



Tri Hita Karana Theoretical Basic of Moral Hindu



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Abstract

Tri hita karana defined three causes of welfare. It was a reason for a result, due to tri hita karana was the base and moral doctrines. Parhyangan taught a manner to reach the harmonious relationship to God; pawongan taught a manner to realize the harmonious relationship to others, and palemahan taught a manner to get the harmonious relationship to nature. An etiquette was a moral teaching of coercive and appealed to the moral consciousness, regarding human beings were responsible. It was human freedom in implementing the obligation to determine their status and dignity. They were given space and time to participate in the living world with more creative and productive. This social participation was ushering societies to prosperity and happiness.

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1. Introduction

Tri Hita Karana includes three elements, i.e. *parhyangan*, *pawongan*, and *palemahan* are an interesting research theme, both in terms of theology, sociology, anthropology, and ecology. Especially, observing a civilization development of since ancient period to modern apparently, the focus of an investigation of nature (*cosmophosentric*), God (*topocentric*), and humans (*anthropocentric*) (Sutrino, 2001). It defines that in the history of human thought developing three broad themes affect the science and technology development to the present, that is nature, God, and humans. For instance, the principles of nature, the principles of moral and religious principles much coloring social theories, among classical, modern, and contemporary.

Likewise, ethics, regarding theory and philosophy and the moral doctrine of interesting themes revealed as increasingly needed in social and cultural changes shortly. In order to deal with the changes that are required an adaptation and adjustment constantly, due to it requires knowledge towards self-control moral. The needs are related to the efforts of self-control and adapting behavior in *Swastikarana* (2013) stated that as self-restraint.

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Furthermore, it is explained that Panca Yama Brata is five types of self-restraint based on an individual effort to avoid their ban on religion as a life norm, whereas Panca Nyama Brata is five types of self-restraint based on Dharma or adheres the right rules.

Yama and Nyama doctrines are illustrated in the *Pustaka Yoga Sutra II.29* (Saraswati, 1996) at first page of Astangga Yoga, however, in *Sarasamucaya* 259 and 260 are described Dasa Yama and Nyama Brata. Yama and Nyama Brata doctrines according to *Yoga Sutra Patanjali* (1996) as follows. Panca Yama Brata includes (a) *Ahimsa*, i.e. love for other beings, not killing or torturing arbitrarily. (b) *Brahmacari*, i.e. studying seriously, not do a sex (sexual intercourse) during the study. (c) *Satya*, meaning faithful, not deny the promise that has been agreed upon. (d) *Awyawaharika* means to love a peace, not quarrelsome or indulgence in unuseful speech. (e) *Asteya*, i.e. honest, not theft. Meanwhile, Panca Nyama Brata includes (a) *Akrodha*, is not controlled by an anger. (b) *Guru Susrusa*, it means respecting and obeying the teacher's doctrines. (c) *Sauca*, i.e. constantly cleanse themselves both physically and spiritually. (d) *Aharlaghawa* means eating substance (nutritious food) and riotous living. (e) *Apramada* means not proud and arrogant.

On the one hand, it is described that *tri hita karana* and moral Hindu are a major theme unbelievable can be expressed as a whole as well. On the other hand, the researcher limitations mainly to a Sanskrit text, Old Javanese, and foreign languages, as well as an Indonesian text is limited. There are thankful some Sanskrit and Old Javanese text has been translated into Indonesian, therefore, it quite helps in this research process. Therefore, this article is limited to two themes only, i.e. *tri hita karana* as the moral Hindu base and *tri hita karana* as moral Hindu doctrine.

2. Research Method

This study was conducted by the hermeneutic approach, i.e. in order to observe the research object as a text to be interpreted. It argues that this study reveals *tri hita karana* and moral Hindu as qualitative reality so that the data was collected qualitatively. The narrative data and moral expressions were collected by library studies techniques, i.e. reading some books and magazines according to the research theme. Next to the required data collected then reduced, verified/concluded, and presented in the article. The analysis data process was done through descriptively and an interpretive mechanism to obtain a sense of *tri hita karana* that was best understood as the Hinduism moral foundation and Hindu moral doctrine.

3. Results and Analysis

3.1 Harmony: Welfare and Happiness

A welfare in Hinduism is summarized "*jagadhita*". It commonly is combined with the word "*moksha*" that means happiness. Next, it was formulated to be a goal of Hinduism, e.g. "*atmanah moksartham jagaditha ya ca iti dharma*" (Sudharta and Ida Bagus Oka Puniatmadja, 2001). The lexicons "*sejahtera/welfare*" and "*bahagia/happy*" *Kamus Besar Bahasa Indonesia* (2008) / Indonesian Dictionary is explained, they have a similar meaning. *Sejahtera* means safe, tranquil, prosperous, and safe (releasing of any trouble), whereas *bahagia* means a state or feeling happy and serene (free for any trouble). A welfare means the prosperity state, safe, peace, and salvation, however, happiness defines a pleasure and peace of mind in living birth; fortune and luck both inner and outer. In term of this sense, the word "welfare" and "happy" merely apply in living in the world, both physically and mentally.

Meanwhile, the meaning and sense of welfare and happiness are summarized upon "*jagadhita*" and "*moksha*" lexicons beyond a habit in living the world, not only limited to the inner and outer but also metaphysical. For instance, *panca sraddha* assumes that the human beings need something; therefore, they aspire to attain *moksha*, happiness, and deliverance. Certainly, the happiness pursuit and perfection is not an aspect of birth and/or the human mind. In *catur purusa artha* explained, that *moksha* is an ultimate goal of human life and the peak reached after *jagadhita* goal realized. *Jagadhita* is an ultimate goal of *tri warga* included the possessive purpose namely *kama* (lust, passions, desires), *artha* (object, instrument) and *dharma* (righteousness, liabilities, customs, rules). That is, *jagadhita* as an ultimate goal of *tri warga* are a basic for achieving *moksha* as the end of human life (Zimmer, 2003).

In order to reach the final destination or a life a peak philosophically *Rg. Weda* offers four ways, i.e. knowledge, services, work, and alienation. The fourth ways are stated by 700 *Sloka* in *Bhagawadgita*. The Hindu religion that is adhered by a few Indonesian societies formulates three doctrines framework, i.e. *tattwa*, *susila*, and *acara*. *Tattwa* consists of divine doctrine, *susila* consist of morality doctrine, and *acara* consist of ceremony and offerings doctrine. *Tattwa* seems ahead and *susila* interpret a heart, and *acara* looks like hands and feet for

Hindu religion. Among of them is united and whole that can not be separated, as a head, heart, and feet and hands are perfection part of the human (Sudharta and Puniatmadja (2001: 5). it presupposes that a welfare and a happiness indeed must and have to be pursued based on the holistic accumulated and comprehensive among *tattwa*, *susila*, and *acara*.

The three Hindu religion fused with tradition in the Hindu religion is implemented, due to it animates the Hindu religion, beautify, and ennoble the Balinese culture (Geriya, 2000). In addition to the three shapes and seven culture elements, Mantra (1993: 12-14) in order to enrich the Balinese culture by adding some concepts taken from Hinduism, included: *rwa bhinnedha*, *taksu*, *jengah*, *desa-kala-patra*, *tri hita karana*, *karmaphala*, *catur asrama*, and *catur purusa artha*. These indicate that Hindu has influence and has an important role in Balinese culture. Its influence, in fact, a real that illustrated on *desa pakraman* as a norm and values system that are shared to behavior guidance. Instead, the *tri hita karana* is a torso of *awig-awig desa pakraman*, rules and/or customary law binding religious social behavior in order to realize *sukerta tata parhyangan*, *pawongan*, and *palemahan*. *Desa pakraman* is a village for Hindus, i.e. the place for obtaining *kasukertan* (welfare).

Tri Hita Karana is an element of Balinese culture that was inherited from generation to generation in *desa pakraman* and their functional until now. It literally comes from the words "tri" means three, "hita" means a welfare, and "karana" means the cause. It is understood by Hindus in Bali to three causes to be a welfare. Therefore, Tri Hita Karana concepts are illustrated as the *cause* and *effect*. Thus, in addition to consist of a welfare cause, as well as it illustrates a result, welfare purposes. Not only *cause* and *effect*, but also the process of a welfare achievement through dynamic interaction with the three elements, related in "harmonious" inside and among *parhyangan*, *pawongan*, and *palemahan*.

The lexicon "harmony" is already implied natural conditions, social situations, and cultural atmosphere that is harmony and balance, unlike the rhythm harmony that arranges a *sebarung gamelan* (Balinese traditional instruments). The beauty upon *tabuh gamelan* (rhythms) percussion lies in the harmony and tones balances which constitute, other than the right tempo and rhythm accurately. As well as, the living world at least composed of the value of the notes that arises from the interaction to fellow human beings, nature, and God. It's simple, from human interaction with their fellows raising a moral tone, the human interaction with the natural tones appear natural, and of human interaction with the God appears religious tone. The third is as a principle underlying tone of human behavior in the living world. Without this principle, no one is able to live normally and morally for that responsibility. In fact, it was hardly found a society can be orderly with no nature principle, welfare life without moral law, and has a perfection ideal without religion.

A morality has an important role in structuring the living world, thus their elements that can actively build participating in create a harmony. Therefore, it is important and relevant to know the moral source, according to Bertens (2002: 21), other than in social interaction, as well as moral value sources in religion, culture, and law. The social interaction that takes place constantly become habits, customs, and traditions. The religious doctrine is continuously applied in the social practices in a different tradition. Moreover, the religion considers a moral doctrine into the essential elements that determine its adherents. The religious moral guidelines outlining appropriate behavior or without an experience and their belief in the God (Hardjana, 2005: 51). A culture is a value system, to provide a *blueprint* for behavior thus it becomes as guidelines for together in society. The logic is given by a law and provides a true measurement of behavior in society.

The values and norms ordering itself assume that human beings are active, creative, moving, working, and never stopped walking, based on activism that affirmed by Mimamsa system. In *Rg. Veda* stated human is a traveler, wanderer, *margayin*. The human wants through the four ways, *catur marga*. The professors, Wedik thought, the way it extends from the world of reality all movement out into the world of reality all in motion. The direction that ways were holding in the real world on *motion-to-outer* to *motion-to-inside*. A five is a *motion-signed-in* to be achieved, while the mind is *motion-signed-out* achieved in the real world sensory emotion. The success of life is proportional *motion-to-inside* that was efforted, whether through knowledge, services, actions, or retreat (Sukarma, Fajar Bali, Thursday, January 27, 2011: p.7).

The fourth ways were a lane toward a prosperity and happiness, i.e. the Hinduism ideals universally is a welfare and happiness are an idol to all nations in every country. They are not only a religious purpose but also the state of all nation around the world. It is, as indicated by Rashid (2002: 59) through the four functions and objectives a state government, regulation, service, empowerment, and construction. The setting function is an effort in creating the social conditions. A service is a justice initiative. An empowerment is an effort to encourage and realize the public independence. Then, the construction is an effort to achieve a welfare.

If the welfare becomes a society ideal, therefore, every an individual obligates to attempt it. The first effort is to create harmony by order realizing, regulation, harmony, and social balance. Therefore, when the *tri hita karana* describes a harmony to the fellow human beings, nature, and God is really the force, command, and moral exhortation. Remembering the social harmony can not be created without certain rules and moral firmness of control mechanisms. The rules and moral control are what guarantees an individual freedom in the societies. a freedom is given the opportunity to participate in the more creative, productive, and responsible for the welfare and happiness. In this context, Tri Hita Karana is unlike the basic and moral Hinduism doctrine become an important and relevant discussion to the Hindus needs, either now or later.

3.2 Tri Hita Karana: the Basic of Moral Hindu

Susila (morality) is a doctrine regarding behavior based on trust to Sanghyang Widhi (*acintya*). *Susila* describes a good behavior in terms of moral, due to it applies not only in religious Hindus but also in social life (Sura, 1978; Siwananda, said, 1993: 65). Reaching a religious moral unlike also described by Hardjana (2005: 51-52) that religious moral guidelines outlining appropriate behavior or not in accordance with the experience and belief in God to bring glory to the society and the world. That is, *susila* is a moral teaching of Hinduism include a behavior that is an obligation by Hinduism norms and values or norms and values prevailing in society. It can be said that the societies who claim to adhere Hinduism have an obligation to fight for world order and peace based on freedom and human dignity.

In this context, a harmony in life is as aspired *tri hita karana* found an important moral for foundation and its relevance is as Hinduism moral doctrine. Hinduism is the moral basis of the fundamental principles of morality is a universal human phenomenon. Hindu moral doctrine based on the fact that humans are dealing with the good assessment and in terms of bad morality. Moreover, a morality is as awareness about good and bad according to Bertens (2002: 5) is a hallmark of human morality that is merely found in the human. The human can not run away from the moral law. It obliges the humans to have to be more imperative. It based on the fact that humans regulate their behavior according to the norms and/or norms. Norma is a law. The human has to conquer their selves on norms, i.e. a human should accept and run it.

According to Bertens, a moral norm (2002: 30) derived from a law, social interaction, culture, and religion. According to Wattimena, religion (2007: xi) is a legitimacy shape that is effective in social and cultural life as well as a moral norms source. The central position presupposes that living in the world must be orderly and should take place regularly in balancing. Reminding the moral norms to become a need regarding human obligations regulating their behavior. This obligation is centered on self-control. In order to regulate the behavior means to put a restraint on a central position in the living world. A self-control is an importance as existentially human beings to be free. The humans have a free willing at the same time to freedom in improving their existence, both individual and social. The human freedom, as appreciated among existentialism place unlike everything central that exists. In the anthropocentric steps, i.e. human beings are seen as central to everything, so that they determine a relationship to nature and the God (Hadiwijono, 1980: 111; Bertens, 2002: 25; and Praja, 2003: 12).

That is, *pawongan* element is the harmonious core interaction of Tri Hita Karana, due to it once pointed to the basis of moral Hindu. *Pawongan* that wants to improve a harmonious interaction with the fellow human beings indeed needs an external support by the environment, both *palemahan*, and *parhyangan*. *Palemahan* environment that is objective an ethical zone while providing the real object into an instrument's behavior. A *parhyangan* environment that is spiritual is an ethical world-spirit those idealistic-transcendental as well as the ideals that illuminate behavior. An ethical zone is a natural law area that provides reasonable limits and reason to determine the basic principles of a good and bad. An ethical world-spirit is God's jurisdiction presents limitations heart and conscience to determine the basic principles both. The two models of human ethical judgment are understood to be human ethical to determine the status and dignity of a great network upon the living world. It is a simple basic principle of *susila* as the basic of moral Hindu that rests on *pawongan*.

Pawongan considers human beings, unlike autonomous beings, have a freedom to admit norms actually sourced from Hindu faith. The five types of Hindu faith namely Panca Sraddha (Sudharta and Punyatmaja, 2001: 32; Sura et al., 2003: 111). *Sraddha* is a faith determines the character and personality, unlike stated in *Bhagawadgita*, "your faith, is yourself ". In term of *panca sraddha* supposes, humans have inheritable traits of God's attributes, the soul, and his actions, therefore, mastering a moksha ideal or result in the incarnation. Unlike the basic of moral Hindu described above, either implicitly or explicitly *Tri Hita Karana* has been regulated an enormous human networking to the structure and culture that is holistic and comprehensive. A life networking is to cause the humans are never alone and lonely. It binds the human beings through an ordinance to a natural law (*palemahan*), the necessity of morality laws (*pawongan*), and the transcendence of the divine laws (*parhyangan*). Through the three law types, the humans are forced to admit those laws and encouraged states freedom to determine the quality of their responsibilities. In order to achieve a freedom and responsibility, it is a core for all moral restraint.

A self-control for regulating the behavior based on natural law, moral law, and the God laws is *tri hita karana* adopt a descriptive ethical approach, normative, and phenomenological, even meta-ethics. God's law, unlike affirmed in *parhyangan* norms taught by the moral is not so far from *teonom ethics* understanding. *Ethics teonom*, as described by Praja (2003) is a moral norm are based on the God laws. It is divided into two, i.e. *pure ethics teonom* and *natural law ethics*. The *pure ethics teonom* teaches that action is true, in accordance with God's will and action is said to be one of, if not in accordance with God's will. Thus, an action shall be done, when the Lord commanded. The *natural law ethics* teaches that God is good and bad is determined as if arbitrarily. An action was right, when in accordance with the human's purpose or in accordance with human nature of God's creation. Thomas Aquinas (Hadiwijono, 1980) stated that the God is created the humans due to God willing, so that, there are a people. Human nature, precisely due to the God is created in accordance with God's will. The core doctrine stated, "Act in accordance with your nature as a human being, namely, complete my abilities-abilities, and you will simultaneously achieve a real happiness, and fulfill the God will".

Moral coverage includes a divinity dimension, humanity, and nature it, unlike shows that the basis of moral Hindu provides the basic principles of decency in a wider life. This kind expansion of life is in accordance with Hindu religious view to human. Human beings are not only biological and sociological but also ecological and theological beings. In fact, the humans are in nature, therefore, bound and dependent upon nature within all its contents. The human existence and identity are not only shaped by the social community unlike their self-opted to build their social communities. However, as being ecological, their identity is shaped by nature, as a theological interpreted by their belief in the God. That is, their liabilities and moral responsibility are not limited merely to others, but also the whole life in the universe, even all entities abiotic. Thus, *tri hita karana* gives moral principles in accordance with a coverage ethics that stated by Keraf (2006) consists of *entroposentrisme* ethics, *bisentrisme* ethics, and *eco-centrism* ethics. They are worldview ethical, assumptions, habits, and social actions in their life, unlike adopted and adapted in *awig awig* and *pararem* (Balinese regulation).

Tri Hita Karana as the basis of moral Hindu is the basic principles of *susila* is the values and norms source in terms of moral goodness. *Parhyangan* (religious life) in *pawongan* (social life) is a trust that illuminates behavior and in *palemahan* (natural environment) is an effort to establish a life for all beings, even to objects. In this case, the human character can be built by nature, the human formulated a nature character, and both refer to the God existence (Takwin, 2001). This shows that the basic of moral Hinduism through *tri hita karana* doctrines not only formulate ordinances acknowledge, to declare a relationship to the God, determining the limitations between an individual's identity and societies, but also the human experience for all creatures and things. The appreciation towards the God that gives the ability to know and understand the essence and the God activities are a power order to build social communities and ecological order.

Thus, a religion in a social context is understood as the rules that govern the human relationship to the God, a relationship to the fellow human beings, and the human relationship to the environment (Kahmad, 2000: 12; Robertson, 1998: v). This illustrates the harmonious interaction of *Tri Hita Karana*, i.e. *palemahan* (natural

environment), *pawongan* (social environment), and *parhyangan* (religious environment) (Gunadha, 2009: 2). According to Mantra (1996), a harmonious interaction of *tri hita kara* is a source of well-being and happiness that can only be understood through *dharma* (the right). *Dharma* arranges a govern human interaction become the strength of living world, supporting welfare and happiness that should be obeyed. The whole world life is to survive for *dharma*, without *dharma* the world will be destroyed. *Dharma* obtains a real value merely in *karma* (action). Thus, *dharma* as the basic of *susila* through *the tri hita karana* can be formulated into three moral Hinduism doctrines, i.e. *dharma palemahan*, *pawongan dharma* and *dharma parhyangan*.

3.3 Tri Hita Karana: the Doctrine of Moral Hindu

The doctrine of moral Hindu is called *Susila* (Sudharta and Ida Bagus Puniatmadja, 2001). According to Sura (1985: 40-41) stated that Hinduism has three classifications to determine which is good and bad deeds from a morality view. First, *desa* (place), *kala* (time), and *patra* (state). Second, *pratyaksa* (observation), *anumana* (logic), *agama* (hint saint). Third, *sastratah* (religious literature), *gurutah* (teacher doctrine), and *swatah* (personal experience). The first classification indicates the moral Hinduism doctrine is accommodating to the local traditions and customs of local society. The second classification methods in considering the emphasis on moral action. The third classification revealed the values and moral norms source that can be used as guidelines for action. At attempting to regulate behavior later, was born *karmaphala*. The whole moral Hindu doctrine is summarized in the *dharma* that comes down to *karma* (action). The *karma* is importance based on *dharma* explained in the *Mahabharata*, as follows.

*“dharma eva hato hanti,
dharma raksati raksitah,
tasmad dharma na hantav yo,
ma no dharma hate 'vadhit”.*

Means:

If you kill the *dharma*, then you will be killed by *dharma*,
If you keep the *dharma*, then you will be guarded by *dharma*.
Therefore *dharma* should not be killed,
Due to the *dharma* that is killed will kill you back.

Dharma is often misunderstood due to *dharma* takes a diverse shape, even as many as *nama-rupa* (all known name by a human), i.e. *sanatana dharma*. In this case, unlike already mentioned above is limited merely *dharma* as a basic principle of *susila* in accordance with *tri hita karana* therefore, raises three formulations of *dharma*, i.e. *dharma palemahan*, *dharma pawongan*, and *dharma parhyangan*. In principle, these *dharma* improves an intelligence, intellectual, emotional, and spiritual. Intellectual, unlike an ability to distinguish and compare the reality that is constructed through *palemahan*, i.e. the nature laws, unlike the right principles thinking and logic. An emotional intelligence, unlike the ability to determine the behavior that is built through *pawongan*, i.e. the moral law and ethics. A spiritual intelligence, regarding amazement and God praying that is built through *parhyangan*, i.e. beauty principle look like *anaesthetics*, even *metaesthetics*. This alignment intelligence may be called *Intelligence of Dharma*.

That is, a welfare and happiness are achieved through *karma*, based on *dharma*. *Dharma* transforms itself into harmony to the Nature-Human-God. A harmony based on the law of life principles, i.e. moral rules of *palemahan*, *pawongan* moral rules, and *parhyangan* moral rules. It is a *dharma*, the basic principles of *susila*, the basic of moral Hindu. *Dharma* as the moral basis actually the law life covers all the principles that can be understood by the human. In the Upanishads emphasized on, "*Selain Brahman adalah Dharma/Other than Brahman is a Dharma*". *Dharma* has a faulty nature, humanity, and divinity. Kajeng (1999: 34) stated that *dharma* in *Weda Sruti* is called *Sanatana Dharma*, an eternal and immutable *dharma* become the basis of *Aria* religion, now it becomes *Hindu Dharma*. *Dharma* in *Weda Sruti* set a nation obligations in *Aria*, whether national, family, and individual liability. In *Saracamuscaya*, *Seloka* 40, *dharma* was formulated as follows.

“Kunang kengetakena, asing kajar de sanghyang sruti dharma ngaranika, sakajar de sanghyang smreti kuneng dharma ta ngaranika, sistacara kunang, acaranyika sang sipa,

dharmata ngaranika, sista ngaran sanghyang satyawadi, sang apta, sang patirthan, sang panadahan upadesa, sangksepanya ika tiga dharmangaranira".

Means:

'It has to remember that are all taught by the *sruti* book, revelation, the *smerti* book, interpretation of revelation is called *dharmata*. Similarly *acaranika*, i.e. *sangsista* behavior that is called *dharmata*. *Sang Sista* is the persons who loyal to their utterances, people who can be trusted, people who become the basis to receive the self-sanctity, the one who teaches a wisdom. Its conclusion, that thing is called *dharmata*'.

It means that *dharmata* can be presented in books, behavior, and a holy man. The holy book consists of the truth doctrines, kindness, and beauty, *dharmata*. A holy behavior is a goodness response, *swadharmata*. The holy man whose a holy for their knowledge and their behavior. A holy behavior appears from the holy man, i.e. those who have an awareness of God and carry out the *dharmata* as a command from God. Saints understand and realize that *dharmata* is the God on their self. *Dharmata* was an everlasting once an eternal. An everlasting is an entity, *Dharmata* as *dharmata* is unchangeable. An eternal is a presence, *Dharmata* becomes *dharmata* a restricted substance and changed. *Dharmata* changes along with the knowledge develop and based on the human needs. This is a cause, Hinduism is called Hindu *Dharmata*. A religion that is acceptable to an every nation and practiced at every era so that it becomes *Sanatana Dharmata*. *Sanatana Dharmata* explanation is more detailed can be explored by [Zaechner \(1992\)](#) in *Kebijaksanaan Dari Timur* book.

Dharmata fills a space, covering the time, and infiltrated an action. *Dharmata* presences to conform with the knowledge and the human need so that to transform theirselves into a variety of *nama*/names and *rupa*/forms. For instance, in *Atharwa Weda*, XII:I,I) explained that *dharmata* is an earth enforcement which becomes the truth, an eternal law, and self-restraint. In [Arthasastra \(2003: 68\)](#) was explained that *dharmata* in an individual life is a maturity and responsibility namely *Swadharmata*. In social life, *dharmata* is the ability to a wide range without dividing, social solidarity namely *Jagaddhita*. In the religious life, *dharmata* is a dedication, self-realization i.e. *Moksha*. In a spiritual life, *dharmata* is a core of the body, the inner center i.e. *Atmadharmata*. In the physical life, *dharmata* is a needs regulatory i.e. *Acaradharmata*. Thus, *dharmata* presents in a space, time, and action by various *nama* and *rupa*. Sometimes, it becomes a guidance, to be protective, and sometimes become a power of life.

Dharmata leads a mind to the truth, as well as the natural law principles are summarized in *palemahan* coercive. *Dharmata* protects a behavior be better, as the moral law principles are formulated in *pawongan* imperial. *Dharmata* powering a heart to be freedom, as well as the beauty law of God's principles in *parhyangan* be formulated an appeal. The three types of *dharmata* is actually a unity and a whole can not be separated. However, as already explained above and in order facilitate the discussion about Hinduism moral doctrine in *tri hita karana*, nest to *dharmata* is detailed into three domains, i.e. *dharmata palemahan*, *dharmata pawongan* and *dharmata parhyangan*.

3.4 Dharmata Palemahan

Dharmata palemahan is coercive, a moral coercion. When *dharmata* becomes a moral law that is coercive, then *dharmata* is *rta*, natural law principles. It is unlike the water flows down, the fire burned the cool breeze and fertile soil. Unlike these laws, there is also in humans, includes the structure and the senses function; the structure and the body function; birth, sex, age, and death; even structures and mental functions. The natural law principles are to force human beings to act and not be able to fight it, due to the human was impossible not do an act. Nature forces the humans to act due to it is so applicable to them. It was also stated by [Sura \(1988: 348\)](#) that "everything in the world is an orderly universe i.e. *Rta*. No one escapes for any laws applicable to them". Consider more about moral coercion in *Seloka Bhagawadgita*, III: 5 below. "Although for a while no one can afford not to do, due to every human being is made helpless by natural law, that forced them to act."

This *Seloka* would like to assert that everyone was forced to act due to it does not have the capability and to against nature. A natural law states that life is a movement, activity, and working. This legal action is widely affirmed in a *Mimamsa* system that stated, "that is important to do, whether there are any results or not is not important". A reality shows hardly found people who had the ability to stop the natural law principles in their self. Unlike stopping a heart power vibrating, lungs, and other breathing apparatus for a while in a normal life. Likewise, not many people have the ability to overcome hunger and thirst by not eating and drinking or overcome drowsiness and fatigue with no rest. In fact, it is not easy to control the mind, controlling speech, and overseeing

behavior. In order to overcome this issue, the people need a moral compulsion to remain in their balanced position and in a harmony living in the world. A moral coercion, in order to the human sustain their life stated in *Seloka Bhagawadgita*, III: 8 below. "Work unlike prescribed, due to doing is better than not do anything, even the body will not succeed maintained without working".

A natural law is to force the human does in accordance with their nature, e.g. the eyes must see, the ears should hear, the tongue should taste, and the skin should be fingered. That provision applies to the five senses, therefore, it is not possible to be vice versa, unlike the eyes should be heard, the ear should look, it could not swap the senses functions to each grasp the truth, goodness, and beauty. The five senses are a much better function in accordance with its function rather than vice versa due to changing the senses function, the body was not easily maintained. See the *Seloka Bhagawadgita*, III: 7 below. "Those who can control their senses with their mind, and with their senses work without related in, they are a highly respected".

The *Seloka* asserts that the mind is the main element that controls the structure and function of the senses to maintain a balance and body alignment. The mind position regard to eye functions described in *Sarasamusccaya*, Sloka 82 below. "An eye can see anything due to a mind. It will not see anything clearly if a mind is empty and unfocused. A mind that is exactly who receives impressions of the senses". A mind is unlike the power that gives the ability to every senses function and takes back impressions of the senses to be forwarded back and the consciousness to be considered. Through this reciprocal process, an action organ received orders to do, respecting it's every deed actually been through the reasoning and understanding process. An intellect and a mind is the highest moral authority in human beings who decides an act, is good or bad, keeping a human harmony living in the world.

It was in accordance with [Sura \(1988: 348\)](#) illustration that the alignment brings happiness favors that are not aligned to ruling must be returned to its law. For that, *dharma* is everything that supports human to be happy is the basis towards a harmony. For instance, the eye has a function to see, can not have beauty itself. The delicious food taste can not be owned solely by the tongue. An honesty can not be monopolized by mouth. A melody harmony can not be owned solely by ears. That every sense of the world to enjoy a life, forget it immediately due to all actions are not for itself. However, it is dedicated in order to maintain the existence and survival of the structure and function a greater of life. These activities unlike is an honor, dedication to the living world. Is there other honor that is more honored, in addition to maintaining the honor of life itself?

An honor is a responsibility, the action that does not violate the law of life principles. The principles that led to life remains and always persist on the presence and its purpose. To violate the natural law principles would cause a turmoil, anxiety, distress, and suffering. Instead, by following the principles of natural law causes a life is nice, unlike *Seloka Rg*. Veda reveals the following. "For those who live obey a *rita*, obey the natural laws, therefore, the wind will be sweetness, the rivers pour a sweetie emotion, a tree feels a sweet, the night is sweet, sunrise and an earth are sweet, be sweet for Bapa Langit for us. Hopefully, the timber full a sweetness for us, full of a sweet sun, and full of the cow is sweet for us" ([Sura dalam Jiwa Atmaja \(Ed.\), 1988:348](#)). The sweetness of life is obtained by always following moral coercion, i.e. to maintain an honor. Keeping honor presupposes efforts to maintain the structure and culture of living in a balance and harmony states, unlike stated in *Bhagawadgita*, III: 14 below. "The living beings existence because of a food, a food belongs because of raining, the rain belongs due to *yadnya* (offerings), *yadnya* occurred because of *karma*".

This *Seloka* formulation shows that the natural law principles force people to act for defending their existence. In order to maintain a presence through the following life strands, "a living being is from a food, the food is from a raining, the rain is from sacrifice, and a sacrifice is from an action". This pattern shows the interplay between natural law and moral law as well as changes the natural laws into the moral law. For instance, the formulation "living things are from a food" is the inevitability of natural causes regards developing the human characters through "the food is raining". The law nature changing into moral law is expressed in the words "a rain comes from a sacrifice" and sacrifice is from an action ". the rain is bound by the natural laws, but it depends on the moral law, that is an attitude and the human action against nature. If a human being is not wise and acts unfairly to nature, It will give a similar response to humans. E.g. the higher-lust appetites exploit a nature, then, the higher appears criminals to natural. In fact, an environment research studies show that naturally caused by a moral crime, i.e. the human action towards nature. In this context, the ceremonies unlike *mecaru*, *bhuta yadnya*, sacrifice to nature, nature essential and its relevance.

That is, *dharma palemahan* forcing a human to respect the other rights of the God creating, unlike animals and plants, and even the things. In fact, the humans can not survive their life without the other creatures including some things. Animals and plants, not the tools for satisfying last man's appetite, however, has the right to live,

like a human. Moreover, a lust-taste (*kama*) thus to determine the attitude and actions human beings in the world then *kama* must be controlled based on a wisdom. The human interest in regulating their behavior is entirely related to an effort their self-control. A real self-control depends on the power of the mind, unlike the natural law principles of teaching it in the logic shape. This is confirmed in *Sarasamuccaya*, Sloka 4 below. "The actions of thinking is divided into three, that not eager and not envy others possessive, belief in truly *karmaphala* law. These attitudes of mind that are controlling *kama* ".

The action that based on the causality principle, as well as, was taught in *karmaphala* law due to people do not want and feel envy on belongs to someone else. Similarly, to *Isha Upanishad* doctrines, "The perfect is a perfection. By reducing perfect from perfect, it was still perfect". A moral sense that would be carried out, the static possession is in terms of quality, unlike the gold quality is the same to each gram remains. If every hundred grams of 24 karat gold has a quality, then it is useless to want hundredth gram of it. That is, the meaning of life is based on the quality rather than the quantity, as determined by gold quality, not karat in grams. Therefore, it useless desire to have what others due to the quality, not the quantity that can be distributed or goods that can be moved their place.

A mind has an important role in controlling relates to arranging a moral action, primarily regulate the eye's ability stated in Sloka 62, *Sarasamuccaya* as follows. "An eye can not see the light if it does now adhere to a mind, therefore, it is a mind that has the main role". An equanimity is dependent on the ability to see as determined by a mind. Thinking means seeing a wider and deeper, therefore, do a philosophy means to take a look at breadth and depth. Based on *Sarasamuccaya*, Sloka 79 concluded as follows. "A mind is the most decisive element; if the determination has occurred, therefore, start to anyone says or do something. Due to a mind is a main or source all did". That is a mind role related with self-control in *palemahan* dimensions to achieve human harmony together with other living, including things. Therefore, the moral Hindu doctrine on *palemahan* emphasizes the importance of the mind in determining a moral action function.

3.5 Dharma Pawongan

Dharma pawongan is a nature mandatory, in a moral imperative. When dharma becomes a moral imperative towards a human relationship with their fellow, therefore, *dharma* is an obligation that is true, good, virtue. A virtue arises from love, i.e. the faith-related on the basic action in accordance with the structure and culture of living in the world. Those are what binds a human to their status and the role played in their participation to establish the values and norms order sustained living in the world. For instance, a wise father is caring for his children. Wise teachers are loving their students, even exceeding a mother's love to her children. A virtue according to [Sudharta and Punia Atmaja \(2001\)](#) based on *tri kaya parisudha*, i.e. the right thinking, the honest speech, and a good action. It is in accordance with *Sarasamuccaya*, Sloka 41 bellows. "Whatever caused by thoughts, speech, and action that is not happy for you, whatever the cause of grief and heartache for you, do not do these to others. Whatever action that you do not prefer to happen to you, do not do the same thing to others."

An emotion would be an important basis for a social construction then pay attention to maintaining the life and preserve balancing to the world order. The fact shows that a living world is the great networking (hipper connectivity) is not entirely built on rationality, but also feeling and emotion. Therefore, *Sarasamuccaya* advised always keep the emotion for feelings of grief, unhappy, and a broken heart can interfere a regularity and order of the living world. These emotions come from our thinking, speech, and actions so that they need to be organized and arranged. A moral rule that related to thinking, speech, and actions in *Sarasamuccaya* (74-76) are formulated as follows. *First*, the act of the mind, included (1) do not act, (2) not angry to all beings, and (3) believing in *karmaphala* law. *Second*, the act of speech included (1) not speak rudely, (2) not say a bad thing, (3) not say defamation, and (4) not tell a lie. *Third*, the body acts, included (1) not to kill, (2) not to steal, and (3) no indulgence a lust sex of fornicate.

It means, a good action for purifying a mind, included not desire a passionate romance, no hate, no confusion, no swagger, no envy, no jealousy, and not cruel. It is also to purify the mind needs to be maintained, therefore, unlike not lascivious, not too hate, not sad redundant, not angry, honest to a debt, do not deny a visual, mastering a sense of love for all beings, lover, courageous to *istadewata*, and wish to relinquish the suffering of all human beings. It is also explained by [Swami Rama \(2002\)](#) stated whatever your thinking and your belief that will make yours. Therefore, maintain a mind in order to keep filled with love to all human beings so that the self-keep on loving protection.

A good action for purifying a speech, includes, not to lie, not to slander, and not rude. It is an act arises on words or phrases. The good words and pleasing others is a blessing to ourselves and vice versa, the worst word

that offends other people is a disaster for ourselves. In principle, everyone insures refrain from any disasters due to from a disaster will arrive a sorrow, suffering, and misery. In *Sarasamuccaya* (Sloka 44) stated as follows "Analyze and learn every behavior and act, in order to be known the basis of a wise and true. Having understood store it in a heart. All thing personally that is not happy with our self, not to do the same to others. It is better than what is fun for us, we do to others too". This is why, not to tell a lie, not to scold, unlike do not denounce a food, do not find other people fault with, do not taste the food that will be used an offering, do not eat a betel woman, and do not eat a food that falls on your side. This is a moral doctrine related to speech actions, unlike speeches and eating.

A good action for purifying the body acts, includes, not to steal if it is not given, all kinds valuable thing or not valuable should not be taken without permits. Thus, a purity of mind, speech, and action can be maintained so that it has the ability to withstand a humiliation, which causes a pain, envy, an action to others that are not true, the others speech and thinking that are not true, no sad, no surprise, no desire for revenge, however, accept it as a result of *purwakarma* (previous actions). therefore, a moral doctrine causes the human can not easily change their mind if they were insulted or flattered. This is a shape of a truth and a wise that must be fought by everyone in their life.

Adventuring in truth to wisdom, unlike the word meaning of "philosophy" in Greek, *philein* means *to love* and/or *philos* means a *mate* and *sophos* means *a wise* and/or *sophia* means *a wisdom*. Pythagoras, the first philosopher that used the word "*philosophia*" stated that he is a lover of wisdom (Poedjawijatna, 1973). In accordance with these concepts, as well as described in *Anvikshaki-Arthasastra*, unlike describing in *Maharsi Kautilya*. *First, anviksakhi* teaches a human to be strength in triumph and disaster. This constancy is the hallmark to be a wise man. *Second, anviksakhi* is lighter for all knowledge types. It is to show that a philosophy is a source of the whole science. *Third, anviksakhi* aims at easing the action way. Practically, a philosophy is a group of perennial problems faced by a human. A philosophy examines these issues in depth, thorough, and careful. It tries at finding the answers. *Fourth, anvikshaki* accommodate all the goodness and develop a moral philosophy. *Anviksakhi* aims to improve a proficiency in thinking, saying, and doing (Gunadha, 2012: 46-48).

An excellent think, say, and do are a virtue. "the virtue and truth meet this universe, they are not bound by anything, they do not belong to an individual, group, and any particular racial, they are between being and not. they will appear to manifest their self in human actions whether virtuous and right, however, they really are not in the dirty and evil emotions of human actions." (*Sarasamuccaya*, Sloka 43). A bad acts upon on words indeed the anti-productive action to the moral development, unlike it has to be and should be avoided. Not only harm ourselves materially and morally, even the risk is a death. "A speech make you are safe, the words also make you die, your speech also leads to a reward, the words can cause a mate" (*Kakawin Nitisastra*). Therefore, *Saramucaya* repeatedly reminds how the importance of keeps our speech, to avoid saying something unlike this. "This is not worth arises on speaking, evil words, vulgarity, slander, and lying words. The fourth must be removed away. Do not say a bad thing and a bad thought." (*Sarasamuscaya* Sloka 73).

A Moral doctrine through words is very important in keeping a harmonious life, however, someone is obliged to re-examine his/her actions, as suggested below by *Sarasamuccaya*. "Analyze and learn every behavior and act, in order to be known the basis of a wise and true. Having understood store it in a heart. All thing personally that is not happy with our self, not to do the same to others. It is better than what is fun for us, we do to others too". This is why, not to tell a lie, not to scold, unlike do not denounce a food, do not find other people fault with, do not taste the food that will be used an offering, do not eat a betel woman, and do not eat a food that falls on your side. This is a moral doctrine related to speech actions, unlike speeches and eating. Therefore, perform your virtue and truth, in order to achieve a decent living, unlike mandating by *Sarasamuccaya* follows. "Those who persevere in a virtue and truth will magically obtain a decent living. Due to for people who are virtuous and rights, food, clothing, and various kinds of wealth like it came and offered to master (*Sarasamuccaya*, Sloka 51)".

That is a puzzle and mystery of virtue and truth indeed is difficult to reach if only rely on the power of thinking. Although it is difficult, however, a wise man will not deny it and always working on it, unlike confirmed by *Sarasamuccaya* as follows "A virtue and truth is very noble, they are also very secret, like the fish traces that swim in the water. Even as it is, for a wise man, a virtue, and a truth in diligence and perseverance will always do" (*Sarasamuccaya*, Sloka 54). A moral doctrine on *pawongan* dimensions, it does not seem obvious, like the morals doctrine in *palemahan* that is coercive. How smooth it is a sense for people who constantly seek a truth and goodness will never abandon them without meaning. The meaning profusely directed at developing and social structuring and cultural that is more productive for humanity.

The human development defines working not only to maintain the body-material, however, also the body mental and soul. In working at least, consist of two benefits, i.e. for a part of the body and a whole body. A part of body maintained in the work, while the whole body is maintained through the work process. The work results in the form of food and working process in the form of sincerity. That is, a work is needed so coercive. A work is not a necessity, even personal interests. A work is not a need, requirements, and interests, such as orders *Bhagawadgita*, III: 9, bellows. "From doing *yajna* goal that caused the world to be bound by *karma* law, therefore, work selflessly, without any personal interest." That is, the sacrifice act is the *karma* law that binds a living in the world. The law of *karma* formulates that every action must get a result, i.e. sad and happy. *Karmaphala* is a universal law, a nature willing is called *Rta*. The experience today is a result of past actions for the future. The past, present, and future are shackled by *karma*. The past *karma* as destiny and the present *karma* is a fate. A destiny is coercive due to it must be obeyed and a fate is a *cause*, it is ruled that must be obeyed.

However, the result is not the purpose of the action, both in order to meet a fate and destiny. The people who work with do not expect the result is the release a work becomes a sacrifice. When working becomes a sacrifice, therefore, the job is no longer clung a profit and personal interests. Nonulterior motives and self-interest led to work and its is no longer binding on an actor. This is an action that is conducted by not doing namely *akarma*. *Akarma* in *Bhagawadgita*, (VI: 17-18) was distinguished by *karma* defined *work well* and *wikarma* means *work unwell*. Thus, *akarma* is the moral Hindu doctrine, i.e. is an embodiment of *dharma pawongan*. Moral action is not intended for ourselves, however, for the offering *yadnya*, self-realization.

3.6 Dharma Parhyangan

Dharma Parhyangan is a transcendental form of sincerity. The people with a love conquer their self on the God willing and their nature as the God's creation. *Parhyangan* is a concretization of moral Hindu doctrine that arranges a human behavior in relation to the God of rituals and other religious ceremonies (Gunadha, 2009: 2). According to Mantra (1996) stated that *dharma parhyangan* teach people to cling to the truth as *sathya* doctrine, mastery, and self-control by *tapa* (meditation), and surrender our self totally through sincerity of *yadnya*. This doctrine implies social and cultural relations including religiosity in society. A harmony is able to survive our life to face the issue in the world. In the era changing context, *dharma parhyangan* is as a core culture that can be maintained through *tri kaya parisudha*. This doctrine provides three types a good action, i.e. *kaya*, *wak*, and *citta* as the basis of *subhakarma*. This is the moral guidelines on *dharma parhyangan* domain action based on sincerity and faith.

A grace and sincerity define not grow weary at carrying out a good act even day or night by *tri kaya sudha*. *Dharma parhyangan* encourage people to do a *japa*, *tapa*, and *yoga* including worship to *isthadewata*, thinking *kerahayuan* (safety) all living beings, free our self of birthing or to be a holy man, in order to get a happiness. A good action never tires, and not procrastinate due to a fatigue. In term of this, a morality value has developed its goal to be a dimension that is more abstract, religious. *Dahrma parhyangan* appealed a sincerity for thinking by a safety to all living world, including a real object that actually supports human existence. All creatures and all is nothing is not difference to any *dharma*. Therefore, everything is one and the same in *dharma*.

Dharma parhyangan also adopts and adapts the doctrine of *catur paramita*, i.e. *maitri*, *karuna*, *mudita*, and *upeksa*. *Maitri* means an effort the safety of others. A moral obligation in term of this is a thing that is still abstract due to the lexicon "safety" has a large meaning and deep spiritually. A safety is the last terminal after strength and health were exceeded. In *yoga*, e.g. the power can be realized through *asanas*, a health can be achieved through sincerity in *pranayama*, and a safety can be realized through worship by quite and contemplation *esketis*. Therefore, a safety effort can be done by doing a praying for others, behaving not cause others in danger, and not threaten the others safety.

Karuna means an efforts to eliminate the misery for all creatures, unlike loving the human suffers. In term of this, a moral obligation is interpreted as an attempt at eliminating the misery for all beings through bestowing a love, a mercy, and a happiness to all. The people should learn to love one another and reach a life together based on a love. Therefore, repeatedly *Sarasamuccaya*, Sloka 5, 6, and 7 teach three kinds of self-control to regulate behavior, as follows. "Not *himsa karma*, i.e. not to torture or murder of innocent beings. Not to commit fraud against property or steal. Stealing includes an act that are called a *sin*. Therefore, stealing is prohibited. Not to commit adultery, not do a cheat. It was prohibited due to it will cause break another family relationships and also means that dose does not recognize the human right to be happy ".Therefore, using a life to be a good people, as suggested at *Sarasamuccaya*. "Apply this opportunities fo alive incarnate, it is a very difficult chance to be obtained, that is ladder not go to heaven. Everything that led not in hell anymore, that must be done".

Bhagavadgita also conveys a moral doctrine regarding a violence action presumed to be imprisoned in action, like the following. "A sacred, pure in thinking, attitudes, self-controlled and upright, is called imprisoned in a mind" (*Bhagavadgita* XVII: 16). An act is called *subhakarma*, if it is executed by the life obligations, It is to subdue and conquer the norms and values, whether from *nature*, *human*, and *God*. Therefore, the life obligation is often seen as an expense that is burdensome then we need awareness of *yadnya*, willingness to sacrifice. A sacrifice of self-control in order to fulfill an obligation included a sacrifice without any interests. It is a sincerity of *dharma parhyangan* that based on a bhakti.

Bhakti is central to moral doctrine, namely self-control that is needed to regulate moral behavior. A behavior based on *bhakti* too far from selfish desires and violating moral commands and prohibitions. For instance, do not violate the God prohibits, i.e. "may not steal" or "may not do a violence" means has been done based on the bhakti principles. Doing obligations under *bhakti* means do by a love for a welfare and happiness of all beings, not just humans. The prevalent act is in religious of Hindus in Bali for efforting a welfare and happiness of all beings, unlike *bhuta yadnya* and *rerahinan tumpek* included *rerahinan jagat*. A wider is through *panca yadnya*, Hindu society effort a harmony in their life for a welfare and happiness for all.

Thus, it is understood that *dharma parhyangan* taught the people always do for happiness for all beings. Indeed, the people must behave affectionately towards fellow beings and appreciate the objects privilege. Mastering a strong belief in the God is be able to realize that the God is everything. For the God, *dharma parhyangan* is a sincerity and loving based on the divinity principles inherited by the God fellows and things. Therefore, *dharma parhyangan* is beauty, which is the end of *dharma pawongan* dan *dharma palemahan*.

4. Conclusion

Tri Hita Karana as the basis of moral Hindu is the basic principles of *susila*, i.e. a basic for doing well. *Parhyangan* as the religious values source is a moral that is practiced by *pawongan* as a life along with other creatures and objects, *palemahan*. The third principle was a unitary whole and complete so that one to another can not be separated. Unlike humans can not survive in a world without animal life, and vegetation includes a thing. Thus, *Tri Hita Karana* is an ideal basis for *anthropocentrism* ethics, *bisentrisme* ethics, Ecocentrism ethics, and *teoposentrisme* ethics.

Tri Hita Karana as a doctrine of moral Hindu covers a cause, processes, and a life purpose that is transformed into *dharma*. *Dharma* in three existences of developing an intellectual, emotional, and spiritual. *Dharma palemahan* develops intellectual, unlike the natural law principles that are coercive. *Dharma pawongan* develops an emotional intelligence at moral law principles that is appealed. *Dharma parhyangan* develops a religious and spiritual intelligence, unlike a *bhakti* principles that is a sincerity and genuineness. The third intelligence that is the basis for self-control at arranging a moral behavior to achieve a welfare and a happiness.

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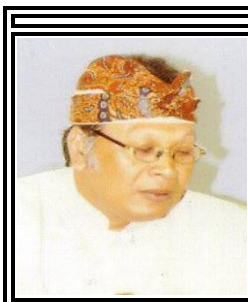
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