



**Prosiding Seminar Nasional  
Sastra Agama dan Pendidikan Bahasa**



**Diselenggarakan oleh:**

**Program Studi Magister Sastra Agama dan  
Pendidikan Bahasa Bali Program Pascasarjana  
IHDN Denpasar**

**7 Maret 2018**

**Editor:**

Dr. I Gede Suwantana, M.Ag  
I Gusti Made Widya Sena, S.Ag., M.Fil.H  
I Putu Andre Suhardiana, S.Pd., M.Pd  
Dr. I Nyoman Subagia, S.Ag, M.Ag

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Om Swastyastu,

Rasa *angayubagia* kami haturkan kehormatan kepada *Ida Sang Hyang Widhi Wasa* karena atas *Asung Wara Nugraha* Beliau, Prosiding Seminar Nasional "Sastra Agama dan Pendidikan Bahasa" dapat diselesaikan dengan baik. Apa yang menjadi tujuan pokok dari kegiatan ini adalah untuk menggali, melihat, dan memprediksi bagaimana permasalahan bahasa dan sastra mampu menjadi identitas bangsa, mampu berperan dalam menghadapi masyarakat ekonomi ASEAN, sebagai upaya peningkatan kecerdasan mental dan membangun sikap multikultur. Selama ini masalah bahasa terutama bahasa daerah masih menjadi polemik di kalangan masyarakat karena disinyalir akan ditinggalkan oleh generasi penerus. Jika banyak bahasa daerah yang punah, maka banyak peradaban yang luhur akan lenyap.

Atas dasar fenomena tersebut, Program Studi Magister Sastra Agama dan Pendidikan Bahasa Bali Program Pascasarjana IHDN Denpasar menyelenggarakan Seminar Nasional dengan maksud menguraikan permasalahan tersebut. Harapan yang hendak dicapai adalah menemukan sebuah format akademik bagaimana permasalahan tersebut bisa diurai. Apa yang ada di dalam pemikiran dengan yang ada di lapangan masih belum sejajar. Pemikiran yang berkembang di lapangan adalah ingin menjaga warisan budaya tersebut agar tetap lestari tetapi di lapangan generasi muda mulai malas menggunakan Bahasa Daerahnya.

Keberhasilan kegiatan ini tentu tidak bisa terlepas dari kerja sama dari berbagai pihak. Pada kesempatan ini ijinkan kami mengucapkan terimakasih kepada semua pemakalah utama, pemakalah pendamping, seluruh panitia dan yang lainnya yang ikut terlibat di dalam menyukseskan kegiatan ini. Terakhir, kami mohon maaf yang sebesar-besarnya atas segala kekurangannya, baik dalam hal penyambutan maupun kekurangnyamanan lainnya.

*Om, Santih, Santih, Santih, Om*

Denpasar, 22 Februari 2018  
Dr. Dra. Relin, D.E., M.Ag  
Direktur Pascasarjana  
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## MULTICULTURALISM ETHIC IN SANG HYANG KAMAHAYANIKAN

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### ABSTRACT

Multicultural ethics is the development of self-potential to have good behavior about the teachings of religious literature that is *Sang Hyang Kamahayanikan*. *Sang Hyang Kamahayanikan* is one of the Buddhism scripture which in it contains many moral teachings, ethics, such as *Sad Paramita* and *Catur Paramita*. To achieve the ethical teachings of *Sad Paramita* and *Catur Paramita* determined with *tri kaya*: thinking, saying and deeds. The approach is theological study of the teachings of *Nirvana (kamoksan)* to achieve happiness.

**Keywords:** ethics, multicultural, *kamahayanikan*.

### I. INTRODUCTION

Indonesia is one of the largest multicultural country in the world. Multicultural is a society that consists of several kinds of cultural community with all the benefits with little difference in the conception of the world, a system of meanings, values, forms of organization, social, history, customs and habits (Parekh, 2012: 263-264). The existence of various cultural communities often called pluralism both horizontally and vertically. Horizontally various community groups are now categorized as a nation of Indonesia can be sorted into various tribes, groups of speakers of certain languages or groups of different religions. Vertically, different groups of people can be discriminated on the basis of the production model that leads to the diversity and adaptability. This statement can be seen on social cultural and geographical conditions are so varied and extensive, while also embracing diverse religions and beliefs.

Fosters cross-cultural understanding is absolutely necessary in Indonesian society that is multi-ethnic and multicultural. Multicultural according to Lawrence in Lubis (2006: 174): the understanding, appreciation and assessment of a person's culture as well as respect and the desire of the ethnic cultures of others. Meanwhile, according to Atan Ujan

Andre et al., (2009) Multiculturalism is a conscious and deliberate effort to realize and develop the potential to have the spiritual power of religion, self-control, personality, good behavior and skills needed by themselves, the community and the nation and the State. Based on the above multicultural exposure, the authors use Andre Atan Ujan's multiculturalism namely on good behavior, the so-called moral philosophy or ethics. Ethics is good behavior and bad behavior (K Bertens, 2004: 3). So the multicultural ethic is to develop their potential to have a good attitude about the teachings of religious literature. The literature is a Hinduism literature in *Sang Hyang Kamahayanikan*. *Sang Hyang Kamahayanikan* is one of the *Buddhist* texts that contain many moral teachings, ethics. Ethics in this text called *mahaguhya*, which consists of *sad paramita* and *catur paramita*. Chinese and Sanskrit version of *Sang Hyang Kamahayanikan* used by Mahayana in Nepal, Tibet, China and Japan and Indonesia (Moens in Hadiwijono, 1974: 49). Based on the description above, this paper will discuss how multicultural ethics written in the *Sang Hyang Kamahayanikan*? The approach is ethical theology which an action is deemed true when the action took place in accordance with the prevailing social norms (Bertens, 2004: 256). In addition, the Multicultural ethics should be one of the principal with all the differences can be neutralized because of inter-ethnic, religions and different races, both mutual respect and a commitment to cultural diversity.

## II. DISCUSSION

Ethics relating to good behavior and bad behavior. Good understanding means something is said to be good when it brings goodness, and gives happiness (something said to be good when he was appreciated positively). In bad terms means that it is contrary to societal norms. Similarly, the teachings contained in the *Sang Hyang Kamahayanikan* which provides guidance on the rules of good behavior and correct the human effort achieving physical and spiritual happiness. An important step is done by a follower of *Mahayana Buddhism* is trying to care for themselves and their environment and to promote the welfare of others. But these days more and more people do not have the ability to distinguish good from bad, right from wrong. Multicultural construct their commitment to cultural diversity, which means emphasis on diversity at the level of tribe, race, and class. Diversity is further stated in the policies held by the government that acts not favor one culture or religion so as to avoid the tyranny of the minority.

Thus *Sang Hyang Kamahayanikan*, have significant importance to provide guidance on the rules of good behavior and truth in order to achieve physical and spiritual health. *Sang Hyang Kamahayanikan* teaches his followers to be critical and look at the logic of the truths taught by the teacher. According to *Sang Hyang Kamahayanikan* there are six of truth or ultimate enlightenment way to attain Buddhahood which is called *Sad Paramita* namely: (1) *Dana Paramita* means like charity and do not ever expect a reply; (2) *Sila Paramita* means to always maintain purity of mind, words, and deed; (3) *Ksanti Paramita* means inner firmness in any situation, whether you flattered or insulted; (4) *Wirya Paramita* means always to worship the Buddha; (5) *Dhyana Paramita* means always concentrating, and compassion to all beings; (6) *Prajna Paramita* means a state of unshakable inner calm.

Measures to achieve the level of *Prajnaparamita* started on the basis of *Sad Paramita* which the consecrated; (a) *Kaya*, the body, every movement of hands and feet; (b) *Wak* is a word, all the words referred to the word; (c) *Ciitta* is thought. This means that our thoughts, words and deeds are kept away from sin (*papa*). In addition to the teaching of *Sad Paramita* the *Hyang Kamahayanikan*, also taught *catur paramita*, a doctrine which must be implemented by *tatagatha* follower. Part of *catur paramita* namely: (1) *Metri* is the wisdom of the *Sang Satwa Wisesa*. *Sang Satwa Wisesa* are the ones who maintain the *sat paramita* and this *catur paramita* is called *Sang Satwa Wisesa*. The Wisdom bringing *para* toward *kerahayuan*. *Para* is all creatures, both being major or despicable creature. Love for living things which is given affection by *sang satwa wisesa*; (2) *Karuna*, there are three types; (a) *satwalambana karuna* is compassion in him used to love being who suffered, was treated with affection; (b) *Dahrmalambana karuna* is no love for self but love only to creatures that grief; (c) *Analambana karuna* is love without attachment to creatures he helped; (3) *Mudita* is *sang satwa wisesa* to be happy because of all beings are happy; (4) *Upeksa* is the wisdom of *sang satwa wisesa* implement *metri*, *karuna* and *mudita* that not expect results or disinterested in others.

The unification between *sang satwa wisesa* with *catur paramita* called the *dasa paramita*. Once able to carry out *dasa paramita* it is necessary to improve the knowledge of *yoga* and *bhawana*. There are four types of *yoga* taught by Sri Dignaga, namely (a) *Mula yoga*, thinking that there is *Bhatara* in space, (b) *Madhya yoga*, thinking that there is *Bhatara* in the body, (c) *Wasanayoga*, think there is *Bhatara* on earth, (d) *Antayoga*, think there is *Bhatara* in

*sunyatamandala* (the imagined). So the meeting *between bhawana and yoga* heading to: *Santi-bhawana* is the cause of *mula raga*, *Usmi bhawana* is the cause of *Madhyayoga*, *Urdhha bhawana* is the cause of *Wasanayoga*, *Agra-bhawana* is the cause of *antayoga*. The essence of *bhawana* and *yoga* is single, together form a knowledge *yogi*. The difference, *bhawana* think generally, *yoga* thinking specifically, the object of pleasure followed by the difference in the subject pleasure.

### III CONCLUSION

From the above explanation can be concluded that the *sanghyang kamahayanikan* ethics is to guide mankind to achieve inner awareness. *Sanghyang kamahayanikan* ethics is the base of self knowledge toward *yoga*, which is appropriate to the nature of multicultural with perspective about the diversity of life that emphasizes acceptance of the reality of differences in religion, culture, which existed in society. If the nature of multicultural internalized in the individual, then the individual will openly understand, appreciate and study cultures of others that are guided by the spirit of respect in togetherness.

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