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BALI HINDUISM, TRADITION, AND INTERRELIGIOUS STUDIES

PROCEEDING

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I Ketut Ardhana

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FOREWORD FROM COMMITTEE



Om swastyastu,

By the blessing and grace of Ida Sang Widhi Wasa Lord the Almighty, and the support of all parties, The International Seminar on Interreligious and Intercultural Studies "Bali Hinduism, Tradition and Interreligious Studies, could be held on 10 March 2018 at Universitas Hindu Indonesia Denpasar Bali, Indonesia. The Proceeding Book with ISBN 978-602-52255-0-5 has been published.

The implementation and the publication of the proceedings of the seminar can not be separated from the help and direction from various parties. On this occasion we would like to thank to The Chairman of the Widya Kerthi Foundation, and The Rector of Universitas Hindu Indonesia, who has been fully support the whole progress of the seminar. Special thanks to Dr. Martin Lukito Sinaga as the Keynote Speaker, and all the main speakers, and all participant.

Hopefully, the novelty from this seminar can be useful for scientific development, especially on interreligious and intercultural studies.

Om santih, santih, santiih, Om

Denpasar, April 2018

Dr. I Wayan Winaja, M.Si.
Committee

PREFACE FROM CHAIRMAN



Dear colleagues,

Om swastyastu, greeting to you all in Balinese way. Bali is one and last Hindu mosaic in Southeast Asia. For a very long time, Bali is famed for its unique local tradition, which has adopted and adapted many positive foreign influences. However, the negative impact due to the globalization cannot be ignored. Although Hinduism is considered a minority religion in Indonesia, it plays a significant role in creating a harmonious life and living in Indonesia. With all its cultural specifics, Bali Hinduism has been in collaboration with other religions in Indonesia such as Islam, Protestantism, Catholicism, Buddhism, local beliefs and other faith traditions. This is done within the context of existing socio-cultural dynamics in an ever-changing (post) modern Indonesia.

The International Seminar: Bali Hinduism, Tradition and Interreligious Studies were addressing issues on Bali Hinduism in globalized world, social and culture linkage in Indonesia, role of religions in heterogeneity and interreligious comparative studies in order to strengthen the unity in diversity. It is quite amazing to see a large number of papers from various fields of science joining together on subject ranging from science to senses. There are 61 papers to be presented on this proceeding book, those has been categorized in four specified topics: Bali Hinduism in Modern and Postmodern World, Tradition, Local Wisdom and Sustainability, Interreligious Studies in Globalized World, and Conflict, Tradition and Modernity. With the number more than 60 of papers on cultures, traditions and religions, I am sure the noble purpose of the forum, which is to maintain interreligious and cultural relations in Indonesia, will be achieved.

Finally, it has been your registration and submitted paper which allows this precious book. The kindest support of Rector of Hindu University of Indonesia, Prof. I Made Damriyasa, and marvelous job of committee team deserve a big applause for this proceeding book. Hopefully the book could usefull in developing interreligious and culture studies.

Denpasar, April 2018

Prof. Dr.phil. I Ketut Ardhana, M.A.
Chairman

REMARK FROM RECTOR OF UNHI



Om swastyastu,

Indonesia, especially Bali, has been a model of religious and cultural pluralism for a long time through several points of history. Bali's richness of tradition with a variety of challenges due to globalization and modernization has made Bali a very interesting research object. This is very beneficial to Bali for sure and it is our duty to accommodate the researchers' papers.

There are more than 60 papers are published as the results of The International Seminar on Bali Hinduism, Tradition, and Interreligious Studies which were held on March 10th, 2018 hosted by Hindu University of Indonesia. The greatest academic issues that discussed are about Bali Hinduism and its traditions in postmodern and interreligious studies in globalized era.

We sincerely hope, through this book, we could enriches and expands the accessible information on the interreligious studies. And I would like to thanks to all participant for their kind participation.

Om santih, santih, santih, Om

Denpasar, April 2018

Prof. Dr. I Made Damriyasa, M.S.
Rector

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IDEOLOGY TRI HITA KARANA FOR BUILDING RELIGIOUS BEHAVIOR GRHASTHA ASHRAMA

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Abstract

The Balinese people feel fortunate to be able to inherit one of the local wisdom of Tri Hita Karana, which embraces the principle of harmony of the God-given life, by preserving and caring for its beautiful nature, and supported by its magical religious society still strong in maintaining and living the religious traditions. The people of Bali make Tri Hita Karana as the main capital for Bali's tenacity. Bali will be established if its human beings are educated, grown, and developed based on Tri Hita Karana, namely to be able to: (1) mobilize Balinese man to think critically, responsible in managing Balinese cultural capital, tradition, environment, information, and knowledge; (2) maturing Balinese human emotions, morals and morals to cooperate with one another, to manage and solve problems of life-scale; (3) select and use new technologies in an integrative, effective, efficient and responsible manner; (4) cultivate the quality of individual self of Balinese man as a whole; (5) building entrepreneurial culture and spirit, work culture, learning culture, and productive culture of serving; (6) is contextual in accordance with the village, kala, and patra (place, time, and real conditions in the field).

Keywords: Tri Hita Karana, Religious Behavior, Grhastha Ashrama

I. Introduction

The era of globalization is very influential on the weakening of the joints of the old life together has been preserved in a society, and the impact on the shift of moral values society. Maintaining the moral values or character of the nation a top priority as one of the principles of education is to form a whole person, in the sense of "Build Body and Build His soul", no matter how small the morality crisis that occurs in society, indirectly will be able to embrace the values life of nation and state. According to Danim (2003: 63), his true education is a process of moral formation of civilized society, a society that appears with a normal human face and humanity. That is, education is meant here is more than just a school (education not only community network) but education as a network of community (education us community network). To build human consciousness of Tri Hita Karana hence, maintaining Balinese culture and civilization should be a common goal, to achieve this goal will be more effective through education approach.

Education is expected to provide a positive contribution in shaping people who have a balance between intellectual ability and morality. By aligning these two components in the right position, it is expected to lead individuals to find a straight path, a path that will open the eyes of the heart and awareness of humanity. To help Grhastha Ashrama or mankind find a way of humanity consciousness or virtue and happiness, one of them can be found in the book of Wrhaspati Tattwa 25, as follows.

*Silam yajñās tapo danam
prabrjya bhiksu hyevaca
yogasicapi samasena*

dharmasya eko vinirnayah

Sila ngaraning mangraksa acara rahayu, yajñā ngaraning manghanaken homa, tapa ngaraning umatindriyania wineh ring wisayanira, dana ngaraning weweh, prawrjya ngaraning wiku anasaka, bhiksu ngaraning diksita, yoga ngaraning magawe samādhi. Nahan pratyekaning dharma ngaranya.

Meaning:

Sila means to perform good deeds, yajña means to carry out the sacrifice (homa), tapa means turning off the senses, not given enjoy the object, the fund means giving alms, prawrjya means wise priest (like to develop spiritual knowledge), bhiksu means to perform the ceremony diksa (purification personally), yoga means practicing samādhi.

Given the environmental conditions in which individuals grow and develop are polluted and contrary to religious values and moral values it can affect the behavior of individuals to be less good. Religious values need attention because religion also integrates with good-bad behavior. According to Piaget and Kohlberg (in Suasthi & Suastawa, 2016: 24), moral development in childhood is at the heteronomous stage of understanding, in this phase the child does not yet have his own moral views.

According to Sudira (2014: 7) that, the ideology of Tri Hita Karan builds micro awareness, that every human being has three basic capital for a happy life: (1) atman or soul; (2) prana or power of word - bayu - eep; and (3) sarira or bodies (wadag). Lost or weakening of one element of Tri Hita Karana in human beings then the happiness will be lost as well. Angga sarira or body without atman or soul is corpse, atman or soul without angga sarira or body is spirit or ghost, atman or soul with angga sarira or body without prana or power of word equal to sick human being.

The order of Balinese family life (Hindu), known as Ghrastha Ashrama is the stage of married life, now the orientation value is very different. There are indications of divorce cases, infidelity, and domestic violence (KDRT), still rampant cases of corruption, fighting for positions / powers that affect the family life. There are several symptoms of the influence of modernization on attitudes and behavior of people in Sukawati Village such as consumerism behavior, pragmatism, and hedonism. Appearances to the temple appear impolite, just follow the fashion trends, as well as banten or devotion dedicated to highlight the serimonial or contestation, regardless of the essence / meaning of the offering. There is even a phenomenon of expenditure for everyday needs should be more saved in order to make the same banten as other neighbors.

The above phenomenon encourages the community, especially the Grhastha period to work hard, careers or pursue material that can meet the needs of appearance and make the ceremony (banten). The old man or Grhastha's time will ignore his main duty to guide and nurture his sons and daughters. From the results of this observation can lead to new problems in family life, children in the Brahmachari period received less supervision of parents or other adults (older siblings, uncles, grandparents). Therefore they tend to seek their own world into negative environments to avoid loneliness, such as busy playing online games, motorcycle gangs, drug cases, stealing, free sex.

II. Tri Hita Karana's Essence, Doctrine, and Essence

2.1. The Nature of Tri Hita Karana Building a Learning Society Throughout Life

In accordance with the programmed UNESCO, United Nations Agency (UN) in charge of education has programmed life long learning (lifelong learning). Life-long learning or lifelong learning has begun since people are born to die. Lifelong education means a holistic learning process that is learning all the things that aim for the refinement of life. According to Sulo (2005: 243) that, this world is the largest and most complete book that can not be studied to be understood and taken for life's benefit. This statement suggests that life is actually a lesson, human interaction with others and with the natural environment is the most impressive and meaningful lesson (lesson). Because learning is already started from within the family, in the family takes the process by taking the largest portion of education, called informal education. After that just entering formal education start kindergarten, elementary, junior high, high school, and PT with a very limited time compared to time with family and society.

Therefore, Balinese development strategy begins by building the spirit of Balinese people to always learn and understand about the need to maintain the sustainability of Bali based Tri Hita Karana. Bali has the spirit of Tri Hita Karana that must be maintained with the principle of Green Building, which is environmentally friendly building, the building must meet the green or leave the green / open area, and there is environmental conservation in it, thus making Balinese people healthier, more productive and harmony. The ideology of Tri Hita Karana possesses the elements of the soul, body or ari sarira, and the power or prana are systemically integral, having a relationship with each other and a unity to achieve happiness. In the human soul or atmanadalah element parhyangan, prana (word, bayu, idep) is element of pawongan, and body or body function as palemahan.

Within the family and society the grhastha ashrama have the opportunity to apply the theories and skills they can get from school. In the smallest community such as banjar (in Bali) grhastha ashramaakan interact with various characters and various kinds of interests and educational background, social, economic. Therefore grhastha ashramabisa learn something that is actual in society, can through various sources of information as learning materials. Local wisdom in the form of regional songs (Bali) which illustrates that the inexhaustible individuals are always learning, as follows.

Eda ngaden awak bisa, depang anake ngadanin, geginane buka nyampat, anak sai tumbuh luhu, ilang luhu ebuke katah, yadin ririh, enu liu pelajahin.

Meaning

Do not consider yourself to be able, let others who judge, just as sweeping, garbage is always there any time, rubbish sidah cleaned but the dust is still left, although it is smart, there are still many things that need to be learned.

The meaning of the song above gives a moral message, that in living human life should not feel satisfied with the results of learning obtained at the level of formal education, because learning in the community is still much to be taken from any activity or event. This is in line with the so-called ethnic learning that learning can be done anywhere, anytime, starting in the family, workplace, in the community. The process of lifelong learning according to the concept of the teachings of Hinduism is called Tri Pramana. By Suardana (2018: 230) Tri Pramana can be said is a conception there are three ways / ways to know the true nature of a real and abstract

thing. Tri Pramana includes Pramana Religion, Anumana Pramana, and Pratiyaksa Pramana.

The religion of pramana, a way of getting truth related to religious teachings as an element of parhyangan, is diligently listening to advices and stories of teachers, panditas, or believers for their purity and nobility. Just as in today's grhastha ashrama can learn and learn from people who are deemed to have expertise in their field. Through this learning model the grhastha ashrama are free to choose the study material and determine who is considered to master the field. Learning from what happens everyday grhastha ashrama can understand, understand, and pluck the deep meaning of all life events. This learning process will raise awareness of grhastha ashrama to critically address the phenomenon of social and religious life that is taking place in the community.

Anumana Pramana, which is a way to get the truth based on events that occur and can be observed significantly. This phenomenon fosters awareness and beliefs grhastha ashrama associated with natural law or in the teachings of Hinduism called Rta. Rta or natural law as the element of palemahan teaches the law of cause and effect. Just as the natural phenomenon of the earth revolves around its axis around the sun as well as the moon circulating around the sun on its spinning line never collide very regularly and in harmony. Seeing the phenomenon such as flood natural disaster, landslide, the cause factor is the lack of care of the community due to littering or the utilization of green open spaces that have not been controlled. Both examples of this natural phenomenon can be used as a learning to try to keep the natural environment in order to avoid the disaster.

Pratiyaksa Pramana, which is a way to get the truth by jumping straight or taking real action as an effort to foster belief and awareness of an object. Ashrama grhasthas can feel directly from this learning, the power of reasoning will develop so that there arise a critical attitude, to the phenomenon in terms of pawongan there is a tendency to carry out religious rituals that prioritize the shades of exhibition by ignoring the meaning or essence of the ritual. Therefore it is necessary to construct a structure of insight or knowledge of grhastha ashrama concerning the understanding of the function and meaning of the yadnya offerings to fit the text and context. This illustrates that the knowledge and skills acquired in schools are not necessarily appropriate to the needs of the community.

2.2. Teachings of Tri Hita karana Containing Character Education

Education according to Hinduism is expected to have the character of morality and culture based on the ideological values of tri hita karana. According to Sudira (2014: 19) that building human resources characterized learning culture (jnana), work culture (karma), serving culture (bhakti), and bermental learning person, that is education aimed at producing character output and cultured tri hita karana has nine intelligences (wiweka sanga) based on harmony and balanced values, between man and his God (parahyangan) as spiritually, inter-human beings (pawongan) as social beings, and between man and environment (palemahan) as nature creatures. Wiweka sanga or multiple intelligences include spiritual emotional intelligence, ecological social intelligence, intellectual intelligence, kinesthetic intelligence, economic intelligence, political intelligence, technological intelligence, cultural arts intelligence, and learning intelligence.

The purpose of character education is to shape individual self-improvement and self-training in order to lead to a better life. Character education is an important aspect of successor generation. An individual is not enough to be given only intellectual stock but must also be

given moral and spiritual learning. Therefore character education must be given along with the development of intellectual which in this case must be started early in particular in educational institution. Character Education according to Kemendiknas today is required to be able to change the students to a better direction. Therefore, the Ministry of National Education has formulated 18 Character Values that will be instilled in the students as an effort to build the character of the nation. (Fathurrohman, 2013: 19): Religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, nationalism, love homeland, appreciate achievement, communicative, love peace, love to read, care about the environment, social care, and responsibility.

This is in line with the hope of the President of the Republic of Indonesia Joko Widodo during the inauguration of Presidential Regulation no. 87 of 2017, it is expected that central, provincial, and regency / municipal governments have a clear legal umbrella for strengthening character education. There are five character education that become emphasis: the value of politeness, the value of politeness, integrity, honesty, respect for parents, teachers, kiyai, ulama / clergy, and the Ustad.

2.3. The Nature of Tri Hita Karana Teaches Environmental Education

The Vedic scriptures suggest that human beings do real to protect the earth with all the wealth within which it contains elements of minerals and metals as the source of human life.

Mantra Rg Veda III.51.5 explains:

Indraya dyava osadhir utapo rayim raksanti jirayo vanani.

Meaning:

Protect natural resources such as atmosphere, crops, and medicinal plants, rivers, water sources, and wilderness.

In Ayurveda XVIII.13 Explain:

*Hiranyam ca me yasca me
Syamam ca me lokam ca me
Sisam ca me trapu ca me*

Meaning:

May we acquire the metals contained in the earth: gold, iron, copper, steel, red metal, lead, zinc and lead.

Environmental-oriented behavior emphasizes the dimensions of human interaction that harmony, both vertically, the harmony of human relations with God and maintaining harmony of human relationships with nature, as well as harmony of horizontal relationships that is human relationships with humans, so that the environment can be saved from damage increasingly years. The same has been revealed by Emil Salim (1992: 169), that awakening environmental morality becomes important in the process of sustainable development, so that the development will not damage the nature and still pay attention to the continuation of natural resources. The principles of natural resources to consider are: (1) maintaining ecosystem functions, (2) controlling the negative impacts of development and developing positive impacts;

(3) maintaining the quality of natural resources; and (4) keeping environmental changes in sustainability.

Based on the above discussion, it can be drawn a conclusion that the behavior of environmental insight is the behavior of grhastha ashrama in interacting with the environment of doing business that is: (1) arranging the environment of shrine / parhyangan, residence / house (pawongan), and green open space (palemahan) include: efforts to maintain the sustainability of ecosystem, cleanliness, harmony, beauty and cultural preservation such as pelinggih building houses, pens, family income support buildings, and building life support facilities such as shops, shops and businesses, (2) adjusting, obeying the earth ugerasta and asta kusala-kusali with development so as not to harm the surrounding environment to create safety, health and environmental comfort of pakrmanan village, (3) utilizing controlled natural resources through efficient utilization, reuse activities, reducing the use of potentially damaging goods and recycling, (4) selecting and maintaining environmentally friendly technologies by using and maintaining equipment that is not feasible to use, (5) not exploiting the environment, and (6) maintaining the natural resources for present life, which will come in right and continuous ways.

As long as humans use nature by referring to the religious teachings mandated in the concept of tri hita karana, ensured that nature will never run out and cause disaster. The utilization of forests and crops that are balanced by replanting implies mutualistic symbiosis between humans and the natural environment including animals. This pattern can be said to have implemented the teachings / elements of palemahan.

III. Closing

Hinduism and Balinese culture are very rich in local wisdom both in the form of concepts and in expressions, symbols, with beautiful appearance, interesting, and full of the meaning of spiritual values. Tri hita karana is one of the local wisdom of Hindu religion, by Balinese (Hindu) people have the awareness and belief that the three elements contain very basic, deep, and universal meaning.

This path of consciousness affirms that Grhastha Ashrama is destined to be a dynamic being to live and thrive, according to her dignity and dignity. As social beings, human beings are able to gather together with other individuals in the form of friendship, kinship, gathering and organization (non-formal and formal) to achieve common life goals based on faith and piety. This is the power to believe and follow the command and prohibition of IdaHyang Widhi Wasa (God Almighty). So it can be said of the existence of Grhastha Ashrama, that is, as a rational, creative, constructive creature promoting itself, with religious behavior, not only to fulfill its biological instinct impulses, but also motivated to carry out social responsibility, since Grhastha Ashram's behavior is controlled by factors outside of himself when interacting with his environment.

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