

**IHDN**  
Denpasar

**ASPIKOM**  
ASOSIASI PENDIDIKAN TINGGI ILMU KOMUNIKASI

*Proceeding*  
**the 1st**

# **Dharma Duta Faculty** **INTERNATIONAL SEMINAR**

*on Communication, Tourism, Culture, Law and Social Science*

# **2017**



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Denpasar

***PROCEEDING***

***The 1<sup>st</sup>***

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***on Communication, Tourism, Culture, Law and Social Science***

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**IHDN Denpasar**  
**June 2, 2017**

**Organized by:**  
**Dharma Duta Faculty Institut Hindu Dharma Negeri (IHDN) Denpasar Bali**

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### **Greeting From Chair Of Committee**

#### **Dear honorable guests and participants,**

It is our pleasure to welcome you on this happy occasion. We feel very honoured to carry out the 1st International Seminar organized by the Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar with the main themes of the seminar are Communication, Tourism, Culture, Law, and Social Sciences, held on Friday, the 2nd June 2017 at The Inna Grand Bali Beach Hotel in Sanur Bali, Indonesia. The Balinese Life Concept of *Tri Hita Karana* is one of fundamental philosophies of the **Hindu Religion concept** taking three angle points of harmony life concept. The concept of *Tri Hita Karana* is very popular as well as implemented throughout the Balinese life. Furthermore, it is also implemented by hotels, restaurants, tourist destination area, governments, campus, schools, hospitals and other buildings. Moreover, other countries have also adopted this life concept because very important to keep the life balances and earth. The Balinese Traditional Architecture is not only monumentally, but also has the aspect philosophies and religious. The cosmogony is oneness of three worlds (*Tri Bhwana*) which is called *Bhuhloka*, *Bhwahloka*, as well as *Swahloka*. Each of this world (*Loka*) has habitats it self.

In addition of this three concepts cosmogony, it is also own contextual with Hindu Religion Concept. This Balinese Life Concept is called by *Tri Hita Karana* (three of the harmony or balance to create the peaceful as well as happiness). *Tri Hita Karana* word is come from Sanskrit Language that has meaning to keep the harmony as well as balance between human to God, human-to-human and human to environment. Furthermore, these three Balinese life concepts are most popular in Bali spread out as follows: (1) *Parhyangan* is one of the three concept related to the god. Furthermore, the human is demanded to keep the harmony and balance with the god. This concept has huge meaning where the Balinese discipline as well as full confidence to do this. It is not only praying at the temple, however it is cover all the activities which has a good thing in the life such as build the temple, cleaning the temple, keep the religion symbols well and a lot of thing we can do on this concept; (2) *Pawongan* in this concept is required to keep the harmony as well as balance between human to human. This concept has emphasized how to keep good relation with others. The simple ways to execute the implementation of this concept are conducting three good things such as good thinking, speaking the good things and execute the good thing. By conducting three good things that is called *Tri Kaya Parisuda*, then it is ensure we can conduct this concept; (3) *Palemahan* is come from *Lemah*. It is meaning the land or environment. Generally, the *Palemahan* in *Tri Hita Karana* or Balinese Life Concept is all aspects related to the environment. The Balinese has treated the environment well as well as they believe that the good environment will give their life better. We can see the example when Balinese treat the environment on *Tumpek Uduh Day* (Balinese calendar). On this day, the Balinese give the offerings to the tree with the purpose that the tree has given them prosperity. Moreover, they keep the environments well by cleaning the area with *Gotong-Royong* System (mutual cooperation), plan the trees based in the right day and much more they can do. Despite, we can still find some garbage in particular plastics in some where but it is a progress to educate them.

In retrospect, Prof. Dr. I Nengah Duija, M.Si., the Rector of State Hindu Dharma Institute (IHDN) of Denpasar, who was very wise when he offered us, the Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar to conduct the The 1st International Seminar under their authority and guidance. We hope that through our International Seminar, with various disciplines topics, we can strengthen our unity and relationships as Asian countries. We can also hope that in the near future we can be more prosperous physically, socially and spiritually. It is now our time to show the world that we as Asian countries have the cultural legacy that we can use as the foundation of our civilization based on peace, mutual understanding, and shared prosperity. The importance of Asian culture communication with its carious tangible and intangible aspects, has become more crucial in today's world in which nations must work together to survive and prosper.

On behalf of the Committee of the 1st International Seminar organized by the Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar, I would like to thank Prof. Dr. I Nengah Duija, M.Si, the Rector of State Hindu Dharma Institute (IHDN) of Denpasar, for supporting this International Seminar. I would also like to thank the Dean of Faculty of Dharma Duta, Dr. Drs. I Wayan Wastawa, M.A., who has given us the opportunity to carry out this prestigious International academic program. My sincere gratitude also goes to all the plenary speakers, all the speakers in parallel sessions, and all other participants of 1st International Seminar organized by the Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar 2017. I hope that you all can broaden your academic and social networking for mutual benefit. To all our colleagues and media partners, I would like to extend my appreciation, also to the organizing committee members whom I cannot mention one by one.

Our Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar has prepared this 1st International Seminar 2017 for over six months. Hundreds of full paper have been sent to the 1st International Seminar committee to be selected, but not all of them can be accepted by the committee. We have done our best to carry out this International Seminar. We apologize to you if our hard work does not fulfil your expectation. Have an enjoyable International Seminar and Welcome to Paradise Island!

Dr. I Dewa Ayu Hendrawathy Putri, S.Sos., M.Si.  
Chairperson of Organizing Committee,  
Lecturer of State Institute of Hindu Dharma Denpasar



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***Speech From The Rector Of Institut Hindu Dharma Negeri (Ihdn) Denpasar.***

Bali is one of the provinces in Indonesia that has a superiority in the field of culture. The cultural superiority is Hindu culture and religion which cannot be separated in building the Balinese civilization itself. Implementation of Hinduism is reflected in the culture and soul or spirit of that culture is Hinduism<sup>1</sup>. The strong intertwining of the two entities led to the patterns of community life and Balinese culture referring to the spirit of the Hindu religion. Whether in the value system, ideas, norms, social systems, and cultural products are always related to the spirit of Hinduism, in a theological perspective can build a concept called cultural theology<sup>2</sup>.

Based on the braided of cultural entities and Hindu religion, Balinese cultural life and society have two orientations, namely vertical and horizontal. Vertical brings out the concept of religiosity to the Creator as the main and the most important part, while the horizontal brings out the concept of human relationships with humans and humans with the environment. This basic philosophy of value pattern is called the philosophy of *Tri Hita Karana*<sup>3</sup>. The foundation of the three concepts of relationship is a local genius<sup>4</sup> which is the superiority of Bali in managing cultural resources, so as to survive as one of the main destinations of international tourism. As the main destination of international tourists, Bali cannot be separated from the global context. Balinese modernization is a spiral transformation that adopts modernization in tradition to a new form, but its value is still steady. This sharpness of value enables the development of the harmony of Balinese society, albeit in the face of modernization and even globalization today. The Balinese blend

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<sup>1</sup> I Gusti Bagus Sugriwa: Balinese art or Balinese Hindu cultural art that lives turbulent until now, is essentially a child or branch of twig of Balinese Hindu religion. Art with this religion has a very close relationship in general cannot be separated from each other. To be sure, if the Balinese Hindu religion is destroyed from Bali, there can be no slow-spirited Balinese-Hindu art that includes literary arts, singing arts, dance, carving, visual art and painting and sounds will also *parama satia* killing Him. Conversely, if the art of Bali-Hindu is lost, maybe also Hindu-Bali religion even then also supernatural. "*Seni Budaya Hindu Bali*" in *Majalah Kebudayaan*. Jakarta. Lembaga Kebudayaan.1952. Page.22.

<sup>2</sup> Paul Tillich provides an analysis of religious and cultural relations can be explained that religion as the main concern is a cultural substance that gives meaning while culture is the totality of forms in which the basic religious concerns reveal themselves. In short: religion is a substance of culture, while culture is a form of religion. *Teologi Kebudayaan: Tendensi, Aplikasi dan Komparasi*. Published by IRCISoD. page. 49.

<sup>3</sup> Tri Hita Karana is a philosophical foundation in making, establishing, solving every problem that arises in Balinese society especially, Indonesia generally. That is, the orientation of problem solving refers to the vertical and horizontal relationship, which has the foundation of religious values (*parahyangan*), based on the harmonious relationship between the human component itself sociologically, both the rich-poor, social relations, power and so on (*pawongan*) and Have a connection with the cosmological balance associated with the environment (*palemahan*) Read: *Butir-Butir Tercecer Tentang Adat Bali 2*, 1994. page 85-90. *Bandingkan, Tim Penyusun, 2007. Kamus-Istilah Agama Hindu, Pemkab Bangli*. page 120. *Tri hita karana*, not the quantity of the relationship that becomes the indicator of achievement, but the intensity of the relationship that leads to the happiness of the birth and the inner humanity.

<sup>4</sup> The concept of local genius is actually a concept known and popular among archaeologists. The term local genius was first put forward by HG Quarith-Wales (1946) which was later developed by FDK Bosch (1952). It is these two factions that conceptually formulate the notions contained by the term local genius, Ayatrohaedi editor, 1986; *Kepribadian Bangsa (Local Genius)*. Jakarta: Pustaka Jaya dan Heri Santosa,2003. page 101. "*Sumbangan Pemikiran Local Genius bagi Pengembangan Paradigma Ilmu Sosial Indonseia*". In Preamble journal August Edition. Yogyakarta: Pusat Studi Pancasila UGM.

new and alien ideas into traditional forms. This allows the inhabitants to keep creating new styles, to continue to incorporate new life into their culture, and at the same time they never lose their hallmark as Balinese<sup>5</sup>. To maintain the tranquility of Balinese culture in the midst of modernization today, Bali needs local, regional and international diplomacy strategy. One of the diplomacy strategies is the international cultural diplomacy that has occurred since the era of independence until today. Various Balinese delegations through art and cultural festivals have explored the international world as an important part of Balinese cultural tourism development.

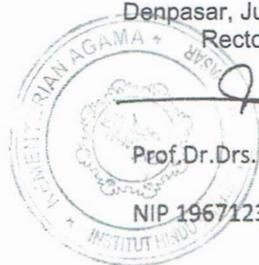
To support the effectiveness and quality of cultural diplomacy, the role of communication becomes very important. In some semiotic literature theaters mentioned that a message conveyed by the sender of the message, then the message can be poured in various forms of activity, text, costume, performance, then received by the recipient then there will be a response. Bali as a "cultural text" has reproduced many meanings from various circles trying to uncover what is behind the text. The reproduction of that meaning has been communicated throughout the world, both about the Balinese landscape, the cultural traditions, the culinary, the execution of Hinduism and the various aspects of Balinese life have become the most important part of the international world. If the various meanings that have been reproduced cannot be communicated in the local, national and international context, then Bali is just a small island just like any other area that is actually no less beautiful with Bali.

The sincerity of managing communications as part of the management of natural resources and cultural resources is reflected in the intensity of the relationships of various stakeholders to keep improving the quality of Balinese civilization and the world generally through various national and international events. One of them is the implementation of International Seminar on Communication, Tourism, Culture, Law and Social Science organized by Communication and Information Department of Religious Affairs, and Cultural Tourism Department, Dharma Duta Faculty, Institut Hindu Dharma Negeri (IHDN) Denpasar on June 2<sup>nd</sup>, 2017 at Grand Inna Bali Beach Hotel, Sanur, Bali.

As the head of the Institut Hindu Dharma Negeri Denpasar, I really appreciate the spirit of the participants to build a communication network to build human civilization in the future. I thank the organizing committee and all those who have worked hard from the preparation to the implementation of this international-scale academic event can come true. May good thoughts come from all directions. In the future we hope this international prestigious event like this can continue to be held to give weight to the existence of participating universities institutions as well as human resources in the institutions concerned. On behalf of all academic community of IHDN Denpasar, we congratulate all delegates and participants from various institutions both from domestic and abroad, hopefully everything goes smoothly.

Denpasar, June 2<sup>nd</sup>, 2017

Rector,



Prof.Dr.Drs. I Nengah Duija, M.Si.

NIP 19671231 200112 003

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<sup>5</sup> Covarrubias, Michael.. *Island of Bali*. New York: Alfred A. Knopf Co.1937. Page.22

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## **DHARMA WACANA ESSENCE OF PHILOSOPHY AS A MEANS OF COMMUNICATION PERSPECTIVE**

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### **INTRODUCTION.**

Humans live in this world already carries karma respectively, based on the results of karma previously. So that man can not escape, when she was living in a sickly, when he lived in poverty, when uncontrolled emotional life. So that raises human behavior, beyond the regulations that have been established, often in violation of ethics without feeling guilty, and often make mistakes is considered a habit. For that needed a means Dharmawacana to straighten back to the right path.

The essence of a reality to be faced with attempts to fix the erroneous behavior toward truth in certain situations. Because the truth is always changing according to the changing times. The expected changes are leading to positive things for the sake of universal interest. Both the physical and spiritual nature associated with trust, both for individuals, groups and the general public. So finally there is a question, "Essence dharma wacana whether a given to be able to change the behavior that deviates toward goodness in order to achieve peace?"

### **DEFINITION OF ESSENCE AND DHARMA WACANA**

The essence is apanya fact, that is its nature. Understanding of the essence changes in accordance with the concept of the user, so that the essence is the concept itself (Hadi, 1994: 121). According to Thomas Aquinas in the Mage, the essence is ass something apart from the question of whether something is there or not. (Mage, 2001: 60). Essence menurut Dictionary of INDONENSIA, the essence is a hekekat. (KBHSI, 1993: 272). So it can be argued that the understanding of the essence, The essence of a reality to be faced with the attempts to attempts to remedy the wrong behavior toward truth in certain situations. Because the truth is always changing according to the changing times. The expected changes are leading to positive things for the sake of universal interest. Both the physical and spiritual nature linked to trust.

The essence of a reality to be faced with the attempts to attempts to remedy the wrong behavior toward truth in certain situations. Because the truth is always changing according to the changing times. The expected changes are leading to positive things for the sake of universal interest. Both the physical and spiritual nature linked to trust.

*Dharma wacana*, said *dharma wacana* already too often heard among the Hindu community in Bali and among those who wish, steeped in religious teachings. Dharmawacana comes and says dharma and discourse. It has been found several definitions of dharma. The word Dharma is derived from Sanskrit which means the basic teachings; doctrine; law; Constitution; order (country, world, universe), rule; religion, belief; keberibadatan; way of life; customs; virtue; effectiveness; services: good deeds / holy; (justice); (truth); (To) sunyata (an); right; obligations; rugas (Mardiwarsito 1985: 171). Also diuraikan in Sarasamuccaya *Mwang kottaman ikang dharma, prasiddha sangkanin hitawasana, irikang mulahaken yes, mwang pinakcraya sang pandhita, sangkepanya, mantasaknikang tri dharma*. That is, the primacy of dharma is indeed a source of happiness for the arrival of their implementation; anyway dharma is the protection of the learned; he said only that can melt sin dharma tri three workshops or the universe. (Kadjeng et al, 1978: 17). Nothing defines dharma as a sacred obligation (Sudharta, 2004: 26), and some are defined as virtues (Sivananda, 2003: 39).

Discourse is a series of said word or series of acts of speech reveals something that served regularly, systematically into a coherent whole, formed by segmental and non sigmental language (Sobur, 2001: 11). Discourse is also a series of related sentences, which

connects the proposition that a proposition for a single unit, thus forming a harmonious meaning in that sentence. (Alwi, et al 2003: 4.19). Besides, the discourse is said that complete unity and the highest language that is capable of having a real beginning and end, orally or in writing (Eryanto, 2003: 2). So it can be concluded that the word discourse, speech acts summary reveals something that presented relevant and regularly, sistematis in an understanding that is keherensi.

So it can be concluded Dharma wacana an illumination method that discourse, as a guide to implement kewajiban obligations under the rules that have been agreed both physical and spiritual. Then do the improvements in the road to berna, when deviations both disangaja nor accidental. To achieve kedamaian either individuals, groups and the public.

## DISCUSSION.

To answer the question above about the "Essence dharma wacana whether a given to be able to change the behavior that deviates toward goodness in order to achieve peace?" So that needs to discourse, as a guideline to implement duty based on rules that have been agreed both physical and spiritual. Then do the improvements in the road to berna, when deviations both disangaja nor accidental. To achieve kedamaian either individuals, groups and the public masyarakat. By using Socratic Multicultural theory, contained in his Alo Liliweri entitled "Prejudice and Conflict: Cross-Cultural Communication Multicultural Society (2005: 71), which states that.

"The idea is rather close to the multi-cultural significance may be about self-knowledge. According to him, self-knowledge is the education of each individual crown. He is very confident that the development of self-knowledge can not be achieved perfectly when it was still small, so that self-knowledge must received on a person when he has grown up. According to Socrates the adult when his self-knowledge formed a structured educational system, will be able to choose what is good and what is bad, what should or should not be, what can or what can not be done. Only adults who can choose something by faith, and not because of the emotion or feeling alone. Every human being must listen to what hissing by his conscience (dianonion), everyone can be taught to do good, and all the evil behavior based solely on the wrong way of thinking. Requirements for a good life is wisdom "Examples presented Dharmawaca Murba (2007: 119-124), entitled "The Role of Religion in Facing the Challenges of Globalization" as the following:

***ahameva svayamidam vadami justam devebhiruta manusebhih,yam kamaye tamtamugram krnomi tam brahmanam tamrsim tam sumedham.***Rgveda X.125.5This means:

(Indeed, I say the words that give joy. I have anugraahkan power to mankind and prosperity. I will make them holy, the rishi and humanity be perfect). In numerous Puranas Prabhu illuminated that since the coronation of Maharaja Pariksit grandson of Arjuna as Hastina on February 18 3102 BC, mankind has entered the era of Kaliyuga (Gambirananda, 1984: XIII). Said Kaliyuga mean age of quarrel marked by waning spiritual life, as the world shackled by material life. Orientation man is only the pleasure to satisfy the appetite of indriyawi (Kama) and if this continues diturutkan, then lust is like a fire doused kerosene or gasoline, will not be extinguished, but rather destroy human beings. Feature Kaliyuga era increasingly evident in the era of globalization characterized by the rapid flow of information, driven by the development of technology to the charge of hedonism philosophy which is oriented on the material and attempt to gain the pleasure of mere lust. By not downplay the positive effects of globalization, the negative impact seems to watch. Globalization abolish national borders or cultural nation. Western culture is easily absorbed by the nations of Eastern and when it is out of control destroying cultures and civilizations of the nations of the East. Everywhere, people seem to easily ignited in a quarrel.

The centers contention that destroy human life is described in the book Skanda Purana, XVII. 1, among other things: booze, gambling, prostitution and property / gold (Vettam Mani, 1989: 373). This is logical, karenapadatempat these places are arenas that often inflame strife. Make someone drunk liquor and when drunk thoughts, words and behavior is difficult to control. Similarly, in gambling, prostitution and competition looking for property that is not based dharma (righteousness), in such places are very sensitive to the seizing quarrel sometimes fatal, namely murder. Condition of society today seems to be exactly the same with the depiction of Vishnu Purana, as follows:

*"Atha eva bhijana hetuh, dhanam eva asesam dharma hetuh abhirucir eva dampaty asambandha hetuh, anrtam eva vyavahjayah stritvam eva'pabhoga hetuh.....brahma sutrameva vipratve hetuh linga dharanam eva asrama hetuh "* (Visnu Purana IV. 24.21-22) Meaning.

"People are destroyed because of possessions only serve as a boost social status / luxury for someone, the material is the basis of life satisfaction in life is pleasure of sex between men and women, lies a source of success in life. Sex is the only source of enjoyment and error is the decoration for the spiritual life". Similarly, in the book Vanaparva, Mahabharata similar description can be encountered as follows:

"At the age of Kaliyuga Brahmins no longer perform yajna ceremony and learn the Vedic scriptures. They left stick and the skin becomes Tuntwmn Prakrit menjangannya and Dharma Discourse eating everything (sarvabhaksa). Brahmins stopped executing worship and the Sudras replace it (32-33 )",

" Hunger destroy human lives, roads met by a woman whose reputation Ugly. Every woman quarrel / hostile with her husband and did not have the courtesy (42)".

"The Brahmins overwhelmed by sin by killing dwijati and receive alms from the leaders are dishonest (43)".

"In those days people opposed his life with the values of morality, they are addicted to alcohol, they do torture although in bed teachers. They are bound by the mundane. They're looking for the satisfaction of worldly especially flesh and blood (49)".

"In those days people were not holy both in thought and actions for their jealousy and envy. The earth is filled with people who are sinful and immoral (51)".

"At the age of Kaliyuga traders conduct various scams, selling stuff with the size and scale that is not true (53)".

"At the age of Kaliyuga people are poor and old Budiman short life. People sinful become rich and have a long life (55)".

Increasingly severe social challenges in the age of globalization because of the modern life of today's rapidly evolving individualistic life with regard anomalous harmony and harmony between human beings. Individualistic oriented human greed hunt only earthly life threatening both social and environmental sustainability of nature. "The girls aged 7 and 8 years has given birth to children and the children of men aged 10 or 12 years has become a father (60)".

"People at the age of 16 years already decrepit and after that ajalpun pick (61)".

"The woman is hurt, do something inappropriate and dishonorable acts, deceiving

their husbands who berbudi noble character, forget they even relate to his servant or even pets (63)". Vanaparva, CLXXXVIII.

The linkage between multicultural theory propounded by Socrates Contah proposed by Murba, do pemabahan as follows.

1). Self-knowledge is the crown of the education of every individual; to education for every individual, can be done in various ways. In this case can be given based on the story Parikshit, who stated that the social changes already begun entering an age of Kaliyuga mean age of quarrel marked by waning spiritual life, as the world shackled by material life. Orientation man is only the pleasure to satisfy the appetite of indriyawati (Kama) and if this continues diturutkan, then lust is like a fire doused kerosene or gasoline, will not be extinguished, but rather destroy human beings. This is already happening deviations, which are necessary to control to the truth based on religious teachings.

2). Self-knowledge can not be achieved perfectly when it was still small, so that self-knowledge must diterimakan on a person when he has grown; In-depth education is not sufficient given the stories, should be done by providing sloka-sloka which tertadapat in scriptures like; contained in Atarwaweda. Verily I say the words that give joy. I have anugrahkan power to humanity and welfare. I make them holy, the rishi and mankind become perfect. That's true in life, as described by the sloka must follow the instructions of saints. Based on the positive behavior that has been done by saints such as sage, MPU, Penadita to perfection.

3). Self-knowledge of his established a structured educational system, will be able to choose what is good and what is bad, what should or should not be, what can or what can not be done; In this case given a selection of things that are bad as described by Vishnu Purana that society would collapse because of material possessions and became the basis of life satisfaction in life is pleasure of sex between men and women, lies a source of success in life. This is what should be kept, and reinjected to the instructions of saints who are able to set an example for the community.

4). Every human being must listen to what hissing by his conscience (diamonion), everyone can be taught to do good, and all the evil behavior based solely on the wrong way of thinking; As a human being should be aware bahwasannya bad behavior will make the destruction, so too do not easily believe the behavior of people in the days of Kaliyuga, in this age people are not holy both in thought and actions for their jealousy and envy. The earth is filled with people who are sinful and immoral. At this time also traders perform various scams, selling stuff with the size and scale that is not true. So everyone should go back to their own identity, listened to his heart, then just make a choice after being given positive examples of saints. Without being given a positive example that means holy men have a way of thinking and behaving that is wrong.

5). Requirements for a good life is wisdom. Therefore thing to note in this life is say the words that give joy. I have anugrahkan power to humanity and welfare. I make them holy, the rishi and mankind become perfect. Besides, it should be returned deepen our teachings of sacred by-sloka sloka which has diwaruskan by our ancestors.

#### 4. CONCLUSION.

From the above it can be concluded that in order to answer questions about the "Essence dharmawacana whether a given to be able to change the behavior that deviates toward goodness in order to achieve peace? Is:

- a). When deviations of behavior it means there has been a mistake of thinking. Considers excessive worldly needs is a truth that human beings fall into ruin.
- b). Before there was an error that continued need to pay attention to the essence of the current Diman dharmawacana mengikuiti scripture that has been dominated by a holy man, who has been able to provide positive role models for the community.

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