

Text to Tech: Bridging the Hermeneutical Gap in Hindu Theological Education through Mobile Learning

I Ketut Agus Muliana*

Universitas Pendidikan Ganesha
INDONESIA

I Kadek Suartama

Universitas Pendidikan Ganesha
INDONESIA

Article Info

Article history:

Received: January 17, 2026

Revised: February 05, 2026

Accepted: February 24, 2026

Keywords:

Digital Hinduism
Digital Transformation
Hindu Religious Education
Mobile Learning
Śiva Purāṇa

Abstract

Background of study: The global higher education landscape is undergoing profound disruption due to the Fourth Industrial Revolution, demanding comprehensive integration of digital technology. Hindu religious education faces unique challenges in bridging the gap between complex ancient sacred texts and the learning styles of Generation Z students. Limited physical access to Purana literature at IAHN Tampung Penyang Palangka Raya exacerbates this challenge.

Aims: This study aims to evaluate the effectiveness, obstacles, and transformative impact of implementing the Śiva Purāṇa mobile application as a digital learning medium. The scope of the study includes pedagogical, technical, and academic cultural analysis in the context of religious higher education.

Methods: The research uses a qualitative descriptive design with a case study approach. Data were collected through participatory observation, in-depth interviews with lecturers and students, and document analysis during one academic semester. Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña.

Results: The implementation proved effective, characterized by high user acceptance and a shift in learning culture. The application successfully overcame the obstacle of physical book scarcity, changed classroom interaction patterns to be more dialectical, and supported the ubiquitous learning model.

Conclusion: The digitization of sacred texts through the "Text to Tech" approach is not merely a modernization of tools, but a vital hermeneutical bridge that democratizes access to theological knowledge without diminishing its sacredness.

To cite this article: Muliana, I. K. A., Suartama, I. K. (2026). Text to Tech: Bridging the Hermeneutical Gap in Hindu Theological Education through Mobile Learning. *Journal of Sustainable Online Learning and Educational Research*, 1(1), 14-22.

This article is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/) ©202x by author/s

INTRODUCTION

In the third decade of the 21st century, the landscape of higher education around the world is undergoing unprecedented tectonic shifts (Thoyib, 2025). Driven by the convergence of digital technology, artificial intelligence, big data analytics, and cloud computing, the education sector is being forced to redefine its existence (Akour & Alenezi, 2022; Nazyrova et al., 2025). This phenomenon, broadly categorized as a manifestation of the Fourth Industrial Revolution and the transition to the Society 5.0 era, has created a new imperative for academic institutions: adapt or be left behind (Putra et al., 2025). Higher education institutions can no longer survive as ivory towers that exclusively store theoretical knowledge; they are now required to metamorphose into connected, flexible learning ecosystems that are highly responsive to the needs of a new student demographic, namely "digital natives (Aripadono et al., 2024; Hamedani et al., 2024)."

Subbarao & Khan (2024), in their in-depth analysis of the roadmap for digital transformation in higher education, emphasize that technology integration is no longer just an add-on or academic cosmetic, but an existential imperative for institutional sustainability. The current generation of students, especially Generation Z, who were born amid a flood of digital information, have cognitive and behavioral characteristics that are fundamentally different from their predecessors. They process information at high speed, expect instant access to global resources, and have a strong

* Corresponding author:

I Ketut Agus Muliana, Universitas Pendidikan Ganesha, INDONESIA. ✉ agusmuliana@gmail.com

preference for intuitive and interactive mobile interfaces (Subbarao et al., 2024). For this generation, mobile devices are not merely communication tools, but extensions of their cognition, a “digital prosthesis” that connects individual consciousness with the global knowledge network.

In this macro context, Mobile Learning (M-Learning) has emerged as a major catalyst for educational transformation (Najmi et al., 2024). Recent empirical research by (Partsei et al., 2025) provides strong evidence that the use of mobile applications in academic settings has a significant positive correlation with student engagement. Mobile applications not only facilitate access to teaching materials without geographical and temporal limitations (ubiquitous learning), but also enable deeper personalization of learning, where students can set their own learning pace according to their respective cognitive capacities (Sisouvong & Pasanchay, 2024; Sopianti & Prasetyo, 2025).

However, while general education in science, technology, and engineering (STEM) may be more adaptable to digital tools due to the structured and logical nature of the material, religious education particularly Hindu Religious Education faces unique and complex epistemological challenges. Religious education deals with sacred texts that are often thousands of years old, written in ancient languages (Sanskrit or Kawi), and contain abstract and symbolic metaphysical concepts. The main challenge is how to transmit this “eternal truth” (Sanatana Dharma) through digital media, which is fluid, fast, and often considered profane, without degrading its sacredness or depth of meaning.

Permana (2021) identifies that one of the biggest crises facing the younger Hindu generation today is moral and ethical degradation, largely caused by their alienation or estrangement from the original sources of teaching. Traditional teaching methods that are rigid, textual, and rely solely on one-way lecturing often fail to respond to the psychological dynamics of millennial youth who live in a fast-paced and visual world (Bowie, 2025). Therefore, a new hermeneutic bridge is needed that utilizes technology to make sacred texts relevant, attractive, and accessible to the younger generation (Jamil, 2020).

Specifically, the Tampung Penyang Palangka Raya State Hindu Institute (IAHN) faces real infrastructure challenges in its efforts to transmit this knowledge. As the leading Hindu higher education center in Central Kalimantan, this institution serves a diverse community, including Balinese transmigrants and local Kaharingan Hindus. In the Hindu Religious Education Study Program curriculum, the Purana course is a compulsory subject that aims to equip prospective educators and religious counselors with deep mythological and theological insights. However, the integration of this curriculum faces chronic physical resource constraints. Muliana (2024) highlights that the limited physical references in the campus library are a major obstacle. The ratio between the number of Purana reference books and the number of students is very unbalanced, often forcing students to share books or rely on lecturers' handouts, which are secondary summaries, thus losing the full nuance of the original Śiva Purāṇa text.

The phenomenon of religious integration into cyberspace has given rise to a new field of study known as Digital Religion. Balaji (2017), in his seminal work, “Digital Hinduism: Dharma and Discourse in the Age of New Media,” argues that new media is not only a passive transmission tool, but also reshapes religious discourse itself. In the digital space, religious authority tends to be decentralized; texts that were once exclusive and only accessible to priests (Brahmins) are now available to anyone with an internet connection. This creates democratization of access to sacred knowledge, but at the same time demands new literacy to navigate the sea of information. Zeiler, (2022) expands on this analysis by highlighting the future of digital Hinduism research. He notes that online religious practices from virtual darshan to puja apps have created new forms of hybrid piety. For Hindu theology students, this reality demands dual literacy: mastery of traditional theological literacy and competent digital literacy to distinguish authoritative sources from shallow popular interpretations.

The issue of accessibility to ancient texts is not only experienced by Hindu students in Indonesia, but is a global issue in the study of the humanities. Patnaik et al. (2025) introduce the concept of “Text to Tech,” a strategic initiative to preserve ancient Hindu texts using cloud technology and digital processing. Their research shows that modern digitization goes beyond simply scanning book pages into static PDF formats. Instead, digitization now means converting texts into searchable data that can be analyzed computationally and linked in semantic networks (linked data). Lutfullayeva et al., (2025) add a philological dimension to this discussion, explaining how linguistic and historical

examination of rare manuscripts now relies heavily on digital tools such as hyperspectral imaging and AI-based analysis. For educational institutions, this means that providing digital access to the Śiva Purāṇa is a logical step in academic evolution to ensure the continuity of knowledge transmission. In Indonesia, similar efforts have been documented by [Pramartha & Davis \(2016\)](#) in a digital preservation project for Balinese cultural artifacts, which emphasizes the dual function of preservation: safeguarding (protecting the physical/content from extinction) and disseminating (spreading knowledge to younger generations). [Ariffin \(2025\)](#) in his systematic review over a decade (2014–2023) notes a significant evolution in M-Learning. From simply replicating static content on small screens, M-Learning has now evolved towards the integration of meta-mobile technologies that include augmented reality and learning analytics. [Kaliisa & Picard, \(2017\)](#) define M-Learning as learning facilitated by mobile devices, allowing learner mobility without being tied to the physical location of the classroom.

The acceptance of this technology is often explained using the Technology Acceptance Model (TAM). As explained by [Subbarao & Khan \(2024\)](#), the two main determinants of technology adoption are perceived usefulness and perceived ease of use. For a religious education application to be accepted, it must not only be technically easy to operate, but students must also feel its direct benefits in solving their academic problems, such as the ease of finding sloka references for college assignments. In addition, gamification elements and attractive interface design play an important role. [Aristana and Ardiana \(2021\)](#) and [Ibrahim et al. \(2023\)](#) show that gamification can maintain student motivation, especially in text-heavy material or when internet infrastructure conditions are unstable, a condition that is relevant to the geographical context of Kalimantan.

Although literature on Mobile Learning and Digital Religion continues to grow, there is still a significant gap in research that specifically examines the implementation of mobile applications for learning Purana texts in Hindu higher education in Indonesia. This academic gap can be mapped into three main dimensions. First, the contextual gap is evident in the dominance of M-Learning studies in STEM or language fields, while studies on Hindu theological education are still very minimal. Although [Muliana \(2024\)](#) research at IAHN Tampung Penyang has been pioneering, an in-depth analysis of its sociocultural and pedagogical dynamics has not been optimally explored. Second, there is a methodological gap in which previous studies tend to stop at the product development stage (early-stage Research and Development) or merely user satisfaction surveys. In-depth qualitative studies documenting the “social life” of these applications, especially how technology changes lecturer-student interactions and classroom hermeneutics in real-time, are still rare. Third, this research responds to infrastructure gaps. Unlike global studies that often assume the availability of high-speed internet, this research fills the gap by exploring the effectiveness of offline-first or hybrid-based applications in environments with infrastructure constraints such as in Palangka Raya.

The urgency of this research stems from the pressing need to preserve the relevance of Hindu religious education for the younger generation. Without media innovation, texts such as the Śiva Purāṇa risk becoming museum artifacts that are revered but not read, let alone understood. The rationale for this study is based on the premise that technology, if designed with the right pedagogical principles (Text to Tech), can be a catalyst that transforms physical barriers (book scarcity) into opportunities for global accessibility. This study is important to provide a roadmap for other Hindu Religious Colleges in undertaking digital transformation.

This study aims to evaluate the effectiveness of implementing the Śiva Purāṇa Mobile Application as a solution to the problem of accessibility to literature at IAHN Tampung Penyang Palangka Raya. This evaluation does not only focus on the availability of materials, but also extends to an analysis of changes in learning interaction patterns and shifts in pedagogical strategies applied by lecturers after adopting the application. At the same time, this study also explores the subjective experiences of students in using mobile technology for studying sacred texts, particularly in relation to their perceptions of the usefulness and ease of use of the application. Given its focus on deepening meaning and process, this research is not designed to test formal statistical hypotheses, but is guided by qualitative questions to answer ‘how’ and ‘why’ the digital transformation reshapes the sacred text learning ecosystem.

METHOD

This study uses a qualitative descriptive research design with a case study approach. This design was strategically chosen because the main objective of the study is to provide a thick description of how the implementation process of the Śiva Purāṇa Mobile Application takes place in a complex real-life learning ecosystem. The case study approach allows researchers to investigate contemporary phenomena (digitalization of learning) in their real-life context, especially when the boundaries between the phenomenon and the context are not clearly defined (Miles et al., 2014). The choice of qualitative methods is based on the need to understand the meaning behind the numbers. Application usage statistics may show “how many” students downloaded it, but only qualitative methods can explain ‘why’ they found it helpful or “how” the application changed the dynamics of classroom discussions. This approach is in line with the standards for reporting qualitative research (SRQR), which emphasize researcher reflexivity and the richness of contextual data.

The participants in this study were active students of the Hindu Education Study Program, Faculty of Dharma Acarya, IAHN Tampung Penyang Palangka Raya. The selection of participants was based on their central role as end-users of the application in the learning process. Demographically, the participants were representative of Generation Z, who are highly familiar with mobile technology but face challenges in accessing physical literature. In addition to students, lecturers teaching Purana courses were also involved as key participants to provide pedagogical perspectives on changes in teaching strategies and classroom management before and after the application's implementation.

The research population includes all students enrolled in the Purana course in the Odd Semester of the 2023/2024 Academic Year. Given the qualitative orientation of the research, which prioritizes depth of understanding over statistical generalization, the sampling technique applied is purposive sampling. The selection of informants was based on specific inclusion criteria, namely students who use Android smartphones, have installed the ‘Śiva Purāṇa Mobile Application’, and have a minimum attendance rate of 80 percent to ensure that they have experienced the entire learning transition process. In addition, informants were selected based on their willingness and ability to articulate their reflective experiences while using the application. Based on these criteria, three students were selected as key informants (whose identities were concealed for research ethics) along with one lecturer. This number of participants was considered adequate because the data collected had reached saturation point, indicating that adding more informants would not yield any significant new information.

To ensure the credibility and confirmability of the data, the researcher supplemented the data collection process with a set of complementary supporting instruments. The main instrument was a semi-structured interview guide, designed with flexible core questions to guide the flow of discussion while providing space for informants to express their unique views. Examples of in-depth questions included questions about changes in reference search patterns from printed books to applications, as well as the identification of specific obstacles when using features in the middle of class discussions. The verbal data was then cross-checked using participatory observation sheets to systematically record behaviors, such as the frequency of opening applications, the duration of reference searches, and the level of lecturer-student interaction. The validity of the findings is reinforced through digital documentation that includes screenshots of the interface, usage logs, and photos of learning activities as empirical evidence to support the narrative data.

The technical instrument that is the main object of this study is the ‘Śiva Purāṇa Mobile Application’, which was developed specifically for the Android platform, in line with the dominance of this operating system among students. The evaluation focused on three essential features: a digital text repository containing the complete Śiva Purāṇa manuscript (specifically Vidyeśvara Saṃhitā) in the original script and translation, a keyword-based search engine for instant topic discovery, and interactive chapter navigation that facilitates movement between Adhyayas. The overall design of this technical instrument is based on the principles of the Technology Acceptance Model (TAM), which places ease of use and usefulness as the main predictors of successful technology adoption (Subbarao et al., 2024).

This research procedure is designed chronologically in three main stages that take place over one academic semester or six months. These stages begin with the Pre-Implementation phase (Months

1-2), during which researchers conduct intensive outreach to lecturers and students and distribute the application through the Google Play Store. The Bring Your Own Device (BYOD) approach is applied at this stage, requiring students to install the application on their personal devices to ensure infrastructure readiness. Next, the research entered the Implementation phase (Months 3-5) by formally integrating the application into the Syllabus and Semester Learning Plan. In this phase, lecturers utilized the application as the main presentation medium through the screen mirroring feature, while students used it for independent assignments, group discussions, and material verification. Throughout this period, researchers also conduct participatory observation to record classroom dynamics in real-time. The series of procedures concludes with the Post-Implementation phase (Month 6), which focuses on final evaluation, including in-depth interviews with selected informants, assessment of the application's impact on final assignment completion, and preparation of research reports.

All collected qualitative data from interview transcripts to field notes were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), which was conducted cyclically and simultaneously. The analysis process began with data condensation, which involved selecting and simplifying raw data to sort out information relevant to accessibility, class interaction, and pedagogical transformation, while discarding irrelevant data. The selected data then entered the data display stage in the form of structured narrative text or matrices to facilitate understanding of patterns. The final step was drawing conclusions and verification, in which the researchers identified cause-and-effect patterns and validated the initial findings through peer discussion. To ensure the credibility of the results, the validity of the data is tested through source triangulation (comparing statements between students) and technique triangulation (confronting interview results with observation findings). The scope of this study is limited to analyzing the implementation of the application in one specific course (Purana) in one study program at IAHN Tampung Penyang. The main methodological limitation lies in the nature of qualitative case studies, the results of which cannot be statistically generalized to a wider population (e.g., all Hindu colleges in Indonesia).

Furthermore, this study did not use a control group (classes without the application) to measure the quantitative impact on exam scores (academic achievement) comparatively, as its main focus was on the learning process and experience, rather than solely on learning outcomes in the form of numbers. Technical limitations also arise because the application is only available for Android, thus excluding the experience of iOS device users, even though they are a minority in the sample population.

RESULTS AND DISCUSSION

Results

The results of this study present a comprehensive picture of the operationalization of the 'Śiva Purāṇa Mobile Application' in a real academic ecosystem, which is mapped into three main dimensions: dissemination mechanisms, instructional integration, and transformation of interaction patterns. In the dimension of Dissemination Mechanisms and Accessibility, the application deployment stage showed a significant level of success. Google Play Store download data in 2023 recorded 854 downloads a number that far exceeds the target student population (Muliana, 2024) indicating the high enthusiasm of the Hindu community at large for access to digital literature. In the classroom, the implementation of the Bring Your Own Device (BYOD) strategy proved effective in overcoming the physical infrastructure gap at the IAHN Tampung Penyang library, which only had 12 physical copies of books for hundreds of students. The presence of this application created instant equity of access, where every student had an equal opportunity to access source texts without being constrained by the limited number of books.

In terms of Instructional Integration, field observations show a shift in lecturers' teaching methods from conventional approaches to the use of dynamic digital media. Through the screen mirroring feature, lecturers visualize key slokas directly, streamlining the time previously spent copying Sanskrit texts manually on the blackboard. This efficiency allows for a greater allocation of time for substantial discussion. In addition, this application serves as a real-time verification tool; students

actively validate the theological concepts explained by lecturers by referring directly to the source text in the application, thereby building a culture of evidence-based learning.

Finally, changes in learning interaction patterns are clearly recorded through the narratives of key informants. Informant 1 highlights the search engine feature as a fundamental change that cuts research time from hours to seconds. In line with this, Informant 2 noted a change in the classroom atmosphere to a more dialectical one, where students transformed from passive recipients of material to active participants who presented supporting slokas in discussions. Meanwhile, Informant 3 emphasized the aspect of ubiquitous learning, where the flexibility of the application allows the learning process to take place outside the physical boundaries of the library or classroom. This student experience narrative is in line with data trends from a previous study by [Muliana \(2024\)](#), which indicates a very positive acceptance of technology. Substantially, the high perception of perceived usefulness and perceived ease of use are key indicators that this application is not only technically accepted but also perceived as relevant in meeting students' academic needs.

The findings of this study indicate a fundamental shift in the pedagogical paradigm of Hindu religious education. The traditional educational model, which placed lecturers as the sole authority on truth (sage on the stage) largely due to their privileged access to rare texts is now undergoing decentralization with the digitization of literature through the Śiva Purāṇa application. The role of lecturers has transformed into that of facilitators (guide on the side) who are tasked with guiding students to navigate the sea of information that can now be accessed independently. From the perspective of cybernetic learning theory, this application functions as an efficient information processing tool; by reducing procedural cognitive loads such as manual searches, students can allocate their mental energy to Higher Order Thinking Skills (HOTS) activities, including hermeneutic analysis, theological comparison, and synthesis of teachings. This phenomenon confirms [Ariffin \(2025\)](#) finding that the appropriate integration of mobile technology can increase cognitive depth in the learning process.

Furthermore, this phenomenon of digitization has sparked critical discourse regarding the “instantaneousness” of access to sacred texts; does this ease of access risk desacralizing the Śiva Purāṇa, reducing it to mere profane data? The findings of this study offer the perspective that technology actually revitalizes the space for contemplation (dhyana). In traditional methods, students' cognitive energy is often drained by clerical activities such as flipping through hundreds of pages to find a single sloka leaving little mental space for contemplating meaning. With instant search features, this cognitive burden is eliminated, allowing students to jump straight into the stage of substantial meaning-making. Therefore, the shift from physical to digital texts does not reduce sacredness, but rather transforms hermeneutical practice: from simply ‘reading to find’ to ‘reading to understand’. The ‘hermeneutic bridge’ built by this application ensures that speed of access does not sacrifice theological depth, but rather becomes a prerequisite for a more profound and substantive classroom dialectic.

Epistemologically, the successful implementation of this application validates the ‘Text to Tech’ concept proposed by [Patnaik et al. \(2025\)](#) as a vital strategy in cultural preservation. This application does not merely digitize (convert physical media to digital), but goes further to digitalize (utilize digital potential) through search and hypertext features that make the ancient text alive and interactive. The digital navigation structure offered is a solution to the complexity of the massive and branching Purana narrative, allowing students to understand the connections between sections and obtain a holistic view of theology without getting lost in the details of the narrative. This represents a new form of Digital Hinduism literacy as described by [Zeiler \(2022\)](#), where understanding of sacred texts is enriched and accelerated by technological capabilities.

Discussion

This study highlights a pragmatic solution to overcoming the educational infrastructure gap in developing countries. Field findings show that institutions such as IAHN Tampung Penyang can make a strategic leapfrog in providing learning resources without having to wait for large budgets for physical library development. By utilizing the Bring Your Own Device (BYOD) approach, which optimizes students' personal devices, institutions can efficiently overcome the imbalance in the book-to-student ratio. This fact supports the argument of [Subbarao & Khan \(2024\)](#) that digital

transformation in higher education does not always require expensive new infrastructure investments, but rather depends on the intelligent use of the technological ecosystem that is already available to today's generation of students.

The implications of this research extend beyond the institutional boundaries of IAHN Tampung Penyang, offering a strategic framework of recommendations for Hindu Religious Higher Education nationwide, covering policy, curriculum, and social impact aspects. In the policy realm, these findings urge the Ministry of Religious Affairs and PTKH administrators to consider formulating regulations that not only encourage but also provide structural incentives for the digitization of sacred text-based teaching materials. The paradigm of “one student, one device, one digital library” is recommended to be adopted as a new academic infrastructure standard to ensure equitable access to literature.

In line with policy reform, the religious education curriculum requires substantial evolution. The orientation of learning needs to shift from merely mastering textual content such as memorizing the contents of certain chapters that can now be accessed instantly through technology to strengthening analytical competencies. Courses must be redesigned to teach text interpretation methodologies in a modern context, where digital literacy is organically integrated into hermeneutics studies.

Implications

this study highlights the social implications of democratizing access to sacred texts. This openness of access has the potential to reduce the dependence of the faithful on a single interpretive authority, while stimulating the formation of a Hindu community that has theological independence and sharper critical reasoning in understanding religious teachings.

Research contribution

This study offers original contributions in two strategic dimensions. Practically, this study formulates a blueprint or implementation model for digital scripture learning that has been proven effective in environments with limited resources. This contribution is important as a counterbalance to M-Learning literature, which has tended to be biased toward developed countries with established infrastructure. Empirically, this research enriches the global literature on Digital Religion by providing specific data on the effectiveness of the Śiva Purāṇa application among Hindu students in Kalimantan, complementing case studies that have previously been dominated by Indian or Western contexts.

Limitations

a number of methodological and technical limitations in this study should be acknowledged as interpretive constraints. First, there are restrictions on content coverage, as the application currently only contains the Vidyeśvara Saṃhitā, so discussions involving other parts (such as the Rudra Saṃhitā) still rely on external references. Second, the exclusivity of the application's availability on the Android platform creates minor access disparities, creating a small imbalance for a handful of iOS users in the class. Third, the scope of the study, which focused on a single course at a single institution, requires caution in generalizing the results to a broader population.

Based on these findings and limitations, a number of constructive recommendations have been formulated for future development. The main priority is to expand the content by digitizing the 12 Saṃhitās in the Śiva Purāṇa to ensure the comprehensiveness of the application as a single reference, accompanied by the development of a multi-platform version (iOS or web-based) to ensure absolute inclusivity of access. In terms of functionality, it is recommended to integrate collaborative learning features such as ‘Shared Notes’ or ‘Discussion Forums’ to accommodate the trend of Social Learning in the digital age. Finally, human resources need to be strengthened through intensive training for lecturers, ensuring that the adoption of this technology goes beyond simply substituting physical media, but truly transforms the pedagogical paradigm of teaching.

Suggestions

Going forward, the success of this local initiative in Palangka Raya is expected to serve as a model for other religious educational institutions in Indonesia and around the world, proving that mobile technology and traditional spirituality can synergize to produce a generation of Hindu intellectuals who are intelligent, critical, and remain rooted in the teachings of their ancestors.

CONCLUSION

The transformation of Hindu religious higher education in the era of digital disruption is not an optional choice, but rather a strategic imperative to maintain the relevance and vitality of Dharma teachings. This study concludes that the implementation of the “Śiva Purāṇa Mobile Application” at IAHN Tampung Penyang Palangka Raya has proven itself to be an effective and transformative solution.

This application has succeeded in: (1) Overcoming physical barriers to accessibility of literature through an efficient digital distribution model; (2) Changing the dynamics of the classroom from a lecturer monologue to a data-based interactive dialogue; and (3) Bridging the epistemological gap between ancient sacred texts and the modern mindset of Generation Z students. The “Text to Tech” concept has proven to be more than just a slogan; it is a tangible practice of cultural preservation that breathes new life into dormant texts, transforming them into living knowledge.

ACKNOWLEDGMENT

The author would like to express his highest appreciation to the entire academic community of IAHN Tampung Penyang Palangka Raya, especially the students of the Hindu Education Study Program who have actively participated as respondents and informants in this research. Thanks are also extended to the application development team who have dedicated their technical expertise to the preservation of Dharma. The support of the institution's leadership in facilitating an academic innovation climate is also greatly appreciated.

AUTHOR CONTRIBUTION STATEMENT

Conceptualization: AM; Methodology: AM; Data collection: AM; Data analysis and interpretation: AM; Writing, original draft preparation: AM; Writing, review and editing: KS. All authors have read and agreed to the published version of the manuscript.

REFERENCES

- Akour, M., & Alenezi, M. (2022). Higher Education Future in the Era of Digital Transformation. *Education Sciences*, 12(11), 784. <https://doi.org/10.3390/educsci12110784>
- Ariffin, S. A. (2025). Enhancing Mobile Learning with Meta-mobile Technology: User Experience Insights from Malaysia and the USA. *Lecture Notes in Networks and Systems*, 1424 LNNS, 125–136. https://doi.org/10.1007/978-3-031-92605-1_9
- Aripradono, H. W., Nursyamsi, I., Wahab, A., & Sultan, Z. (2024). Educational Technology for Digital Transformation of Higher Education Institutions into Entrepreneurial Universities. *Policy & Governance Review*, 8(2), 303–322. <https://doi.org/10.30589/pgr.v8i3.1019>.
- Aristana, M. D. W., & Ardiana, D. P. Y. (2021). Gamification design for high school student with unstable internet connection during covid-19 pandemic. *Journal of Physics: Conference Series*, 1810(1). <https://doi.org/10.1088/1742-6596/1810/1/012057>
- Balaji, M. (2017). Digital Hinduism: Dharma and Discourse in the Age of New Media. In *Digital Hinduism: Dharma and Discourse in the Age of New Media*. <https://doi.org/10.5040/9781666992847>
- Bowie, R. A. (2025). Charting the hermeneutical turn , its impact on religious education curricula and developing principles for pedagogy. *Journal of Religious Education*, 73(3), 431–446. <https://doi.org/10.1007/s40839-025-00270-7>
- Hamedani, S. S., Aslam, S., Aldan, B., Oraibi, M., Wah, Y. B., & Hamedani, S. S. (2024). Education Sciences Transitioning Towards Tomorrow ' s Workforce : Education 5 . 0 in the Landscape of Society 5 . 0 : A Systematic Literature Review. *Education Sciences*, 14(10), 1041. <https://doi.org/10.3390/educsci14101041>
- Ibrahim, M., Khairudin, N., & Salleh, D. (2023). Enhancing Students' Engagement in Teaching and Learning Via Favorable Mobile Gazette in Tertiary Education. *AIP Conference Proceedings*,

- 2582(1). <https://doi.org/10.1063/5.0125376>
- Jamil, S. (2020). Teknologi Dan Pendidikan Agama Islam: Menjembatani Tradisi Dan Modernitas. *Jurnal Pendidikan Dan Bahasa*, 1(1), 115–120. <https://doi.org/10.23969/wistara.v1i1.11231>
- Kaliisa, R., & Picard, M. (2017). A systematic review on mobile learning in higher education: The African perspective. *Turkish Online Journal of Educational Technology*, 16(1), 1–18. [Google Scholar](https://doi.org/10.17961/tojiet.v16i1.11231)
- Lutfullayeva, D., Jabbarov, U., Rashidova, M., Saidov, J., Kan, V., Matkarimov, N., & Matkarimov, I. (2025). Textual, Linguistic, and Historical Examination of Rare Manuscripts. *Indian Journal of Information Sources and Services*, 15(2), 236–244. <https://doi.org/10.51983/ijiss-2025.IJISS.15.2.31>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook (3rd ed.)*. SAGE Publications.
- Muliana, I. K. A. (2024). Efektivitas Aplikasi Sivapurāṇadalam Perkuliahan Mata Kuliah Purāṇadi Iahn Tampung Penyang Palangka Raya. *Tampung Penyang: Jurnal Ilmu Agama Dan Budaya Hindu*, 22(2), 103–124. <https://doi.org/10.33363/tampung-penyang.v22i2.1363>
- Najmi, M., Sinaga, A., Kuswandi, D., & Fadhli, M. (2024). The Role of Mobile Learning in Improving 21st-Century Teacher Competencies : A Systematic Literature Review. *Jurnal Inovasi Teknologi Pendidikan*, 11(2), 219–231. <https://doi.org/10.21831/jitp.v11i2.69214>
- Nazyrova, A., Miłosz, M., Bekmanova, G., Omarbekova, A., Aimicheva, G., & Kadyr, Y. (2025). The Digital Transformation of Higher Education in the Context of an AI-Driven Future. *Sustainability*, 17(22), 1–25. <https://doi.org/10.3390/su17229927>
- Partsei, K., Shevchuk, B., Buksar, S., Kurtyak, F., & Barabanchyk, O. (2025). The impact of using mobile apps on student engagement and involvement in the learning process. *Periodicals of Engineering and Natural Sciences*, 13(1), 219–232. <https://doi.org/10.21533/pen.v13i1.248>
- Patnaik, D. I., Priyadarshini, P., Mishra, D., & Chaudhuri, S. D. (2025). Text to Tech: Preserving Ancient Hindu Texts in the Digital Realm. *Indian Journal of Information Sources and Services*, 15(1), 42–46. <https://doi.org/10.51983/ijiss-2025.IJISS.15.1.07>
- Permana, I. (2021). Degradasi etika dan moral sebagai problematika generasi milenial. *Guna widya jurnal pendidikan hindu*, 8(1), 46–64. <https://doi.org/10.25078/gw.v8i1.1862>
- Pramartha, C., & Davis, J. G. (2016). Digital preservation of cultural heritage: Balinese Kulkul artefact and practices. *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)*, 10058 LNCS, 491–500. https://doi.org/10.1007/978-3-319-48496-9_38
- Putra, I. P., Adri, M., & Irfan, D. (2025). Artificial Intelligence in Education : Opportunities and Challenges in the Transition from Industry 4 . 0 to Society 5 . 0. *Jurnal Vokasi Informatika (JAVIT)*, 5(1), 1–14. <https://doi.org/10.24036/javit.v5i1.257>
- Sisouvong, V., & Pasanchay, K. (2024). Mobile Learning : Enhancing Self-Directed Education through Technology , Wireless Networks , and the Internet Anytime , Anywhere. *Journal of Education and Learning Reviews*, 1(2), 39–50. <https://doi.org/10.60027/jelr.2024.752>
- Sopianti, Y., & Prasetyo, Y. (2025). Jurnal Guru Komputer Personalization in Mobile Learning : A Hybrid Systematic Literature Review and Bibliometric Analysis. *Jurnal Guru Komputer*, 6(1), 23–38. <https://doi.org/10.17509/jgrkom.v6i1.85750>
- Subbarao, A., Khan, N., Siddika, A., A.Fathullah, M., A.Sanwani, M., F.Adam, F., V.Ferezagia, D., & B.Altamira, M. (2024). Digital Transformation in Higher Education: Enhancing Support Services Through Mobile Apps. *HighTech and Innovation Journal*, 6(2), 59–66. <https://doi.org/10.28991/HIJ-2025-06-02-015>
- Thoyib, M. (2025). TRANSFORMASI DIGITAL DALAM PENDIDIKAN TINGGI SEBAGAI RESPON TERHADAP PERUBAHAN SOSIAL DAN TEKNOLOGI GLOBAL. *Cendikia Pendidikan*, 17(10). <https://doi.org/10.9644/sindoro.v3i9.252>
- Zeiler, X. (2022). Past, present, and potential futures of digital Hinduism research. In *The Oxford Handbook of Digital Religion* (pp. 68–84). <https://doi.org/10.1093/oxfordhb/9780197549803.013.3>