Educational Activities

This era is known as the modern era, in which it is assumed that humanity has attained a higher level of consciousness than in ancient times. Ancient humans were often referred to as primitive due to their simple and natural way of life. In the course of their daily lives, they respect and pray to anything that appears extraordinary. Therefore, they are referred to as an animistic society, which holds that everything has a soul or spirit. From one side, they may be seen as primitive because their entire attitude is so traditional and illogical. However, if we compare

them to the modern human lifestyle, which is highly individualistic and materialistic, the primitive attitude may be superior. As a result of their respect for all things as God's creation and the realization that everything has been created by God, they become humble, simple, and ego-controlled.

Since a few years ago, human has experienced industry development which was done step by step and slowly; then developed very quickly since the first of 21 century. The chronological industry development can be read in a research paper by Thangaraj and Narayanan (2018). They explained that in years of the 1800s, water- and steam-powered machines were developed to aid workers; it is called an industry 1.0. And then, at the beginning of the 20<sup>th</sup> century, electricity became the primary power source. It was easier to use than water and steam and enabled businesses to concentrate power sources on individual machines. Eventually, machines were designed with their own power sources, making them more portable; it is called the era of industry 2.0. This period also saw the development of a number of management programs that made it possible to increase the efficiency and effectiveness of manufacturing facilities. Division of labor, where each worker does a part of the total job, increases productivity. Mass production of goods using assembly lines became commonplace.

After that, in the last few decades of the 20<sup>th</sup> century, the invention and manufacture of electronic devices, such as the transistor and, later, integrated circuit chips, made it possible to more fully automate individual machines to supplement or replace operators. This period also spawned the development of software systems to capitalize on electronic hardware. Integrated systems, such as material requirements planning, were superseded by enterprise resources planning tools that enabled humans to plan, schedule, and track product flow through the factory. Pressure to reduce costs caused many manufacturers to move component and assembly operations to low-cost countries. The extended geographic dispersion resulted in the formalization of the concept of supply chain management.

In the 21<sup>st</sup> century, Industry 4.0 connects the internet of things (IOT) with manufacturing techniques to enable systems to share information, analyze it and use it to guide intelligent actions. It also incorporates cutting-edge technologies, including additive manufacturing, robotics, artificial intelligence, other cognitive technologies, advanced materials, etc. The development of new technology has been a primary driver of the movement to Industry 4.0. Some of the programs first developed during the later stages of the 20<sup>th</sup> century, such as manufacturing execution systems, shop floor control, and product life cycle management were farsighted concepts that lacked the technology needed to make their complete implementation possible. Now, Industry 4.0 can help these programs reach their full potential (Thangaraj & Narayanan, 2018).

Based on the development of science and technology, day-by-day, month-by-month, and year-by-year, humankind is more able to develop advanced science and technology, which enriches human life. On the other hand, crime and human tragedy develop in equal measure. How to reduce crimes and human tragedies? It

is another essential question. As the data of index crime rate for 459 cities in the world were compiled, it was discovered that no city was free of crime. It should be assumed that this occurs because they do not understand the essence of true education. If they understand the essence of true education, then some or all of their divine natures will manifest as love for others, compassion, care for others, help others, and even guidance to all beings, and they will never practice violence and crime. In contrast, according to the list of 459 cities, there is no city without crime; the only difference is the intensity of the crime. As shown in the explanation that follows:

The list of 459 cities in the world has structured in the listed range of crime index. As seen, **six** cities (No. 1 – 6) have the highest range of crime index of 84.27 to 80.60; and then **twenty-one** cities (No. 7 – 27) have the range of crime index of 84.27 to 70.17; and then **fifty-three** cities (No. 28 – 80) its range of crime index of 69.45 to 60.06; and **eighty-three** cities (No. 81 – 163) its range of crime index of 59.99 to 50.06; and the **hundred and four** cities (No. 164 – 267) its range of crime index of 49.96 to 40.04; then **hundred** cities (No. 268 – 367) its range crime index of 39.96 to 30.04; and then **forty-nine** cities (No. 368 – 416) its range crime index of 29.90 to 25.00; then **forty-three** cities (No. 417 – 459) its range crime index of 24.71 to 11.86. This data is cited from *World Crime Index* (<https://www.numbeo.com/crime/rankings.jsp>, access 29-05-2022) under the title *Crime Index by City 2022*.

Based on the aforementioned data, all education experts in every country should collaborate to solve and reduce the problem of human crime and then shift their attention to exploring and exposing the potential goodness in every individual. All religious adherents believe that all holy scriptures teach goodness, so it is vital that all religious adherents receive this advice. This would be improved if it were used as a tool of competition to recognize goodness, and religious adherents would hold a competition to recognize goodness on every major holiday. And the winner should be awarded a prize that can inspire others to realize their own goodness. If the competition of goodness was held in every village and completed annually, how many good people would there be in every regency, province, and country? Religious leaders should demonstrate that their followers are wise, humble individuals who never insult others or commit acts of violence or crime. This is pertinent to the teaching of *Tat Tvam Asi*, which translates to "Thou art thou," and should be encouraged by every religious leader.

### **The Universal Aim of Education by UNESCO**

We see today all countries over the world like compete in the subject of education. But their competition is a most concerned in the materials subject of science and technology, which is based on mind or cognitive domain and skill realm only, and very less of ethic, moral, and wisdom which are related to the heart and spirit. This condition of education makes most people can get the very highly educated and can complete their high education quickly, but they are less wise and

peaceful feeling. Many people get high education in the world today, but, related with their highly educated they also have high egoistic attitude. They cannot control their emotion but want to rule all people in the world. How to control all people in the world by one who cannot control themselves? So, more and more people get highly educated, then higher and higher their ego to control the world. This is the main source of the social chaos in the world. Therefore, United Nations Organization, especially UNESCO (United Nations Educational, Scientific and Cultural Organization), has established the Four Pillars of Education as the International standard of education.

Relevant to the Four Pillars of Education as the International education standard formulated by UNESCO, then the World Hindu Parisad is one of the World Hindu organizations whose secretariat office in Bali holds the World Hindu Wisdom Meet (WHWM) and twice has to hold WHWM occasion. The result of WHWM has been published become a book entitled: Hindu Dharma Based Education, published in 2016 and edited by Donder.

World Hindu Parisad edited by Donder (2016) describes that the principles and universal purpose of education are still essentially maintained as well as the four foundations of education outlined by the Board of Education World, the UNESCO (United Nations Educational, Scientific and Cultural Organization), which is very popular as the Four Pillars of Education, namely: (1) Learning to know, (2) Learning to do, (3) Learning to be, and (4) Learning to live together. Explanations to the four pillars of education are as follows:

- 1. Learning to know:** *to provide the cognitive tools required to better comprehend the world and its complexities and to provide an appropriate and adequate foundation for future learning.*
- 2. Learning to do:** *to provide the skills that would enable individuals to effectively participate in the global economy and society.*
- 3. Learning to be:** *to provide self-analytical and social skills to enable individuals to develop to their fullest potential psycho-socially, affectively as well as physically, for an all-round 'complete person.*
- 4. Learning to live together:** *to expose individuals to the values implicit within human rights, democratic principles, intercultural understanding, and respect and peace at all levels of society and human relationships to enable individuals and societies to live in peace and harmony.*

The effort of UNESCO to establish four primary qualifications as the core of the International Education Standard is the universal effort to build societies based on human values and world peace. The ultimate objective of UNESCO's best efforts is to expose individuals to the values implicit in human rights, democratic principles, intercultural understanding and respect, and peace at all levels of society and human relationships in order to enable individuals and societies to coexist in peace. However, all of UNESCO's efforts will be futile so long as humankind has not developed its Eternal consciousness, namely its *Atman* (soul) consciousness. People who are only materially oriented will not care about others; only those who

are oriented toward the eternal soul that exists in everyone can establish world peace. Therefore, the world's religions must awaken to discover the eternal, which is concealed in everyone, in order to promote human unity.

In relation to worldwide human unity, Baba (Desai, 2005) states: Unity leads to purity, and where there is purity, there is divinity. Only through unity, purity, and the Divine is it possible to experience Bliss. According to Baba's speech, in order to establish peace in the world, humanity must investigate its divine nature. All of these factors will gradually lead humans to experience peace, and then societies will realize unity, purity, and divinity. Exploration of the divine nature of humans is, in short, the key to establishing world peace. It is called *tat tvamasi* because, after the human's divinity has risen, he or she is able to see others as equals. True education, in addition to imparting four UNESCO-standardized principles, should include an investigation of human divinity. Educational theology is concerned with bringing education to its true form.

### **Significance of Physical and Spiritual Education**

On the other hand, humans also received negative nicknames, such as *Homo Homini Lupus*, which translates to "human as wolf among humans." Humans are now referred to as *homo roboticus*, which means they are extremely dependent on robots and machines. Humans are highly dependent on robots because, by utilizing them, they no longer need to work hard. All of the human conveniences that exist today are the result of the advancement and growth of education. The development of science and technology as a result of the efforts of educators has made it possible for human beings to perform their duties without difficulty.

Every nation's progress is indicative of its educational progress. Through education, we can also compare modern humans with ancient humans; on the one hand, modern human life is simpler, easier, happier, and more enjoyable, etc., but on the other hand, modern humans face many challenges, social conflicts, and even social chaos. It occurs due to the negative impact of science and technology advancement. Therefore, the development of educational programs that teach natural science, social science, and technology should incorporate religious or spiritual instruction. According to Albert Einstein, "Science without religion is blind, and religion without science is limp."

Albert Einstein's perspective is highly relevant to the *homo religio* or religious nature of humans. Einstein's views are also consistent with Hindu doctrine, as stated in *ManavaDharmasastra* V.109, which states: "the physical body is purified by water; the mind is purified by the truth; the True-Self is purified by knowledge, self-control, and spiritual disciplines; and the intellect is purified by true knowledge" (Pudja & Sudartha, 2004). According to the above descriptions, it can be assumed that since the development of education, the religious subject has not been taught or has been taught less frequently. Or perhaps some educational institution has assigned the subject of religious instruction, but the teaching

programs are replete with comparisons between world religions, with "difference" as the central theme of the instruction. Although religion education is essential as a basic human need if only comparative and contrastive information is presented, students will develop intolerance and hatred for other faiths. Therefore, it is essential that religion be taught using the method of exploring humanity. The educator should guide his or her students to become compassionate human beings, which would make them worthy of the moniker "perfect being." Nevertheless, given the human reality of today, which is rife with human conflicts, religious teaching methods should be rethought and reformulated. Because the gap between religious teaching and reality should be addressed, it is detrimental if religious teachings are good but make their adherents intolerant. This issue should be supported and resolved by everyone, especially all of the world's expert educators. Every educator should practice true education, which will lead every student to the origin of his or her nature, bringing with it divine values that should be incorporated into their daily lives.

### **Religious Teaching Strategy Influences the Character Building**

#### **Character Building and Dorothy Principle of Education**

Character is the core of the education system; therefore, all countries over the world today are aware of the significance of character education. For the significance of character, we can find the wise word of Woodrow Wilson who describes: "If you lose your wealth, you have lost nothing; if you lose your health, you have lost something; if you lose your character, you have lost everything (Swami, 2017). Related to the character, R.O. Sunil Babu, Consul General of India in Bali, Indonesia, gives a foreword in *Glimpse of Hindu Hindu Dharma Based Education*: "Education is the key to a healthy society. And education does not simply mean learning languages and Science. It must also inculcate in the learners of the basic values in life. Every society and nation thrives on the enlightenment of its citizens. In this age of mad scramble, the focus of education has shifted from building character to merely imparting information through an assembly time system. The student who passes through such a system lacks character (World Hindu Parisad, Edit by Donder (2016). The core of the foreword by Sunil Babu is that character is a very important value in the education system. Because someone who is educated and has good character, that is, whose thoughts are consistent with his words and deeds, will be a good man who can serve as an example for the rest of society,

Character education has become an important topic of discussion among experts and educational institutions in recent years. It is performed because, according to human attitudes, something has occurred that is anomalous and abnormal. Logically, as more and more people are educated, there should be more and more good men; however, as more and more people are educated, there are also more and more bad people. This reality can be verified via electronic or social



media such as *Facebook, Twitter, WhatsApp, YouTube, Instagram*, etc., which are replete with reports of social conflicts. It is irony, so it must be analyzed intelligently in light of this fact.

Price-Mitchell (2011) wrote that: Born in 1924, Dorothy Law Nolte became a parent educator, family counselor, and writer known for her inspirational poem, *Children Learn What They Live*. First published in 1954, it was pasted to refrigerators, printed on posters, and distributed to millions of parents by a baby formula maker.

As a researcher, I am always delving into the latest study and looking for cause and effect relationships that show how children develop. Sometimes though, I find a refreshing simplicity in the words of a poem. When I came across this poem by Dorothy Law Nolte, I envisioned numerous research studies that support her assertions. I thought I would post it for your enjoyment. Who knows, maybe you'll paste it to your refrigerator! Dorothy Law Nolte died in 2005 at the age of 81. Her legacy as a parent educator, practitioner, and family counselor taught many people about family dynamics and parenting.

Important aspects of the education's character concern the children's environment, because the environment has a direct impact on their development; children learn what they live. as formulated by Dorothy Law Nolte ([https://www.goodreads.com/author/quotes/376115.Dorothy\\_Law\\_Nolte](https://www.goodreads.com/author/quotes/376115.Dorothy_Law_Nolte), access 02-06-2022, bellow:

1. If children live with criticism, They learn to condemn;
2. If children live with hostility, They learn to fight;
3. If children live with ridicule, They learn to be shy;
4. If children live with shame, They learn to feel guilty;
5. If children live with encouragement, They learn confidence;
6. If children live with tolerance, They learn to be patient;
7. If children live with praise, They learn to appreciate;
8. If children live with acceptance, They learn to love;
9. If children live with approval, They learn to like themselves;
10. If children live with honesty, They learn truthfulness;
11. If children live with security, They learn to have faith in themselves and others;
12. If children live with friendliness, They learn the world is a nice place in which to live. (Copyright © 1972/1975 by Dorothy Law Nolte)

According to Dorothy Law Nolte, all adults, including parents, teachers, and religious leaders, should take care to create an optimal learning environment for children. Consequently, the quality of education is not solely the responsibility of educational institutions but also of government, non-government and private organizations, society, and all of us. A nation with the highest standard of education will attract the attention of students worldwide. For a long time, the majority of students are only interested in a high-quality education that teaches advanced technology, as this is the global standard or trend. Students believe that after

receiving a high-quality education in technology, they can accomplish anything. Otherwise, the moral, ethical, and spiritual make them full of laws that should be followed, resulting in a low level of student interest in the moral and spiritual subject.

### **The Significance of Education Character for Indonesia's Education System**

Character building is an important part of education; character is the most precious gift of education. The end of education is a character that consists of eagerness to renounce one's selfish greed. Since a few centuries ago, character education has been a matter of discussion; Vivekananda (2008) was the first to highlight the issue of character education until he made one called Character Education (World Hindu Parisad, Edited by Donder (2016)). As seen in reality, some of the human conflicts which hypothetically can be assumptions connected to the significance of education programs; therefore, the Indonesian government is now seriously building character education as stipulated by the Law on Indonesian National Education System, as described in Character Education Guide for Junior High School (2010), as follows:

Law No. 20 of 2003 on National Education System in Article 3 states that national education serves to develop the ability and shape the character and civilization of dignity in the context of the intellectual life of the nation. National education aims at developing students' potential in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Government Regulation No. 17 Year 2010 on Management Education Implementation at Article 17 Paragraph (3) states that basic education, including Junior High School (SMP), aims to build a foundation for the development of students' potential to become a human beings (a) have faith and fear of God Almighty; (b) have noble personality; (b) knowledgeable, skilled, critical, creative, and innovative; (c) a healthy, independent, and confident; (d) tolerant, socially sensitive, democratic and accountable. Based on the above statements, it is clear that the purpose of education at all levels, including Junior High School, is related to the formation of the character of the students.

Character education is not only a requirement of laws and regulations but also of religion. Every religion teaches character or morals to its adherents. In Islam, morality is one of the three basic frameworks of doctrine, which has a very important position, besides two other basic frameworks, namely *aqidah* and *syariah*. Nabi Muhammad Saw, in one of his sayings, hinted that his presence on this earth was to bring the core mission to enhance noble human morality. *Karimah* morality is a system of behavior that is required in Islam through the texts of the Nash al-Quran and *Hadis*.

The properties of special (morals) which are owned by the *Nabi* Muhammad Saw and other *Nabi* and *Rasul* are (1) *Shiddiq*, which means honest.

*Nabi* and *Rasul* are always honest in speech and behavior; (2) *Amanah*, which means trustworthy in words and deeds; (3) *Tabligh*, which means delivering what it receives from God (revelation) to mankind; (4) *fathanah*, which means smart or clever, so it can cope with all the problems it faces; (5) *Ma'shum*, which means never sin or sinners to God. As a human being, *Nabi* could possibly make mistakes and forget, but when he forgets and becomes guilty, God always reprimanded eventually so he finally can run in accordance with the will of God.

Hinduism also envisages that planting character in children is very important. Vedic scriptures declare: "The brother should not be envious of his younger brother and sister both men and women, and perform the same tasks assigned to him. It is a must to speak affectionately among them" (*Atharvaveda*: III, 30.3). "His son and his parents who were pious, brave and glowing like a fire shining on the earth with glorious deeds" (*Rigveda* I.160.3). Sacred teachings of the Vedas and other Hindu literature looked at the child or son as the center of attention and activities related to education. In this case, Hindus believe that the character of a child is very well defined by both parents, the environment, and the ceremonies associated with the birth of a child. When a child is born, it is a person's character that can be seen in his day called *Daśavara* (day ten), namely: "*pandita, pati, sukha, duhkha, śri, manuh, mānuśa, rāja, deva, danurakśaṇa*". Similarly, the naming of the child is also related to the character of children in accordance with his *Daśavara* day.

Christianity and Catholicism view the essential character of a person. As shown in 2 Thessalonians 3: 6 - 12. The Bible gives examples of a wide range of professions, such as Abraham as an entrepreneur, Joseph as head of the ministry and the prime minister, Samuel as a judge, David as a shepherd and a king, Peter as a fisherman, Lydia as a trader, Paul and Akhila as artisan tent, Luke as a physician, Jesus as a carpenter. When someone works, it means that he/she forms a responsibility upon himself/herself. The Honest means doing everything as it should be.

Buddhism also emphasizes the importance of character. One should not do evil; adding goodness purifies the hearts and minds (*Dhammapada*: 183). Hatred will never end if met with hatred. Hatred ends if it is repaid with love (*Dhammapada*: 183). Courtesy intended to apply to parents, teachers, family, friends and colleagues, superiors or employers, and the waiter/workers (*SuttaPitaka, DighaNikaya* 31). There is two *dharma* as the protector of the world (*Lokapala-dhamma*), i.e., *Hiri* and *ottappa*. *Hiri* is the shame of evil, and *ottappa* are scared due to misbehaving. If every human being in this world can practice these two teachings, then the world will be peaceful (AN Nikaya I: 51). Four virtues, namely love (*metta*), compassion (*karuna*), sympathy (*mudita*), and inner balance (*upekkha*). *DighaNikaya* II (196), third (220). *Dhammasangani* (262), *Visudhimagga* (320).

Religion is very significant to humanity, as homo religious is brought into the world from the womb. Despite the fact that humans are homo religious,

religious leaders establish religious organizations in a systematic manner due to the influence of interest in religion's rapid development and spread. Gradually, competition among religious organizations grew more health-conscious and adopted increasingly materialistic strategies. The purpose of a comparative study of religion is to ensure that religious adherents do not convert to other faiths. In theory, the Science of Religious Comparison has a noble objective, but in practice, it is extremely flawed due to its extreme bias. Most student or scholar experts on the subject of Science of Religion Comparison only research and teach the teaching errors of other religions.

The types of teaching which have a negative effect on the output of education should be repaired immediately. Therefore, Donder, in two books, (Donder, 2006) entitled *Sisya Sista - PedomanSiswaMulia* (Sisya Sista – Guidelines for Becoming a Noble Student) and (Donder, 2009) entitled *Acarya Sista - Guru dan DosenBijaksana* (Acarya Sista - Wise Teacher and Lecturer), the significant contents of these two books shortly can formulate, that "when there are noble students and wise teachers in the education system, then the output of education can become an agent of social changing to establish the noble society.

The world society can change from many conflicts or disharmony to become harmonious through true education. Because the true education can make society have the true knowledge and the true knowledge is the same with the boat of wisdom and wisdom itself. Therefore through true knowledge, one can cross the ocean of suffering, as mentioned in *sloka* of Bhagavad Gita IV.36: "Even if thou shouldst be the most sinful of all sinners, thou shalt cross over all evil by the boat of wisdom alone." And *sloka* Bhagavad Gita IV.37 mentions: "As the fire which is kindled turns its fuel to ashes, even so, does the fire of wisdom turn to ashes all work" (Radhakrishnan, 2010).

The world society can change from many conflicts or disharmony to become harmonious through true education. Because true education makes society have true knowledge, the true knowledge is the same with a boat of wisdom and wisdom itself. Therefore through true knowledge, one can cross the ocean of suffering, as mentioned in *sloka* of Bhagavad Gita IV.36: "Even if thou shouldst be the most sinful of all sinners, thou shalt cross over all evil by the boat of wisdom alone." And *sloka* Bhagavad Gita IV.37 mentions: "As the fire which is kindled turns its fuel to ashes, even so, does the fire of wisdom turn to ashes all work" (Radhakrishnan, 2010). Referring to the sources of Bhagavad Gita as cited above, Radhakrishnan saw one important Sanskrit word, namely: "*vidyavinayasampane*" which means 'great learning brings great humility. This wise word, as mentioned by Radhakrishnan, can be a keyword in the education system.

Radhakrishnan also gives the deep essence of true education; therefore, it is very important to cite his explanation as follows: "As our knowledge increases, we become increasingly aware of the encircling darkness. It is when we light the candle that we see how dark it is. What we know is practically nothing compared to what we do not know. A little knowledge leads to dogmatism, a little more to

questioning, and a little more takes us to prayer. Besides, humility comes from the knowledge that we are sustained in existence by the love of God. The greatest thinkers of all ages were deeply religious men. *Vinaya* means humility or rather modesty which is the result of cultivation or discipline. *Vinaya* is the opposite of pride or insolence. The recognition of dependence on non-human factors produces cosmic piety. The Truly learned are humble. And then, one important word in *sloka* of Bhagavad Gita V.18 is *samadasinah* means see with an equal eye. The Eternal is the same in all, in animals, as in men, in learned Brahmins as in despised outcasts. The light of Brahman dwells in all bodies and is not affected by the differences in the bodies it illumines. The characteristic of the Supreme, being, consciousness, and bliss are present in all existence, and the differences relate to their names and forms, that is, their embodiments. When we look at things from the standpoint of the Ultimate Reality present in all, we 'see with an equal eye' (Radhakrishnan, 2010).

So, the final goal of Radhakrishnan's explanation related to consciousness and education is that through learning every subject of education, one hoped got a wide view of knowledge which able to see all humans as the equal. It is the fundamental teaching of harmony among all humans. All education institutions, from the bottom to the top, should implement the fundamental teaching of harmony.

### **Hindu Education Lead Humans to Know its Origin**

Most people, especially those who have learned Veda, know that the final goal of all learning is self-realization, whatever they studied. Self-realization means that humans know the true self. It means the human origin is Atman which is the same as Brahman as mentioned in UpanisadBrhadaranyakaUpanisadIV.4.5: *savāyamātmā brahman* means 'that self is, *Brahman*.' So, *Brahman* is the origin of humans. In *Brhad Aranyaka Upanishad* I.4.1, as a derivate of *Vedic* scripts, there is a formulation of the origin of humankind and all creations. The formulation is as follows, "*Atmaivedamagraasitpurusavidhah*" means 'in the beginning, this (world) was only the self in the shape of a person' (Radhakrishnan, 2010). This formulation wants to describe clearly, that originally this world with its content comes from the *Atman* (Soul) or Spirit, which means *Brahman* or God. It is related to the *Vedic* teaching that *Atman* and *Brahma* are the same and different, only in their intensity. So, *Atman* or *Brahman* has all matter over the universe in every core of the atom. From this teaching, the rise of another formulation mentioned in the *Chandogya Upanishad* III.14.1, which stated: "*Sarvamkhalvidam brahma*" means 'Verily, this whole world is *Brahman*' (Radhakrishnan, 2010). This teaching in the view of philosophy, theology, anthropology, and sociology is often called pantheism. From this teaching, most Hindu scholars called the *Vedic* teaching based on pantheism. Should this teaching be free from debatable question of the pantheism is good or bad? But, we should understand this teaching can lead humans to feel united with

all things worldwide. So, we can say that the final goal of Hindu Educational Theology is the rise of pantheistic consciousness. From that teaching, every education can be equal with everyone, and human rights will be implemented better.

Hindu teaching may be seen as different from all religions because Hindu teaching teaches to respect not only the Creator but also Its creations. Therefore, many people of non-Hindu are confused when they see the Hindu system of belief. From the system of Hindu beliefs, which is based on Vedic teaching, then arose of Vedic paradigm, which is called *the Paravidya-Aparavidya*' paradigm, as one set of Vedic paradigms which consist of both material and spiritual teaching. Shortly, *Aparavidya*, based on worldly knowledge, will become a capital to get happy life in the world, and then *Paravidya*, based on spiritual knowledge, to get peaceful life both in the world and after death. One can accept peace in the world when he reaches Self-Realization, which means he has experienced that it is *Atman* as same with *Brahman*.

The paradigm of *Paravidya-Aparavidya* was mentioned in the *Mundaka Upanishad* of I.1.4 : ".*dvevidyeveditavyeiti ha sma yad brahmavidovadanti, para caivapara ca*" it means".two kinds of knowledge are to be known, the highest as well as the lower (Radhakrishnan, 2010). And in *Mundaka Upanishad*'s mantra I.4.5, it mentioned: "Of these, the lower is the *Rgveda*, the *Yajurveda*, the *Samaveda*, the *Atharvaveda*, Phonetics, Ritual, Grammar, Etymology, Metrics, and Astrology. And the higher is that by which the invisible it can be explained" (Radhakrishnan, 2010).

This invisible entity is the True-Self or *Atman*, which is identical to *Brahman*. *Brahman* is the perfect human being according to Hindu theology. He is able to be seen behind all things, visible and invisible. One who has achieved human perfection will be full of love and insight. When people have a complete sense of love, their humanity will flourish and spread to all humans and other creatures. UNESCO's four principles of education are supplemented by this Hindu Educational Theology perspective, which is offered to the world and used as the foundation for education management programs aimed at fostering world peace. As a result, educational institutions and all experts in the field of education must maintain an open mind and collaborate in order to realize world peace.

### **Hindu Education Should be Based on Paravidya-Aparavidya Paradigm**

In Ancient India (Hindu), education was religion, and religion was education. However, we have very little idea now about how our education system in Ancient India (Hindu) had emerged out of our religious scriptures, how it had changed in response to the changing conditions in our past society, and how it had contributed to the development of a prosperous and glorious civilization which has now become our proud heritage. Based on a critical study of our religious scriptures, Vedic,

Buddhist, and Jaina, as available in English, German, French translations, etc., Ghosh (2001) wrote one book entitled *The History of Education in Ancient India from 3000 BC to AD 1192*. And then Ghosh describes that: education in Ancient India (Hindu) is thus an integral part of the Aryan religion, and there has been an abundance of religious literature on the subject since the days of the *Rigveda*, which is the oldest textbook of religion in the world as Max Muller observes about the *Rigveda* in his *Origin and Development of Religion*. A series of religious scriptures since the composition of the *Rigveda* thrown a flood of light on education in Ancient India. "What we read in the Vedas, those archives of Hindu Wisdom," write Rudolph Steiner in Maurice Maeterlinck's *The Great Secret* (Ghosh, 2001).

The early part of this history of education informed that from 1500 BC to the beginning of the Christian era, saw an outburst of creative activities - these were the years that saw the composition of the *Rigveda*, *Samaveda*, *Yajurveda*, *Atharvaveda*, *Brahmanas*, *Aranyakas*, and *Upanisad* as well as the coming into existence of a variety of ascetic movements, the most important of which was Buddhism which offered a serious challenge to Brahmanism, in achieving salvation. In reconstructing the history of education in Ancient India, spreading over more than two thousand years since the composition of the *Rigveda*, we are always confronted with the twin problems of time and space. The work is mainly based on a critical interpretation of the religious scriptures and other literary sources as available in English translations as well as other authentic sources. It is hoped that it will be able to answer many queries that often haunt an inquisitive mind about the history of education in Ancient India, which we have tried to interpret in the light of the new history of education that has emerged in the West since the 1900s (Ghosh, 2001).

All mentioned by Ghosh as the Ancient Indian Education based on the Vedic teaching which is only related to the worldly subject of education or *Aparavidya* subject has not yet including the *Paravidya*. As mentioned in *MundakaUpanisad* I.1.4; "... Two kinds of knowledge are to be known, as, indeed, the knowers of Brahman declare - the higher (*paravidya*) as well as, the lower (*aparavidya*)". *Aparavidya*, lower knowledge, is also a kind of knowledge, not *brahma* or *mithya jnana*, error, or falsehood. It also aims at knowledge of the highest reality even though in a partial or imperfect manner. And then, in *MundakaUpanisad* I.1.5, it is mentioned that: "Of these, the lower is the *Rgveda*, the *Yajurveda*, the *Samaveda*, the *Atharvaveda*, Phonetic, Ritual, Grammar, Etymology, Metrics, and Astrology. And the higher is that by which the Un-decaying is apprehended (Radhakrishnan, 2010).

True education should be based on *Paravidya* and *Aparavidya* by designing a curriculum that is composition balance both worldly and spiritual education. As mentioned above, humankind which consists of the physical body (related to *Aparavidya*) and spiritual body (associated with *Paravidya*), should be given the need accordingly. It is an important note because an uncountable human rich with his wealth cannot imagine the world. Still, they do not feel peace, and they

leave their wealth (related to *Aparavidya*) and start searching for the spiritual as the subject of *Paravidya*. If, from the beginning, the education institutions prepared the education program perfectly by putting together both worldly education (*Aparavidya*) and spiritual educational (*Paravidya*) as one set of education, then it will grow one by one the human peace. Getting peace is the primary human goal.

According to the facts, wealth and property are not everything. Due to the fact that success in accumulating wealth or property does not guarantee eternal peace. Aside from that, the lives of a great number of people who are extraordinarily uncomplicated are regarded as peaceful. It should be emphasized that experiencing complete tranquility is the ultimate aim of human existence. No one dislikes peace, but the majority of people cannot differentiate between happiness and peace; happiness is temporary, while peace is eternal. When a person's possessions are diminished or lost, he will be extremely depressed, even to the point of death. Therefore, according to religious doctrine, wealth and property are temporary. The religious teaching encourages everyone to achieve peace and guarantees that whoever achieves peace will be free from attachment to anything and remain at peace in all circumstances. This teaching should permeate the spirit of education so that educational institutions become exemplars for the establishment of humanity. Thus, theology has morphed into humanity or practice-based theology. It exemplifies the actual implementation of true education.

### **Conclusion**

Based on the background of this research and three questions of research, these questions around human predicate as the perfect being which can live in harmony among the human; also the question related to the education program which it can build unity in humanity; and then the question related to signs of the religious leaders to build religion collaboration to realize the harmony in society. Through an analysis which using the Religion theory of Koentjaraningrat, we can conclude that:

1. From a Hindu Theology perspective, we know that education has a very deep essence related to God as Creator and humankind and all creations as one unity.
2. Whatever the subject of the studying, both science, physical (*Aparavidya*), and spiritual (*Paravidya*) should lead humans to receive Self-realization. Only the people who reach Self-realization will grow their divinity in itself, and then only the people who have to receive divinity in it can see all humans as equal.
3. The only education that teaches the *Paravidya* (Religious subject or Spiritual subject) and *Aparavidya* (Physical subject or Material subject) as equal subjects will give birth to people with noble character as the goal of education.

One who can see the whole world as one family can establish harmony with all people, even with all creation. This qualification often rises in every discussion



related to humanity; this qualification is the basis of the theo-sociology or humanity. Its basic concept is called *subhasita* or the wise word formulated in Sanskrit formulation, "*vasudhaivakutumbakam*," which means that worldwide are family. When people can see all humankind as one family, they can establish unity in humanity. It is the core of education in the Hindu Theology perspective; Unity leads to purity, and where there is purity, there is divinity. Only through unity, purity, and divinity people may experience bliss.

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