Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 10 No. 2 October 2026

A JOYFUL WORK IN HINDU PHILOSOPHY: ṚTA, KARMA YOGA, AND THE SPIRITUAL MEANING OF LABOR

By:
[1]Ida Bagus Gde Yudha Triguna, [2]Susilo Edi Puwanto, [3]Dewi Rahayu Aryaningsih, [4]I Putu Suweka Oka Sugiharta
[1]Universitas Hindu Indonesia, [2,3]Institut Agama Hindu Negeri I Gde Pudja,
[4]Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
[1]ajiktriguna353@gmail.com, [2]edisusilocs@gmail.com
[3]dewirahayuaryaningsih97@gmail.com, [4]suwekaoka@gmail.com

Received: March 31, 2026	Accepted: October 23, 2026	Published: October 31, 2026

Abstract

This article argues that joyful work, as understood in Hindu philosophy, is achieved by aligning human action with Ṛta, the cosmic principle of truth and order. Using a qualitative hermeneutic textual approach supported by interpretive reflections on Hindu cultural practices, the article redefines work not merely as economic activity but as sacred participation in cosmic harmony. Analysing metaphysical frameworks such as Trikona (creation, maintenance, dissolution) and Hindu ethical teachings on karma, particularly Karma Yoga and Niṣkāma Karma, the article demonstrates how these principles underpin a holistic view of work. Case studies from Hindu communities in Bali, Java, Lombok, and Lampung show these teachings in practice, supporting the central argument that Hindu thought reframes work as self-purification, social harmony, and spiritual liberation. In doing so, the article offers an alternative ethical perspective for addressing contemporary experiences of burnout, alienation, and loss of meaning in modern work culture.

Keywords: *Ṛta, Karma Yoga*, Hindu Philosophy, Work Ethics, Happiness

I. INTRODUCTION

Work is fundamental to human life, fulfilling material needs and supporting the search for meaning, identity, and well-being (Ghosh, 2022: 18–21; Yulianto, 2021: 33–35). This article is aimed at scholars, practitioners, and seekers interested in Hindu philosophies of work. In Hindu tradition, work is woven into the cosmic structure (Sharma, 2015: 27–30). Hindu teachings define work as part of dharma, the moral duties and obligations that uphold universal order (Parboteeah & Kim, 2024). This reflects the belief that humans are not separate from nature but integral to the cosmic dynamics governed by *Ṛta*, the principle sustaining universal truth and order (Chakrabarti, 2016: 52–54; Mishra, 2018: 60–63).

The crisis of meaning in modern work—marked by pressures, alienation, and burnout—demands a reexamination of foundational assumptions about work's purpose. This article contends that the Hindu perspective directly addresses this crisis by framing work not as a burdensome commodity or mere means for material gain but as a spiritual discipline that fosters self-cultivation and deeper fulfilment. Concepts such as *Karma Yoga*, karma mārga, and especially *Niṣkāma Karma*, which denotes action without attachment, make the case that true happiness in work is rooted in sincere participation, conscious awareness, and the letting go of attachment to results, which together align personal endeavour with cosmic order.

In the Indonesian archipelago, Hindu teachings deeply rooted in the cultures of Bali, Java, Lombok, and Hindu communities in Lampung reveal concrete implementations of work values framed by cosmic awareness. These diverse practices can be understood collectively as embodied traditions of sacred work, in which labor is carried out as offering, communal duty, and spiritual discipline (Pillai, 2015). Traditions such as *ngayah* in Bali, the inner ethical cultivation of Hindu Kejawen, the communal solidarity of begawé in Lombok, and the disciplined work ethos of Hindu transmigrant communities in Lampung demonstrate that viewing work as an offering is not an abstract ideal but a living cultural praxis. Although previous studies have explored Hindu ethics, spirituality, and work practices, most discussions remain either textually focused on classical philosophical teachings or contextually limited to specific cultural traditions. Few studies have attempted to integrate metaphysical concepts such as Ṛta and Trikona with lived Hindu work practices in the Indonesian archipelago in order to construct a broader philosophical understanding of joyful and meaningful work. Moreover, contemporary discussions on work-related alienation and burnout are rarely examined through the ethical-metaphysical framework of Hindu thought. This article addresses that gap by connecting Hindu philosophical concepts with lived cultural practices to reinterpret work as spiritual participation, ethical discipline, and cosmic alignment.

To guide the analysis, this article examines these traditions as interpretive windows into how Hindu philosophical concepts—*Ṛta*, *Trikona*, and the various forms of karma—shape lived experiences of work. Accordingly, the study presents a comprehensive examination of fulfilling work in Hinduism through philosophical, textual, and cultural approaches. Several Indonesian studies highlight that work within the cultural perspective of the archipelago is imbued with spirituality, solidarity, and social dharma (Titib, 2003:48–55; Windia, 2010:50–60; Donder, 2019:72–80), while modern Hindu theological studies emphasize that dharma as a moral obligation forms the foundation of all human activities, including work (Pudja, 1999:45–50; Suamba, 2018:58–70).

Any discussion of fulfilling work must consider the Indonesian cultural context, where Hinduism shapes values and social practices. Traditions like ngayah in Bali, ascetic disciplines in Java, begawé in Lombok, and the work ethic in Lampung show tangible Hindu principles: work as offering and dharma. Current studies continue to affirm that Hindu work spirituality provides an ethical basis for happiness, personal fulfilment, and social harmony (Suamba, 2018: 71–79; Atmadja, 2010: 121–130; Picard, 2021: 140–145; Singh

& Rao, 2019: 155–169). To examine these issues, the study employs a qualitative hermeneutic approach combining textual interpretation of Hindu scriptures with interpretive reflections on Hindu cultural practices in Bali, Java, Lombok, and Lampung.

II. METHOD

This study uses a qualitative approach with library research and textual hermeneutical analysis, common in philosophy and religious studies (Gadamer, 1975: 267–274; Creswell, 2013: 43–72). The primary sources are Hindu texts like the Ṛgveda, Upaniṣads, and Bhagavad Gītā, which ground the study's spiritual and cosmic context. Analysis of these texts follows hermeneutics, emphasising ongoing dialogue between text and interpreter (Clooney, 1990:15–27). Secondary sources, such as recent scholarly work, strengthen the analytical frame and connect findings to modern work contexts (Patton, 2014). Methods provide rich insights but can include bias from interpretation and qualitative analysis, as they rely on the researcher's perspective. Recognising these limits is crucial for transparency and academic credibility.

Texts were selected based on their relevance to Hindu teachings concerning action, cosmic order, ethical duty, and selfless work. Passages discussing concepts such as Ṛ̥ta, karma, dharma, and non-attachment were identified as primary units of interpretation. These textual units were then coded thematically into broader analytical categories related to cosmic harmony, cyclical existence, ethical action, and spiritual fulfilment. Interpretations were refined through repeated movement between individual passages and the broader philosophical context in accordance with the hermeneutic circle.

Data were analysed by identifying key themes—*Ṛ̥ta*, *Trikona*, *karma* concepts, and Hindu work ethos in Indonesia. Each code relates to the central question: joyful work. *Ṛ̥ta* sets the metaphysical base for harmony, *Trikona* shows the cyclical nature of existence, and karma concepts clarify how intention, discipline, and detachment influence work experience. The analysis follows Braun & Clarke's (2006: 79–83) process of coding, categorisation, and pattern interpretation. Hermeneutically, interpretation moves in a circle between parts and the whole, enabling sacred texts to address contemporary issues. This allows the analysis to be descriptive, reflective, and relevant (Ricoeur, 1992: 144–160).

III. RESULTS AND DISCUSSION

3.1 The Doctrine of *Ṛ̥ta*

Discussion of fulfilling work in Hinduism starts with the doctrine of *Ṛ̥ta*, the cosmic principle of truth, order, and harmony. Studies (Chakrabarti, 2016: 41–58; Mishra, 2018: 77–86; Donder, 2019: 112–114) confirm *Ṛ̥ta*'s relevance in explaining links between human action and cosmic order. *Ṛ̥ta* is more than a natural law; it is the ethical base for all reality. In Balinese daily work, for example, a woodcarver said, "*When I carve, I follow the grain's flow. If I force the wood, the work becomes heavy; if I follow its rhythm, the work feels light. That is Ṛ̥ta—working in harmony so the world inside you stays calm"* (Kompas, 2022). Such accounts show cosmic order as lived experience, not just metaphysical teaching.

Ṛgveda X.190.1–2 states: "*ṛtaṃ ca satyaṃ cābhīdhat tapaso 'dhyajāyata…* samvatsaro ajāyata"—truth and order arise from tapas, and from order comes the cosmic rhythm that sustains life. This view affirms that human work brings happiness when done in harmony with the cosmic truth that grounds existence.

Contemporary studies show that working within *Ṛ̥ta*'s ethical frame directly benefits psychological and spiritual health. Rao (2022: 92–95) notes that truthful actions build inner resilience and reduce stress. Ghosh (2022:130–134) finds that sincere, morally aware work improves subjective well-being. Supporting this, Chakrabarti et al. (2021) surveyed 500 professionals: those practising satya-karma (actions grounded in truth) felt greater satisfaction and well-being than others. These findings reinforce the idea that work happiness comes from moral and spiritual quality—not just outcomes.

Conversely, work driven by insincerity, greed, or mere outcome-oriented motives is understood as a deviation from *Ṛ̥ta*, entering the realm of anṛta, the disorder that leads to suffering (Devi, 2024: 33-50). Modern research

on work ethics shows that materialistic orientations in work correlate with burnout, anxiety, and loss of meaning (Lestari, 2020: 54–59; Narayan, 2020: 101–106). Ahuja (2017: 67–70) explains that actions misaligned with cosmic order create inner conflict because humans are intrinsically part of the moral structure of the universe. Thus, work that contradicts the values of truth not only disrupts social order but also undermines the individual's internal well-being. As expressed by a construction worker seeking higher income, "*We cannot build a house solely with income from farming. We want a brick house, not a bamboo hut. We want our children to go to school. We did not have the chance to go to school. Farming alone is clearly not enough*" (Smith, 2017). Several studies in modern Indian philosophy further emphasise that *Ṛta* shapes the entirety of Hindu work ethics. Dasgupta (2021: 211–223) notes that *Ṛta* functions as a guideline for action within professional contexts.

3.2 *Trikona*: Representation of the Fundamental Cosmic Rhythm

The concept of *Trikona utpatti* (creation), *sthiti* (maintenance), and *pralina* or *laya* (dissolution) represents the fundamental cosmic rhythm in Hindu philosophy. Reality is not understood as a static entity but as an ever-pulsating process within these three eternal movements. This triadic pattern has long been developed in Vedānta and Purāṇic cosmology, particularly in depictions of the *Trimūrti*. As noted by Radhakrishnan (1994: 87–92), the triadic structure is not merely mythological but the metaphysics of nature's work: everything has phases of emergence, duration, and return. This insight opens the perspective that human engagement in work follows the same universal pattern.

The Taittirīya Upaniṣad III.1 states: "*Brahmavid āpnoti param… Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhiṣaṁviśanti*," translated by Olivelle (1998) as: "From Brahman the universe is born; in Brahman it is sustained; and into Brahman it dissolves."

This affirms that all cosmic processes are rooted in a single transcendent Reality. Thus, every human action, especially work, does not stand alone but occurs within the same field of cosmic energy. The Upaniṣad does not merely position Brahman as the source but also as the ground upon which all actions rest. This means that human action possesses ontological depth: it takes place "within Brahman."

When humans work to create something (ideas, innovations, or values), they enter the current of utpatti. When they maintain, manage, teach, guide, or care, they move within sthiti. And when they complete something through release finishing, closing cycles, or relinquishing outcomes without attachment, they perform pralina in a microcosmic form. Bhagavadgītā 3.19–20 explains that work without attachment (*Niṣkāma Karma*) is not a rejection of results but part of the cosmic rhythm in which every action finds its completion (Sargeant, 2009:272). Thus, *Trikona* is not just the structure of the cosmos but the ethical spiritual mechanism of everyday human work.

The metaphysical meaning of this triadic structure emphasises that work is not a mundane activity but a form of participation in the cosmic order (*ṛta*). Humans affirm their existence by taking part in these three cosmic movements: creating, sustaining, and releasing. This duty aligns with the concept of *svadharma* in Bhagavadgītā 18.45, which states that one "achieves perfection by performing the duty determined by one's birth." In this perspective, fulfilling work (*ānanda-karma*) is not work free from difficulty but work undertaken with awareness that it is part of a greater cosmic process (Panikkar, 1999: 144–148). Recognising that human action resonates cosmically gives work a depth, meaning, and spiritual joy. Interpretations of mukti through detachment are also found in Javanese spiritual practices (Sedyawati, 2015:203–212), which understand work as laku: a path of self-cultivation, inner alignment, and surrendering outcomes to the Divine.

3.3 Implementation in Karma as Action

The concept of *karma* in the Hindu tradition provides an ethical framework that is not only normative but also transformative. Bhagavad Gītā II.47 establishes the fundamental principle: *"Karmany evādhikāras te mā phaleṣu*

kadācana (You have the right to your actions, but never to the fruits of your actions) (Sargeant, 2009: 124). This teaching shifts one's focus from outcome-oriented motives to the quality of action itself. Furthermore, Bhagavad Gītā III.7 highlights the figure of the *karma yogin*, one who "controls the senses and aligns the self through righteous action," affirming that work is not merely physical activity but a discipline of consciousness (Easwaran, 2007: 108). Together, these verses establish the ethical foundation of *Niṣkāma Karma*, action without selfish desire, which leads to inner freedom and moral clarity.

The understanding of *Niṣkāma Karma* resonates with contemporary psychology, especially within the process orientation model. Research indicates that strong attachment to outcomes increases performance anxiety and stress, whereas focusing on the work process enhances resilience and psychological well-being (Ryan & Deci, 2017: 119–125). In the Hindu framework, detachment from outcomes does not mean passivity; rather, it enables individuals to devote their full capacities with clarity of mind, free from ego-driven pressure and expectation (Patil, 2023: 55–73). Thus, the *Gītā* provides not only spiritual guidance but also a philosophical foundation aligned with modern empirical findings on mental health and human motivation.

This understanding deepens within the broader doctrine of karma. *Karma* refers not only to action but also to the moral consequences accompanying it. In Hindu tradition, the understanding of work evolves from the ritualistic to the spiritual. *Karma kāṇḍa* teaches the importance of orderly and disciplined action aimed at maintaining the human relationship with the sacred. From this emerges the principle that every action carries an impact on oneself and on the world.

Karma mārga opens a path for those who dedicate themselves through service. Here, work is no longer a burdensome obligation but an opportunity to dedicate oneself to life. When the Bhagavad Gītā teaches *"yogaḥ karmasu kauśalam"*—"yoga is excellence in action"—it signifies the ability to work with clarity, pure intention, and heightened awareness.

Karma Yoga is the pinnacle of work's spiritual meaning (Chatterjee, 2019). It is here that one learns to release attachment to results. Letting go does not mean indifference; rather, it signifies understanding that outcomes are not within full human control. What humans can do is act as skillfully and sincerely as possible, offering the results to the Divine Order. *Niṣkāma Karma*, or selfless action, becomes the culmination of spiritual work (Banerjee, 2022: 45-68; Chakraborty, 2020: 290-305). An elderly farmer in Bali, shared his experience of working the family's rice fields: "*I farm because my parents were farmers. I am happy and feel it is my duty to continue their work. I simply surrender to the gods, Betara and Betari. Whatever the harvest may be, I am deeply grateful. I do not worry about the amount I will gain; I just focus on working faithfully and respecting the land"* (Sandi, 2025). When one works without seeking recognition, without fearing loss, and without anxiety over outcomes, one enters a realm of inner peace. This view is also echoed by a local teacher, who remarked, "*Imagine if we approached every task with the intention of serving God — we would surely become more sincere and happier*" (Sutirta, 2025). Happiness arises not from what one gains, but from who one becomes through the work.

In reflecting on modern life, these concepts offer remedies for the widespread work-related anxieties of today. Modern society often frames work as competition, as a determinant of personal worth, or as a burden to be endured. Yet in Hindu teachings, work is a path of liberation. When one works according to one's *dharma* or *svadharma*, one enters the realm of authenticity. It is here that work becomes a source of happiness—not because it is easy, nor because it is obstacle-free, but because it is aligned with one's deepest values.

Contemporary studies show that meaningful work, driven by intrinsic motivation and connected to spiritual or ethical values, has significant positive effects on psychological and emotional well-being. These findings resonate with teachings articulated in Hindu texts

thousands of years ago. When work is conducted with a focus on process rather than outcome, on service rather than mastery, and on contribution rather than competition, happiness arises naturally.

Ultimately, fulfilling work in Hindu thought is understood not as an empirically measurable psychological state but as a theological-philosophical orientation in which human action is harmonized with the cosmic movement of *Ṛta*. Work becomes offering, responsibility, and a disciplined path toward inner composure. Within this doctrinal framework, embodying the consciousness of *Ṛta*, understanding the dynamics of *Trikona*, and practising karma in its *niṣkāma* form are interpreted as pathways that can be conceived to lead toward spiritual well-being. It is crucial to acknowledge that interpretations of these concepts may differ across Hindu sects and schools, reflecting a diversity that enriches the understanding of fulfilling work This articulation reflects a normative claim grounded in scriptural and philosophical sources rather than an empirical assertion about subjective experience, thereby clarifying the evidentiary basis of the argument.

The Hindu work ethos is not only preserved in sacred texts but also manifested vividly in the cultures of the Indonesian archipelago. A particularly illustrative example is the Balinese tradition of *ngayah*, where community members voluntarily engage in collective work—cleaning temple grounds, preparing ritual offerings, organizing ceremonies, or maintaining village facilities—without expectation of reward. In a typical temple festival, villagers arrive before dawn, divide tasks organically according to skill and age, and work with a sense of devotion that merges labor with worship. This embodied form of yadnya demonstrates how work becomes an offering, a means of cultivating humility, social harmony, and spiritual merit. While other traditions, such as the Javanese tapa brata and laku prihatin, the communal begawé practices in Lombok, and the disciplined mutual cooperation of Hindu communities in Lampung, similarly reflect the integration of spirituality and labor, ngayah offers a concrete lens through which the experiential quality of joyful, selfless work can be most clearly observed.

These practices demonstrate that work in the Hindu worldview unites spiritual, social, and cosmic dimensions. Work is not merely a duty but a path of liberation, inner purification, and genuine happiness, as noted in the studies of Titib (2003: 145–150), Suamba (2022: 44–58), and Jayanegara (2017), which emphasize that selfless work (*Niṣkāma Karma*) is foundational to the Hindu work ethos in Indonesia. The tradition of *ngayah* is seen as a living expression of *Karma Yoga* (working without wages, without selfish intent), as an offering (*yadnya*) for communal harmony (Windia, 2010: 77–83).

Within the Hindu communities of Lombok, *begawe* and *begibung* represent collective work that strengthens solidarity and spiritual identity (Sutaba, 2016). In Lampung, studies of Hindu transmigrant communities show that the principle of karma forms the basis of their work ethic diligence, perseverance, and discipline in building new lives (Widiastuti, 2018: 121–128). Recent research in Bali by Suamba (2021: 44–58) shows that spiritual orientation in work enhances inner satisfaction, social connectedness, and communal happiness. This reaffirms the relevance of the classical teaching *yogaḥ karmasu kauśalam* that excellence in work arises from purity of intention rather than external achievement (Bryant, 2009).

Contemporary Indonesian scholarship asserts that work practices rooted in *Niṣkāma Karma* are actualized through rituals and social practices that transform work into a collective offering. Triguna (2025: 33–41) explains how rituals and forms of social labor (such as *ngayah*) function as mechanisms of cultural resilience that preserve meaning and purpose within Hindu Balinese society. Through these ritualized and institutionalized practices, daily work is reinterpreted not merely as instrumental activity but as meaningful action that maintains social and spiritual order. Thus, sincerity of intention and detachment from results are cultivated through collective practice embedded within ritual life.

3.4. Integrating *Ṛta*, *Trikona*, and *Karma* into a Universal Model of Ethical and Sustainable Work

The implementation framework developed in this study translates key Hindu philosophical concepts into a philosophical-ethical framework for reflecting on joyful and meaningful work in contemporary contexts. Rather than functioning as abstract metaphysics, these principles offer interpretive insights that may contribute to discussions on ethical, sustainable, and spiritually grounded work practices. The framework developed in this study is organized into three interconnected dimensions: metaphysical foundations (*Ṛta* and *Trikona*), ethical orientation (*Karma Yoga* and *Niṣkāma Karma*), and cultural embodiment through communal practices such as *ngayah* and *yadnya*.

The first component of the framework is derived from *Ṛta*, the cosmic principle of truth, order, and moral harmony. When adapted for contemporary organizations, *Ṛta* becomes an ethical orientation that prioritizes integrity, transparency, and moral clarity in everyday work. This approach encourages institutions to design decision-making processes, leadership practices, and accountability systems that reflect universal ethical order, thereby positioning work as a moral rather than merely economic activity.

The second component, *Trikona*, provides the basis for understanding work as a rhythmic and cyclical process. Translated into practice, this perspective supports the development of balanced work cycles consisting of initiation, stabilization, and closure. By contrasting with the relentless linear productivity frameworks common in modern work culture, a cyclical approach helps organizations reduce burnout, maintain sustainable performance, and reintroduce a more humane rhythm into professional life.

The third component, grounded in Karma and *Karma Yoga*, emphasizes the ethical quality of human action. In implementation, this principle becomes a virtue-oriented approach to work that shifts attention from fixation on outcomes to excellence in the process of doing. Value-based performance standards, service-oriented tasks, and the cultivation of ethical awareness encourage workers to view labour as a path of self-cultivation and contribution rather than competition.

The fourth component, based on *Niṣkāma Karma*, further deepens this orientation by encouraging non-attachment to outcomes. Detachment here does not imply indifference; rather, it enables individuals to work with clarity, sincerity, and reduced anxiety. Reflective routines, "letting-go" practices, and evaluation systems that emphasize intrinsic rather than extrinsic motivation help workers experience greater inner stability and joy in their efforts.

The framework also draws from the lived cultural practice of ngayah in Balinese Hindu communities. *Ngayah*, understood as voluntary, selfless communal work, illustrates how labour becomes meaningful when grounded in solidarity and collective offering. When translated into broader contexts, *ngayah* inspires models of work that foreground cooperation, community engagement, and shared purpose—showing that joy in work is not solely an individual achievement but a collective, relational experience.

Finally, the principle of *yadnya*, or offering, provides the foundation for ritualizing work to restore meaning and intentionality. Integrating simple rituals—such as intentional openings, reflective transitions, and closing practices—repositions work as a conscious and purposeful act, countering the mechanization and fragmentation characteristic of contemporary labour.

Taken together, these principles form a coherent framework that reimagines work as ethical, rhythmic, communal, and spiritually oriented. This model offers a globally relevant alternative to work cultures dominated by pressure, alienation, and hyper-competitiveness. By bridging classical Hindu thought with contemporary organizational realities, the framework affirms that joyful work arises when human action is aligned with integrity, rhythm, virtue, and shared purpose.

Table 1 summarizes how four core Hindu concepts are translated into contemporary work

practices, illustrating their relevance to modern organizational life.

Table 1 Integration of Hindu Concepts into Contemporary Work Practices

Dimension	Hindu Concept	Modern Implementation
Morality	*Ṛta*	Integrity, ethical transparency
Work rhythm	*Trikona*	Cyclical phases of initiation, maintenance, and closure
Ethics of action	*Karma Yoga*	Process-oriented work, mastery, and sincere engagement
Inner joy and calm	*Niṣkāma Karma*	Detachment from outcomes, burnout reduction, intrinsic motivation

IV. CONCLUSION

Work in Hinduism is a spiritual path that connects human beings with cosmic order through the principle of *Ṛta*. Happiness in work is not determined by material outcomes but by the alignment of one's actions with universal law. Through an understanding of *Trikona* and the principles of karma, particularly *Niṣkāma Karma*, humans are guided to work with awareness, sincerity, and non-attachment. For contemporary institutions, these insights suggest that workplaces can be designed to cultivate meaning and intrinsic motivation—through practices that encourage service-orientation, reflective pauses, communal responsibilities, and reduced emphasis on hyper-competitive outcomes—thereby translating the ideal of cosmic alignment into sustainable organizational cultures. Additionally, the ethical insights derived from Hindu philosophy may offer interpretive contributions to broader discussions on meaningful and sustainable work across different institutional and cultural contexts. By emphasizing values such as mindfulness, ethical responsibility, and community involvement, workplaces across different cultural and religious backgrounds can create environments that foster personal and collective well-being. This approach broadens the relevance of these insights for interdisciplinary scholars and practitioners, offering innovative pathways to enhance work satisfaction and productivity in diverse settings.

The implementation of these work values within the Hindu cultures of the Indonesian archipelago demonstrates that such teachings are not merely abstract concepts but social realities that strengthen community cohesion and enliven the value of *yadnya*. In this perspective, work is ultimately understood not merely as productive activity, but as an ethical-spiritual practice through which human action is aligned with moral responsibility, communal life, and the broader rhythm of existence.

REFERENCE

Ahuja, R. (2017). *Ethics and self-harmony in Hindu philosophical psychology*. New Delhi: Motilal Banarsidass.

Atmadja, N.B. (2010). *Etika Sosial dalam Budaya Bali*. Denpasar: Udayana University Press.

Banerjee, P. (2022). *Nishkama karma and psychological well-being among educators.* Psychology and Developing Societies, 34(1), 45–68.

Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology, 3*(2), 77–101.

Bryant, E. (2009). *The Yoga Sūtras of Patañjali.* New York: North Point Press.

Chatterjee, A. (2019). *Karma Yoga and Work Engagement: A Conceptual Analysis*. Journal of Human Values, 25(2), 87–98.

Chakrabarti, A. (2016). *The Cosmic Order: Studies on Ṛta and Indian metaphysics*. Kolkata: Eastern Horizon Press.

Chakraborty, S. (2020). *Revisiting Nishkama Karma: Implications for Organizational Leadership.* Journal of Management, Spirituality & Religion, 17(4), 290–305.

Clooney, F. X. (1990). *Reading the Hindu and Christian classics: A comparative theological introduction*. New York, NY: Oxford University Press.

Creswell, J. W. (2013). *Qualitative Inquiry and*

Research Design: Choosing Among Five Approaches (3rd ed.). Thousand Oaks, CA: Sage.

Dasgupta, S. (1997). *History of Indian Philosophy*. Delhi: Motilal Banarsidass.

Deci, E. L., Olafsen, A. H., & Ryan, R. M. (2017). Self-Determination Theory in Work Organizations: The State of a Science. Annual Review of Organizational Psychology and Organizational Behavior, 4(1), 19–43. https://doi.org/10.1146/annurev-orgpsych-032516-113108

Devi, L. (2024). *Rta as a Moral Paradigm for Modern Workplaces.* Asian Journal of Ethics, 12(1), 33–50.

Donder, I.K. (2019). *Teologi Rta dalam Hindu*. Surabaya: Paramita.

Doniger, W. (1990). *The Laws of Manu.* Penguin.

Easwaran, E. (2007). *The Bhagavad Gita.* California: Nilgiri Press.

Gadamer, H.-G. (1975). *Truth and Method*. New York, NY: Seabury Press.

Ghosh, S. (2022). Spiritual Motivation and Subjective Wellbeing Among Hindu professionals. *Journal of Indian Psychology*, *37*(1), 128–140.

Jayanegara, I.K. (2017). Pemaknaan Bhagavadgita terhadap Etika Kerja Modern. *Jurnal Kajian Hindu*, 5(1), 45–60.

Kompas (2022). Memahat Makna, Budaya, dan Hidup Bersama Made Kurmayasa, Perajin Kayu Ukir Bali. Kompas.Tv. Accessed:1/10/2025 https://www.kompas.tv/video/265547/memahat-makna-budaya-dan-hidup-bersama-made-kurmayasa-perajin-kayu-ukir-bali

Lestari, N.P. (2020). Orientasi Materialistik dan Burnout pada Pekerja Muda di Bali. *Jurnal Psikologi Udayana*, 12(2), 76–89.

Mishra, G. (2018). *Work as worship: A Hindu Perspective on Meaningful Work.* Journal of Indian Philosophy and Religion, 23, 123–142.

Narayan, L. (2016). *Dharma and Responsibility: Rta in Contemporary Hindu Discourse*. Journal of Hindu Studies, 9(2), 201–218.

Narayana, K. (2020). *Conceptualizing work Happiness in Indian Philosophical Psychology*. Indian Psychological Review, 82(1), 44–60.

Narayan, S. (2020). Work anxiety and spiritual values among Indian professionals. *International Journal of Dharma Studies*, *8*(2), 95–110.

Narayana, K. (2020). Conceptualizing work happiness in Indian philosophical psychology. *Indian Psychological Review*, *82*(1), 44–60.

Olivelle, P. (1998). *The Early Upaniṣads: Annotated Text and Translation*. Oxford University Press.

Panikkar, R. (1999). *The Rhythm of Being*. Orbis Books.

Panikkar, R. (1999). *The cosmotheandric experience*. Maryknoll, NY: Orbis Books.

Parboteeah, K. P., & Kim, S. (2024). Religion and Work. In The Oxford Handbook of Religion and Economic Ethics (pp. 425–442). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780192894328.013.20

Patil, S. (2023). *Work-Life Harmony in Hindu Philosophical Frameworks.* International Journal of Indic Studies, 4(1), 55–73.

Patton, M. Q. (2014). Qualitative research & evaluation methods: Integrating theory and practice. Sage publications.

Picard, M. (2021). *Bali: Pariwisata dan Budaya Kerja Komunal*. Denpasar: Pustaka Larasan.

Pillai, R. (2015). *The Spiritual Dimension of Labor in Hindu Society.* South Asian Studies Review, 21(1), 77–93.

Pudja, G. (1999). *Dharma dan Keteraturan Kosmis*. Jakarta: Ditjen Bimas Hindu.

Radhakrishnan, S. (1994). *Indian Philosophy* (Vol. 1). Oxford University Press.

Radhakrishnan, S. (2015). *Indian Philosophy* (Vol. 2). Oxford University Press.

Rao, K. R. (2022). *Yoga psychology and the cultivation of inner resilience*. Bangalore: National Institute of Mental

Health Publications.
Ricoeur, P. (1992). From text to action: Essays in Hermeneutics, trans. Kathleen Blamey and John B. Thompson. Evanston: Northwestern University Press.
Ryan, R. M., & Deci, E. L. (2017). *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness*. Guilford Press.
Sandi, E. P. (2025). Dari Ngendagin Hingga Nyangket: Perjalanan Spiritual Petani Bali dalam Setiap Butir Padi. SuaraBali.Id. Accessed: 15/11/2025 https://bali.suara.com/read/2025/11/01/090000/dari-ngendagin-hingga-nyangket-perjalanan-spiritual-petani-bali-dalam-setiap-butir-padi
Sargeant, W. (2009). *The Bhagavad Gita: Twenty-Fifth Anniversary Edition*. SUNY Press.
Sedyawati, E. (2015). *Laku spiritual dalam kebudayaan Jawa*. Jakarta: Pustaka Jaya.
Sharma, A. (2017). *The Concept of Rta and Ecological Ethics.* International Journal of Dharma Studies, 5(1), 22–38.
Singh, A., & Rao, S. (2019). *Spirituality at work: Insights from Bhagavad Gita.* Journal of Management Research, 19(2), 155–169.
Smith, J. (2017). Buruh Bangunan Perempuan Penopang 'Surga' Pariwisata Bali. Vice.Com. Accessed:1/10/2025 https://www.vice.com/id/article/buruh-bangunan-perempuan-penopang-surga-pariwisata-bali/
Suamba, I. B. P. (2018). *Spiritualitas Hindu dan Kehidupan Modern*. Denpasar: Widya Dharma.
Suamba, I. B. P. (2021). Ngayah sebagai Manifestasi *Karma Yoga*: Studi Fenomenologi Umat Hindu Bali. *Jurnal Agama dan Kebudayaan*, 9(2), 101–118.
Sutirta, I. P. A. (2025, September 15). Etos Kerja ala Bhagavad Gita: Resep Anti Stres! Rri.Co.Id. Accessed: 30/10/2025 https://rri.co.id/daerah/1832819/etos-kerja-ala-bhagavad-gita-resep-anti-stres
Titib, I. M. (2003). *Teologi dan Simbol dalam Agama Hindu*. Surabaya: Paramita.
Triguna, I.B.G.Y. (2022). *Sesuluh Membangun Karakter Manusia Modern. Yogyakarta: AG Publishing.*
Triguna, I.B.G.Y. (2025). *Ritus: Ketahanan Budaya dalam Dinamika Peradaban*. Denpasar: Pustaka Larasan.
Widiastuti, K. (2018). Etos Kerja Transmigran Hindu di Lampung. *Jurnal Antropologi Indonesia*, 39(1), 25–40.
Windia, I. W. (2010). *Budaya Ngayah dalam Sistem Sosial Bali*. Denpasar: Udayana University Press.
Yulianto, A. (2021). Makna Kerja bagi Generasi Muda Bali. *Jurnal Psikologi Nusantara*, 4(2), 90–108.