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SCIENTIFIC CONSCIOUSNESS: TOWARD AN INTEGRATIVE EPISTEMOLOGY BEYOND POSITIVISM IN BALINESE HINDU THOUGHT

Ida Bagus Gde Yudha Triguna[1,*], I Putu Suweka Oka Sugiharta[2], I Putu Aryawan[3]
[1,3]Universitas Hindu Indonesia
[2]Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
Email: [1]ajiktriguna353@gmail.com*, [2]suwekaoka@gmail.com, [3]iputuaryawan@gmail.com
*Penulis Koresponden

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Abstract

The positivism prevailing in science has structured a production of knowledge based on the grounds of empirical observation, objectivity, and methodological rigor. Though this paradigm has advanced a lot of the sciences, it has also created a reductionist bias against crucial elements of feeling, meaning, and ethics about human experience. This article will be an open examination of the inadequacies of positivistic epistemology and a proposal for the notion of integrative consciousness as representative of scientific consciousness. This is a qualitative, interpretive, and reflective study based on hermeneutics and critical epistemology. Analysis (Triguna 2026) draws from a synthesis of literature on the philosophy of science, phenomenology, interpretive social theory and epistemology of local knowledge and emphasizes on the symbolic, experiential and contextual factors of knowledge formation. The results suggest that knowledge is not reductive to empirical confirmation or rational deduction, but an integrative process emphasizing three major dimensions in encompassing both physical (empirical), psychic (cognitive), and affective (feeling and ethical) aspects of human life. This integration is structured as an interpretive structure based on the scientific consciousness triangle model, which shows the balance between perception, comprehension, and sense-making. The study reveals that the framework is in fact aligned with a Balinese Hindu epistemology that is situated, relational, and practice-based. This article provides a sophisticated process model of knowledge as part of the argument for enriching post-positivist and decolonial epistemological

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literature whilst facilitating dialogue between modern science and local ontologies.

KESADARAN ILMIAH: MENUJU EPISTEMOLOGI INTEGRATIF MELAMPAUI POSITIVISME DALAM PEMIKIRAN HINDU BALI

Kata kunci:
epistemologi Hindu Bali; epistemologi integratif; kesadaran ilmiah; kritik terhadap positivisme; pengetahuan afektif; pengetahuan lokal

Abstrak

Positivisme yang mendominasi dunia sains telah membentuk pola produksi pengetahuan yang berpijak pada observasi empiris, objektivitas, dan ketepatan metodologis. Meskipun paradigma ini telah memajukan banyak bidang ilmu, namun juga menciptakan bias reduksionis yang mengabaikan elemen-elemen krusial seperti perasaan, makna, dan etika dalam pengalaman manusia. Artikel ini menyajikan kajian terbuka mengenai keterbatasan epistemologi positivistik serta mengusulkan gagasan tentang kesadaran integratif sebagai representasi dari kesadaran ilmiah. Studi ini bersifat kualitatif, interpretatif, dan reflektif, dengan landasan pada hermeneutika dan epistemologi kritis. Analisis yang dilakukan mengacu pada pandangan (Triguna 2026) bertolak dari sintesis literatur mengenai filsafat ilmu, fenomenologi, teori sosial interpretatif, dan epistemologi pengetahuan lokal, dengan penekanan pada faktor-faktor simbolik, pengalaman, dan kontekstual dalam pembentukan pengetahuan. Hasil kajian menunjukkan bahwa pengetahuan tidak dapat direduksi sekadar menjadi konfirmasi empiris atau deduksi rasional, melainkan merupakan proses integratif yang mencakup tiga dimensi utama yakni aspek fisik (empiris), psikis (kognitif), dan afektif (perasaan dan etika) dalam kehidupan manusia. Integrasi ini disusun sebagai struktur interpretatif yang didasarkan pada model segitiga kesadaran ilmiah, yang memperlihatkan keseimbangan antara persepsi, pemahaman, dan proses pemaknaan. Studi ini mengungkapkan bahwa kerangka kerja tersebut selaras dengan epistemologi Hindu Bali yang bersifat situasional, relasional, dan berbasis praktik. Artikel ini menyajikan model proses pengetahuan yang komprehensif sebagai bagian dari upaya memperkaya literatur epistemologi pasca-positivistik dan dekolonial, sekaligus memfasilitasi dialog antara sains modern dan ontologi lokal.

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INTRODUCTION

The expression of an epistemological disposition that places reality as observable, measurable, with universal objective laws is the result of the predominance of the positivist paradigm in modern science. Positivism, developed by Auguste Comte, claims that the only valid knowledge is based on empirical facts and can be scientifically verified. Logical positivism cemented this perspective with interjectional verification as the criterion of scientific meaning from authors like Rudolf Carnap and the Vienna Circle. This mode has, in

due course, spread from natural sciences to the social sciences while encouraging the acceptance of methodological dispositions founded on objectivity, quantification, and value neutrality.

However, positivism has also generated fundamental problems, particularly in addressing the complexity of human experience. Early criticisms include in the work of Max Weber who emphasized interpretive understanding (Verstehen) of social behavior. Later Jürgen Habermas stated that positivism confined rationality to instrumental rationality and hence disregarded communication and intersubjectivity as two key components of knowledge. Similarly, Thomas Kuhn established that the progress of science is not wholly linear or entirely objective, but is affected by paradigms within scientific societies. Together, these critiques confirm that modern science is not entirely value-free, but is deeply embedded in historical and social constructions.

Phenomenology, introduced by Edmund Husserl, discovered that modern science is in crisis because it has become disconnected from the lifeworld the world of lived experience. Too much objectivism makes science tendentially more irrelevant to real human life. In the same vein, Clifford Geertz's interpretive anthropology emphasizes culture as a ring of significance that needs to be interpreted instead of being substituted with causal explanation. Paul Ricoeur's hermeneutics puts the act of interpretation at the heart of making sense out of symbols and experience. Such perspectives show that, if knowledge is reduced to the empirical side, then subjectivity, feeling, and meaning, at its core, our humanity is compromised.

Although critiques of positivism are replete, many remain at a level of deconstruction without providing operational epistemological models that connect the empirical, rational, and affective dimensions. Even the more reflexive, post-positivist and constructivist approaches are still mainly inclined to see feeling, inner experience and ethics as dependent sources of knowledge alongside rational thought. In short, however well it critiques other epistemologies, the abstractions of this book open up a new conceptual gap between critique and the integrative epistemology we will need.

This gap has become more important, especially with non-Western knowledge traditions that have always emphasized the whole of physical, psychic, and spiritual dimensions. In Hindu cultures, including Bali, knowledge comes not just from observation and logic but also from inner experience and spiritual authority. Nevertheless, the contemporary philosophy of science does not discuss such local ways of knowing to any significant extent.

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In turn, this paper suggests the notion of scientific consciousness as an epistemological awareness assembling together the physical (empirical), psychic (cognitive) and affective (ethics–feeling). It recognizes knowledge emerging not only through observation and reasoning as a positivist form of reductionism, but also from inner experience, the integration of reflective meaning, and ethical ground.

This article develops a holistic Contextual epistemological framework for scientific consciousness. It contributes to the philosophy of science, in theoretical terms, by arguing for an integrative model of scientific awareness. Contextually, it shows its relevance to Hindu epistemology, specifically in Bali, as a discussion between modern science and local knowledge systems. In Hindu society, for example, there exists the concept of *tri pramana* as a means of acquiring knowledge.

METHODS

This study employs a qualitative research design based on a philosophical-hermeneutic approach to examine the epistemological foundations of scientific consciousness within Balinese Hindu thought. The study aims to construct a conceptual framework that articulates an integrative epistemology capable of transcending the limitations of positivist paradigms. The research is therefore positioned within the tradition of interpretive philosophy, emphasizing the analysis of meaning, worldview, and knowledge construction.

The primary data consist of classical Hindu scriptures, Balinese Hindu philosophical texts, and selected contemporary scholarly works discussing epistemology, philosophy of science, Hindu philosophy, and Balinese intellectual traditions. Core textual sources include the Vedas, Upanishads, Bhagavad Gītā, and relevant Balinese lontar manuscripts that address cosmology, ethics, and spiritual knowledge. These primary sources are complemented by secondary literature from philosophy of science, religious studies, and comparative epistemology.

Data collection was conducted through an extensive literature review and document analysis. Texts were selected purposively based on their relevance to the concepts of knowledge (jñāna), consciousness (cit), truth (satya), and the relationship between empirical, rational, and spiritual ways of knowing. Contemporary discussions on positivism, post-positivism, phenomenology, and integrative epistemology were also incorporated to establish dialogue between Western philosophy of science and Balinese Hindu intellectual traditions.

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The analytical process follows a hermeneutic method involving three interconnected stages. First, textual interpretation was undertaken to identify key epistemological concepts embedded in Hindu philosophical sources. Second, a comparative philosophical analysis was conducted to examine convergences and divergences between positivist epistemology and Balinese Hindu conceptions of knowledge. Third, a process of conceptual synthesis was employed to formulate an integrative epistemological model of scientific consciousness that accommodates empirical observation, rational inquiry, ethical reflection, intuitive insight, and spiritual realization as complementary dimensions of knowledge.

To enhance analytical rigor, the study applies methodological triangulation through the integration of multiple textual traditions and interdisciplinary scholarship. Interpretive consistency was maintained by continuously comparing philosophical arguments across primary and secondary sources while situating each concept within its historical, cultural, and metaphysical context. Rather than seeking universal causal explanations, the research emphasizes conceptual coherence, philosophical validity, and interpretive depth.

The outcome of this methodological approach is a theoretical reconstruction of scientific consciousness grounded in Balinese Hindu thought. This reconstruction is expected to contribute to contemporary debates on post-positivist philosophy of science by offering an alternative epistemological perspective in which empirical knowledge, ethical responsibility, ecological awareness, and spiritual wisdom are understood as mutually reinforcing dimensions of scientific inquiry.

RESULT AND DISCUSSION

1. Positivism and Instrumental Rationality

For a long time, positivism has been a major pillar of modern epistemology, providing the premise that knowledge can only be known through facts, systematic observation, and objective verification. In that context, reality presented a strong entity external to the subject, ruled by universal laws adequately generalizable in time and space. This tradition had significant influence on the natural sciences before later reaching into the social sciences, developing methodological orientations that emphasize quantification, generalization, and prediction.

Yet, along with empiricism, its positivism has come more and more to mean instrumental rationality: reason that aims at efficiency not the comprehension of how things can be both technical and mastery over reality. This orientation is criticized by Jürgen

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Habermas, who believes that instrumentally rational knowledge ignores communicative and meaning-making aspects of lived life, such that knowledge becomes a simple technical tool. In such an environment science no longer aspires to comprehend the entirety of the world but views it, rather, as a means to control and exploit. Thus modern scientific practice marginalizes ethical existential dimensions.

The reductionism this engenders has far-reaching consequences, as it turns knowledge into a merely instrumentalist pursuit completely severed from any human values. However, the stress on efficiency and calculability excludes more difficult to measure dimensions such as meaning, emotion and moral reflection. Consequently, although positivism has greatly advanced science by limiting its scope, it has also restricted this epistemological horizon to a considerable degree.

2. Interpretive and Phenomenological Critiques

In reaction to the predominance of positivism, interpretive and phenomenological approaches have emerged in order to reinstate the dimension of meaning into knowledge production. As articulated by social theorist Max Weber through the concept of Verstehen, we must acknowledge that social action is done in the subjective space of the actor and not through general relationships of causal explanation. This represented a major epistemological transition away from explanation and towards understanding, foregrounding subjects over objects and interpretation over quantification.

This is a critique that reaches its highest level in the Phenomenology of Edmund Husserl, who centers consciousness as the ground of all knowledge. Husserl thinks that since nothing can be experienced except by way of subjectivity, then thinurality cannot be separated from experience. Knowledge is situated: resisting the assumption of objective detachment

Following this tradition, Paul Ricoeur's hermeneutics broadens the interpretive framework by emphasizing interpretation as a fundamental process of understanding symbols and texts and human experience. In the same vein, Clifford Geertz's interpretative anthropology treats the cultural world as a web of meanings that can only be grasped through thick description- social reality is not simply a sui generis phenomenon but also refers to the particular meanings ascribed by individuals and communities.

However, these methods are still not without their limitations. These work to reintroduce meaning into epistemology, but have not adequately incorporated an affective and ethical component as central structures of knowledge. Where feeling (in the context of

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fuzzy cognition), intuition, and moral awareness are discussed, it is often only as a corollary or an afterthought rather than in any systematic way incorporated into epistemological frameworks.

3. Scientific Consciousness as a Synthesis of Epistemology

This is the essence of the thesis presented in this paper that takes two steps back into an epistemological synthesis, acknowledging the limitations of both paradigmatic (positivist and interpretive) directions, then creates a notion of scientific consciousness integrating empirical, rational, and affective dimensions under a unified apex awareness. Scientific consciousness does not see knowledge as only noticing and logic, but as the experience through feeling, meaning, and value.

In this respect, the human is seen as an interwoven constituency of three dimensions (the physical or empirical dimension, the psychic or cognitive/epistemological dimension above all, and an affective-dimension (ethical-feeling dimension). The corporeal dimension, which involves a sensory experience and direct observation; the cognitive dimension, which contains thinking analysis and reflection; and the affective component of intuition, empathy, and ethical awareness. They are not independent but compound and expressed in the formation of knowledge.

On an epistemological level, the scientific consciousness can be described in terms of a combination of knowing, understanding, and meaning-making. Thus, knowledge is not only descriptive and explanatory but also reflective and normative. As such, this opens more opportunities for an epistemology that does not separate fact from value or reason from feeling.

Notably, this integrative framework harmonizes with epistemological traditions in Hindu thought and specifically Balinese thought, where knowledge has traditionally been regarded as arising from the integration of body, mind, and spirit. This resonance implies that scientific consciousness is more than a new theoretical construct; it also expresses familiar epistemic practices found in local knowledge systems. In a local context, epistemology is understood as *tata titi*, a set of rules for carrying out tasks in order to achieve a goal.

4. The epistemological aspect of the study

This builds on a positivist paradigm of knowledge as the result of observation independent from the subject. It employs an interpretive-phenomenological style, based on

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the premise that knowing is a conscious experience of meaning. In this perspective, knowledge is not seen as a mere reflection of reality but rather as something that emerges from the relationships of subject, context and symbolic system.

Such a position corresponds nicely to hermeneutic and phenomenological approaches which privilege understanding in the scientific process. Thus, this research is not designed to yield broad generalizations but strives to articulate a conceptual framework for thinking reflexively about scientific consciousness as a synthesis of epistemological awareness.

Additionally, the methodological orientation we utilize follows Triguna (2026), who insists that for research in religion and culture to be done well, it needs interpretive sensitivity to symbols, lived experiences of social contexts. From this standpoint, knowledge is not only produced from rational analysis but also through the researcher's reflective engagement with the meanings embedded in cultural practices.

5. Qualitative Interpretive and Reflective Approach

This was a qualitative interpretive study, augmented with concern as a reflexive approach. This technique works particularly well to investigate aspects of meaning, feeling, and experience that cannot be easily reduced into quantifiable variables. From this point of view, reality is contextual, symbolic, and interpretive.

As Triguna (2026) emphasizes, interpretive approaches to the study of religion and culture see scholars not as neutral observers but rather engaged subjects with a vested interest in meaning-making. Therefore, reflexivity has to do with the method of how you perceive what happens in real life and the role that you have as a part of this process.

Therefore, this method is not only descriptive but a dialogical relation between text, context, and the researcher's lived experience to create knowledge

6. Data Source and Meaning Search Strategy

This study uses the data from an interpretive critical literature review, not a comparative one. The sources include: Those are classical and contemporary literatures in philosophy of science, which include positivism, phenomenology, hermeneutics, and critical theory. Recent works on alternative modes of knowledge production and critiques of modern science. The relevant texts and discourses within Hindu traditions that are essential to epist epistemology and consciousness.

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This study interprets texts as spaces of meaning as opposed to positive approaches where data are regarded as objects to be verified. Thus, the main focus would not be on collecting quantitative data but rather meaning excavation from a critical and reflective reading.

7. Analytical Method Hermeneutics and Reflective Synthesis

Research is analysed in a hermeneutical dialectical circular manner where understanding emerges via the circular movement between tomes and tatters. In this process, not only are texts interpreted by the researcher, but also the interrelations of concepts, experiences and contexts.

After the publication of Triguna (2026), the proposed analysis in the field and area of study on religion and culture should account for symbols and experiences inevitably tacit in text. Consistent with this focus, the study uses three different analytical stages for examining epistemological concepts across intellectual traditions: (1) Conceptual interpretation, where epistemological concept is examined and compared; (2) Phenomenological reflection, whereby knowledge formation takes place as a best understanding of human experience; and (3) Theoretical synthesis encapsulating the findings within an overarching concept of scientific consciousness—an alternative framework for knowledge production. This allows for a more analytical, reflective, and integrative understanding.

8. Validity as Coherence and Expansiveness

Within a non-positivist frame, validity is not based on replication or empirical verification but: (1) conceptual soundness (internal consistency of reasoning), (2) interpretative richness, and (3) correspondence with appropriate theoretical roots. According to Triguna (2026), validity in interpretive research depends on the researcher's ability to render meaning holistically and contextually. Hence, the benchmarks for quality research in this study are reflexivity, rigour of analysis, and openness to dialogue.

Cram A Reductionism Crisis — When Knowledge Lost Feelings and Also Significance

Modern science is dominated by an epistemological orientation towards objectivity, verification, and quantification: positivism. But this orientation has also produced a simplification of human experience. In such a framework, knowledge is about numbers, and therefore everything that cannot be quantified–feeling, meaning, value–is pushed to the

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margins. Many current qualitative studies show that data-driven methods do not reflect people's lived experiences and meanings (Brinkmann, 2020; Denzin, 2019).

This reductionist tendency has further amplified with the onset of datafication in the present world. A third pathway is the changing relationship to self and others as an effect of big data, as Couldry & Mejias (2019) indicate in their argument that we are not only reconfiguring how reality gets made but also ourselves through our reliance on data. The knowledge becomes more and more precise within its technical meaning, but also detached from the existential realities of human life. In this view, the crisis of modern science is not a technical but an existential one.

This critique is supported from a phenomenological standpoint where knowledge is founded upon lived experience (lifeworld). It was stated by Zahavi (2019) that the real issue is not that of not having enough data, but of not getting right with human lived experience. Likewise, there are ethical critiques of science that accept the notion of value-neutrality to be mostly a fiction, as knowledge generation occurs within the parameters of specific interests, viewpoints and normative frameworks (Douglas, 2021). Meaning and symbolism are central notions in anthropology, cultural studies, or social constructionism (Ingold 2018). In this way, the reduction of knowledge to only what is empirically verifiable threatens to erase the symbolic and interpretive horizons that give meaningfulness to human life.

These critiques together indicate that the epistemological crisis is not merely a crisis of method, but in fact one of consciousness itself. Knowledge can, from a technical point of view, be extremely accurate but not tell you anything deeply existential or ethical. And this is exactly the condition that responds to a need for alternative epistemological spaces, and all these empirical, rational, and affective dimensions could be embraced in them.

9. Toward Integrative Awareness: Reconstructing the Connectivity of Scientific Consciousness

Against this background, we propose the concept of scientific consciousness as a reconstructive approach to knowledge and its epistemological basis. It brings human subjectivity back to the center of the knowledge process, where knowledge is not an externalized object alienated from the subject but rather something that emerges as a result of meaningful and embodied interaction with reality.

New work in integrative epistemology and embodied cognition backs this observation up — knowledge is not just cognitive, it is also somatic and affective

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(Colombetti, 2018; Varela et al., 2017). These discoveries destabilize the Cartesian mind-body divide, as well as the positivist reason-emotion divide.

In addition, the research of affective science suggests that emotions are not additional to cognition but key to how humans make sense of and understand the world (Keltner et al., 2019). Thus, one sees that the affective side is not an external factor but rather a central part of epistemology overall In this framework, scientific consciousness can be understood as the intersection of three interlinked processes: (1) Knowing (empirically-informed), (2) Understanding (rationally-analysed), and 3) Meaning-making (affectively and morally-reflected).This triadic structure is consistent with current idea of meaning-creation in which individuals are active agents in the process of building meaning from their experiences (Park, 2020). It is also informed by reflexive approaches to qualitative research that recognize the researcher's active role in knowledge generation (Finlay, 2021).

With reference to Triguna (2026), knowledge in the religious and cultural sense cannot be conceived as distinct from symbolic experience as well as social context. This underscores the case that scientific consciousness is not simply a conceptual, theoretical idea but an actual, culturally embedded framework.

Interpreted this way, scientific consciousness not only serves as a critique against reductionism; it also provides a constructive epistemological alternative by understanding knowledge as encompassing the process of the entire person, including both bodily intelligence and cognitive and affective awareness.

10. Resounding with the Balinese Hindu Way of Knowing

The civic nature of scientific consciousness finds great resonance in Hindu epistemology as moral relations between human beings are viewed not as dyads, but rather as truidaic unity (integration of body-mind-spirit) especially in Bali, where there is this separation of individual bodies at a larger level. Rather than reducing the human to a rational subject, it conceives the human as composed of various material and mental layers adjacent to, or inside of, one another.

This ontological system parallels the physical (śarīra), psychic (manas/buddhi), and affective (ātman/hṛdaya) triad of scientific consciousness. The śarīra dimension serves as a gateway of empirical experience, an intersection where we directly interact with the world externally via the faculties of sense. But this dimension, even secular as it might be in Balinese Hindu practices, knows a ritual life, the body itself being a medium of experiencing that sacred experience.

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The manas/buddhi dimension reflects mental function; very much like cognitive capacity, the ability to think, reason, and reflect. Yet reason is not framed as the unique arbiter of truth but as merely in the succession of a kind of knowledge that locates it amid an ambience of reflective, experiential layers in contact with more expansive definitions of meaning.

The ātman/hṛdaya dimension, on the other hand, refers to the inner center of awareness connected with intuitive insight, emotion, and ethical orientation. This dimension of Balinese Hindu thought is central to knowledge production and serves as the foundation for meaning and directionality. Knowledge that does not touch this dimension is simply no knowledge at all because it has little existential depth.

This triadic structure is subsequently articulated epistemologically in terms of Tri Pramāṇa: (1) Pratyakṣa (direct perception), (2) Anumāna (inference), and (3) Āgama (authoritative testimony or revelation).

As a whole, these reservoirs of knowledge represent epistemology in the Hindu tradition, an integrative context/content that emerges from the relationship between experience, reason, and meaning.

In this sense, the scientific consciousness may be considered not as a new construct, but as a modern articulation of an epistemological logic that has long existed within Balinese Hindu knowledge systems. This shows the potential for relevance of modern science and local epistemologies to inform each other.

11. The Scientific Consciousness Triangle Model: Towards an Integrative Epistemological Framework

The scientific consciousness triangle model can be conceived from the synthesis between modern theoretical frameworks and Balinese Hindu epistemology to unite physical, psychic, and affective dimensions into an integrative structure. The three dimensions are empirical experience, rational understanding, and ethical–affective meaning (the three-dimensional framework).

The physical aspect relates to śarīra and pratyakṣa, which directly relate knowing to experience. Unlike positivism, this experience is not mechanical observation; it partakes in some level of existential hang-thing out.

The psychic levels correspond to manas/buddhi and anumāna, which suggest how vital reasoning is in the construction of understanding. Here, the reason is dialogical, not hostile to experience and meaning, but responsive.

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The affective dimension is about ātman/hṛdaya and āgama, where knowledge cannot be separated from values, ethics, and spiritual orientation. There is no meaning extracted from the pages, but a living expression through personal experience and an abiding practice in culture.

The interaction between these three dimensions generates a kind of knowledge that is empirically based, logically coherent, and existentially meaningful. Knowledge is asymmetrical as evidenced by positivism without affect, or in purely subjectivist stances disinterested in empirical validation—when one dimension becomes primary.

Thus, the triangle model is both analytic and normative. It suggests that optimal knowledge exists with an equilibrium of experience, reason and meaning. Scientific consciousness is a type of awareness that balances these areas during the knowledge production process.

CONCLUSION

In this article, I have shown that although positivism brought many methodological advances to modern science, it has taken over my epistemology in a way that neglects the wuwu of feeling, meaning, and ethics. By working with phenomenology, hermeneutics and critical theory it has been proven that the crisis of modern science is not only a methodological one but rather it is about consciousness. Knowledge can gain empirical precision, but lose existential depth and normative salience.

In contrast, the alternative as scientific consciousness is to include a unified epistemological structure comprising physical (empirical) dimensions, psychic (cognitive), and affective (ethical-feeling) dimensions all under one umbrella of awareness. Such an approach reorients epistemology away from knowing towards understanding and meaning-making in order to position knowledge as a reflective, engaged human process. And it rehumanises scientific practice and widens the bounds of what constitutes accepted knowledge.

Additionally, this study has demonstrated that scientific consciousness is closely aligned with the epistemology of Balinese Hinduism as evidenced through the integrative principles of Tri Pramāṇa and villa-based logic of desa–kala–patra. This synthesis provides not just a descriptive model but also an accessible normative compass through the scientific consciousness triangle that is intended to promote development of a more humanistic, reflective, and context-stimulative science.

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AUTHOR CONTRIBUTIONS

Conceptualization, I.B.G.Y.T.; Methodology, I.B.G.Y.T. and I.P.S.O.S.; Data Collection, I.P.A.; Formal Analysis, I.B.G.Y.T. and I.P.S.O.S.; Investigation, I.P.A.; Data Interpretation, I.B.G.Y.T. and I.P.S.O.S.; Writing – Original Draft, I.P.S.O.S. and I.P.A.; Writing – Review and Editing, I.B.G.Y.T. All authors have read and agreed to the published version of the manuscript.

ETHICS STATEMENT

Ethical review and approval were not required for this study, as it employed a qualitative philosophical-hermeneutic approach based on library research. The data sources comprised classical Hindu texts, such as the Vedas, the Upanishads, the Bhagavad Gītā, and relevant Balinese lontar manuscripts, as well as scholarly literature on the philosophy of science, positivism, phenomenology, hermeneutics, and Balinese Hindu epistemology. The study did not involve human participants, animals, medical interventions, experimental procedures, or the collection of personal data. Therefore, formal ethical approval from a research ethics committee was not required.

INFORMED CONSENT STATEMENT

Informed consent was not required for this study, as it did not involve human participants or subjects. All data were obtained through library research and document analysis of written sources relevant to the research focus.

DATA AVAILABILITY STATEMENT

The data supporting the findings of this study were derived from academic literature, Hindu philosophical texts, sacred scriptures, Balinese lontar manuscripts, and other written sources cited in the reference list. These sources are accessible through scholarly publications, libraries, and relevant manuscript collections. Further information regarding the data sources and analytical materials is available from the corresponding author upon reasonable request.

CONFLICT OF INTEREST

The authors declare no conflict of interest, either financial or non-financial, in the conduct of the research or in the writing and publication of this article.

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GENERATIVE AI DISCLOSURE

During the preparation of this manuscript, the authors used generative artificial intelligence tools (Grammarly, ChatGPT-6) to assist with English-language editing, grammar correction, sentence-structure refinement, and readability improvement. The use of these tools was limited to language assistance and editing. After using these tools, the authors reviewed, verified, and edited the output as needed, and take full responsibility for the accuracy, originality, scholarly argumentation, interpretation, and entire content of the published article.

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