



IHDN
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ASPIKOM
ASOSIASI PENDEKATAN TINGGIKEHU KEBERKASIA

Proceeding

the 1st

Dharma Duta Faculty INTERNATIONAL SEMINAR

on Communication, Tourism, Culture, Law and Social Science

2017



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

Steering Committee:
Dr. I Dewa Ayu Hendrawathy Putri, S.Sos., M.Si.
Ni Wayan Satri Adnyani, S.Pd., M.Pd

Reviewers:
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Prof. Dr. Drs. I Nengah Duija, M.Si.
Dr. Phil. Hermin Indah Wahyuni, SIP., M.Si.

Layouters:
Putu Kussa Laksana Utama, M.Kom.

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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* The 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) *Pahyangan* 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 *Galang-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



KEMENTERIAN AGAMA RI
INSTITUT HINDU DHARMA NEGERI DENPASAR
Jl. Nusantara Kubu Bangli Telp. (0366) 93788
Jl. Ratna No 51 Tatasan Denpasar Telp (0361) 226656
Website: <http://www.ihdn.ac.id> email: ihdndenpasar@kemenang.go.id

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 Hinduism¹. 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 theology².

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*³. The foundation of the three concepts of relationship is a local genius⁴ 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

¹ Gusil Bagus Sugrwa: 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. "Sani' Budaya Hindu Bali" in Majalah Kebudayaan. Jakarta. Lembaga Kebudayaan: 1952. Page.22.

² 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.

³ 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, Tem 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.

⁴ The concept of local genius is actually a concept known and popular among archaeologists. The term local genius was first put forward by HG Quaritch-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; *Keprabadian Bangsa (Local Genius)*. Jakarta: Pustaka Jaya dan Heri Santoso, 2003, page 101. "Sumbangan Pemikiran Local Genius bagi Pengembangan Paradigma Ilmu Sosial Indonesia". In Preambule journal August Edition. Yogyakarta: Pusat Studi Pancasila UGM.

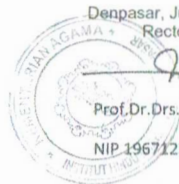
new and alien ideas into traditional forms. This allows the inhabitants to keep creating new styles, to continue to incorporate new life into their culture, and at the same time they never lose their hallmark as Balinese⁵. To maintain the tranquility of Balinese culture in the midst of modernization 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 2nd, 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 2nd, 2017
Rector,



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

NIP. 19671231 200112 003

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

Speakers of Plenary Session

THE ROLE OF BUDDHIST ETHICS AND COMMUNICATION IN THE CONTEMPORARY WORLD CRISIS

By

Dr. Phramaha Pornchai Sripakdee

Director of Philosophy Program in M.A. and Ph.D Courses
Graduate School, Mahachulalongkornrajavidyalaya University
Address: 79 Moo 1 Lamsai Sub-district, Wannoi District, Ayutthaya Province
Thailand, Postcode 13170

ABSTRACT

In reality, man cannot live without communication; at least, he communicates something with himself, thoughts, for instance. In order to successfully communicate something as such, ethics concerning any kinds of communication should be taken into a critical examination; what kind of speech one should speak out, what kind of speech one should not speak out. In this article, an attempt was purposely made to discuss the role of Buddhist ethics and communication in the contemporary world crisis. In this, it is argued by Buddhist ethics that the communication should be subject to ethics because of man's ideal life, without it, such communication will pose the danger to the chance in obtaining the goal, ideal life.

Introduction

It is a well known fact that man is a social animal in many senses, political, economical, cultural and communicative sense, for instance. When it comes to communicative sense, while living as a member of society, he himself intentionally communicates what he really wants and what he does not really want to others. It can be claimed that the communication becomes inseparable part of man's life. At the present time, man's communication has been being advanced through the most effective means provided by the miracle of science and technology such as the highest speed internet. Man in the present society can communicate faster than the past by the help of the mentioned technology. It seems that most of the contents man communicate with others are as the same as were done in the primitive times. What have been introducing into society are just only varieties of channel wherein the roles earlier played by a sender-receiver are complicatedly bound by various technological roles. In connection with these ways, a question is put that should the communication be subject to ethics. On the one hand, some argued that the communication should not be subject to ethics because the communication is the only means not the end, on the other hand, some argued that it should be subject to ethics because the end expected by parties involved cannot be morally obtained unless the means in question is morally followed. Before, this article proceeds to discuss the role of Buddhist ethics concerning the communication; the types of communication are needed to be explained.

Types of Communication

According to the theory of communication,⁶ six types of communicative ways are provided as follows:

⁶ Saundra, Hybels and Richard, L. Weaver II, *Communicating Effectively*, (8th Ed.), (Boston: McGraw Hill, 2007), PP. 15-20.

1. **Intrapersonal Communication**; this basically means the communication one has within oneself relating to one's thoughts, feelings and the way one looks at oneself. Since this kind of communication involves with the communicator then the message is produced out of one's thoughts and feelings through one's brain. Although it does not directly involve with other, yet it by nature determines one's experience on how one thinks to oneself.

2. **Interpersonal Communication**; this kind of communication occurs one communicates on a one-to-one basis wherein the informal and unstructured setting are not usually made up. It is usually said that most of the times it happens between two or more people depending upon situations coming up. According to this type of communication, all elements of communicative process are needed. Examples can be given as follows: while two or more people, friends, for instance, coming to meet, they certainly introduce their experiences to communicative processes. In conversation, each can become as a sender-receiver. In this matter, the verbal and non-verbal symbols are utilized in their messages. Since this communication involves with two or more people, then the chance in creating feedback is open.

3. **Small-Group Communication**; this kind of communication arises when a small number of people comes with a view to solve their problem. According to this, there should not be a big number of people because each member will not be able to get an opportunity in communicating what should be spelled out. The different channels are not found when it comes to channels used in this method comparing to the interpersonal method.

4. **Computer-Mediated Communication**; this type of communication arises out of a wide range of technologies facilitated by computer networks. In this regard, it basically refers to the utilization of e-mail, Web-page, online social media etc. It is said that at the present time our world becomes borderless owing the existing advancement of sciences and technologies. Consequently, most of communications have been being widely and normally made through the mentioned channels of computer applications including the present various brands of tablets, mobile handset and many more. By virtue of this, such variety of communication contains very complicated ways whereby a sender-receiver would be made anonymous.

5. **Public Communication**; by and large, this communication has formal setting and in this communication, a sender-receiver just sends a message to the audience. The message delivered in this way is normally structured. The channels used by this are as the same as were used by interpersonal and small-group communication. However, the channels used in this communication are somehow exaggerated which are more public than the interpersonal techniques due to its audience. For example, the voice articulated in this way would be louder. Furthermore, many questions might be put by people who have some doubt.

6. **Intercultural Communication**; as it was said earlier, our world becomes global community wherein all people are politically, economically and culturally interwoven. Therefore, it is necessary for us to understand each other better. Based on this, it necessitates intercultural communication; such communication arises when two or more people from different culture need interaction. To understand each other rightly, the different systems of knowledge, values, beliefs, customs and behaviours followed by different groups of people should be fully made to be understood before. Otherwise, such communication would turn out to be futile.

From those categories of communication, no matter how reasonable they are, they can be summarized into the following specific purposes: 1) the communication is assigned to inform something to someone, 2) the communication is made to persuade someone to do or not to do something, 3) the communication is made to convince someone to do or not to do something, and 4) the communication is done to entertain someone.⁷ All communication is centred on human beings' purpose and

⁷ Betty, M. Dietsch, *Reasoning & Writing Well*, (4th Ed.), (Boston: McGraw Hill, 2006), p. 7.

it is deliberately made by a sender-receiver. Under these circumstances, it is subject to ethics because it involves with man's intention which is by nature derived from one's sets of belief and value. Let's see how can Buddhist ethics deal with the communication successfully.

Dimensions of Buddhist Ethics on Communication

When it comes to Buddhist ethics concerning main types of communication, there are many discourses given by the Buddha appearing in various Suttas, but here it is focused on particular one, *Abhayarājakumārasutta*.

In *Majjhimanikāya*,⁸ as it appeared when the Buddha had discussion with Prince Abhaya about what kind of speech he would utter, he said that:

"Whatever speech the Tathāgata knows to be not fact, not true, not connected with the goal, and that is not liked by others, disagreeable to them, that speech the Tathāgata does not utter. And whatever speech a Tathāgata knows to be fact, true, but not connected with the goal, and not liked by others, disagreeable to them, neither does the Tathāgata utter that speech. And whatever speech the Tathāgata knows to be fact, true, connected with the goal, but not liked by others, disagreeable to them, the Tathāgata is aware of the right time for explaining that speech. Whatever speech the Tathāgata knows to be not fact, not true, not connected with the goal, but that is liked by others, agreeable to them, that speech the Tathāgata does not utter. And whatever speech the Tathāgata knows to be fact, true, but not connected with the goal, yet liked by others, agreeable to them, neither does the Tathāgata utter that speech. And whatever speech the Tathāgata knows to be fact, true, connected with the goal, and liked by others, agreeable to them, the Tathāgata is aware of the right time for explaining that speech".⁹

The mentioned sayings can be further explained into six points as follows: 1) it is not good for the Buddha to speak about what is not of fact, of truth, of goal and it is not liked and agreed by others, 2) it is not good for the Buddha to speak about what is not connected with goal, not liked and agreed by others despite being fact and true, 3) it is not good for the Buddha to immediately speak about what is not liked and agreed by others despite being fact, true and connecting with the goal; he would find the appropriate time to utter it, 4) it is not good for the Buddha to speak about what is not fact, true and without the goal in spite of being liked and agreed by others, 5) it is not good for the Buddha to speak out what is of fact, truth, and yet being liked and agreed by others if it is not connected to the goal, and finally 6) it is good for the Buddha to timely and rightly speak out what is of fact, truth, connecting with the goal and being liked and agreed by others.

Viewed from the aforesaid categories of what ought to be spoken out, it clearly showed that the last sixth one is better than the rest former ones because such communication done through words is of fact and truth wherein one's goal can be actualized. Moreover, it also is not contradictory to what is not disliked and disagreed by involved party. In Buddhist ethics, the word 'goal' used in this discussion actually embraces the ideal life where one's suffering is completely got rid of.

⁸ *Majjhimanikāya*. I. 395. "Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti abhūtaṃ ataccaṃ anattasamhitam sā ca padesam appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati. Yaṃpi tathāgato vācaṃ jānāti bhūtaṃ taccam anattasamhitam sā ca padesam appiyā amanāpā, taṃpi tathāgato vācaṃ na bhāsati. Yaṃca kho tathāgato vācaṃ jānāti bhūtaṃ taccam attasamhitam sā ca padesam appiyā amanāpā, taṃ kalamānū tathāgato hoti tassā vācāya veyākaranāya. Yaṃ tathāgato vācaṃ jānāti abhūtaṃ ataccaṃ anattasamhitam sā ca padesam piyā manāpā, na taṃ tathāgato vācaṃ bhāsati. Yaṃpi tathāgato vācaṃ jānāti bhūtaṃ taccam anattasamhitam sā ca padesam piyā manāpā taṃpi tathāgato vācaṃ na bhāsati. Yaṃca tathāgato vācaṃ jānāti bhūtaṃ taccam attasamhitam sā ca padesam piyā manāpā, taṃ kalamānū tathāgato hoti tassā vācāya veyākaranāya.

⁹ *The Collection of the Middle Length Sayings (Majjhima-Nikāya)*, translated by I. B. Horner, (Delhi: Motilal Banarsidass, 2004), PP. 62-63.

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DHARMA WACANA ESSENCE OF PHILOSOPHY AS A MEANS OF COMMUNICATION PERSPECTIVE

I Wayan Watra
University of Hindu Indonesia Denpasar

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 meurut 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 (Mardiwarisito 1985: 17). Also duriakan in Sarasamuccaya *Mwang kottaman lkang dharma, prasiddha sangkanin hitawasana, inikang mulahaken yes, mwang pinakraya sang pandhita, sangkepanya, mantasakinikang 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, sestematis in an understanding that is keherensi.

So it can be concluded Dharma wacana an illumination method that discourse, as a guide to implement *kebijiban* obligations under the rules that have been agreed both physical and spiritual. Then do the improvements in the road to *bernar*, when deviations both *disangaja* nor accidental. To achieve *kedamain* 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 *bernar*, when deviations both *disangaja* nor accidental. To achieve *kedamain* 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 (diamonion), 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 manusebhiv,yam kamaya tantamagram krnomi tam brahmanam tamrsim tam sumedham.*Rgveda X.125.5This means:

(Indeed, I say the words that give joy, I have anugrahkan 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 *indriyaw* (Kama) and if this continues diturulkan, 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 Eastem 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 asesha dharma hetuh abhirucir eva dampaty asambandha hetuh, anrtam eva vyavahajayah stritvam eva'pabhoga hetuh.....brahma sutrameva vipratve hetuh linga dharenam 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 menjanggannya 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 berbudhi 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 pemabahsan 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 indriyawi (Kama) and if this continues diturulkan, 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 Atarwaveda. 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 dhamawacana 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 dhamawacana mengikuli 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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