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## THE TEACHING OF ETHICS AND ITS IMPLEMENTATION IN BALINESE ADOLESCENTS LIFE

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### *Abstrak*

*Secara kodrat manusia selain sebagai makhluk individu juga sebagai makhluk sosial yang memiliki budaya sendiri. Timbul budaya pada manusia disebabkan karena adanya akal dan budi pada diri manusia itu sendiri. Manusia akan dapat hidup sempurna apabila mereka hidup bersama dengan manusia lainnya, dalam hubungan dengan manusia lain diperlukan adanya norma atau aturan tertentu. Ajaran tata susila memberi motivasi dalam kehidupan manusia karena melalui hal ini manusia dapat membina hubungan baik antara manusia satu dengan manusia lainnya secara harmonis. Pelaksanaan ajaran tata susila dapat dijumpai dalam masyarakat dimana pun di dunia, baik pada masyarakat yang sudah maju maupun masyarakat yang masih sederhana peradabannya. Dalam hidup bermasyarakat setiap orang seharusnya bertingkah laku yang baik sehingga mampu menciptakan kebahagiaan bagi diri sendiri dan masyarakat karena itu dalam ajaran agama Hindu telah terkandung ajaran tata susila secara mendasar yang sanggup membawa manusia untuk mencapai keharmonisan dalam tata krama pergaulan di masyarakat. Dasar dari ajaran tata susila adalah etika atau tata susila yang dalam kitab suci Weda yang banyak disebutkan, salah satunya adalah Tri Kaya Parisudha. Mengingat pentingnya ajaran tata susila sebagai pedoman pergaulan dalam kehidupan remaja di Bali.*

**Kata Kunci : Ajaran Tata Susila; Remaja Bali**

### **Abstract**

By nature, besides humans as individual beings, humans also social beings who have their own culture. Culture arises in humans because of the reason and mind in humans themselves. Humans can live perfectly if they live together with other humans, concerning other humans, certain norms or rules are required. The teachings of ethics motivate human life because through this, humans can build good relationships between humans and each other in harmony. The implementation of ethics can be found in societies in the world, both in advanced societies and societies with simple civilizations. In social life, everyone should behave well, thus they can create happiness for themselves and society. Therefore, in Hinduism, there is a basic ethics teaching that can bring humans to achieve harmony in social manners in society. The basis of ethical teachings is contained in the Vedic scriptures, one of which is *Tri Kaya Parisudha*. The teachings of ethics are important as a social guide in adolescents' life in Bali.

**Keywords: Ethical Teachings, Balinese Adolescents**

## INTRODUCTION

Religion is a system and principle of belief in God (Gods and so on) with devotional teachings and the obligations associated with that belief. Meanwhile, Hinduism means a religion with the sacred book of the Veda. Commonly, Hinduism means something eternal or lasting, which is often referred to as *sanathana dharma* (Subagiasta, 2007: 5).

Hinduism is a religion that teaches universal. It gives freedom to its adherents to live and feel the essence of its teachings. Meanwhile, adherents are not only memorized what the sacred book teaches, but apply it in their daily lives. Because of the freedom to experience a sense of religion, Hinduism is a religion that can be felt by all levels (Sudirga, et al, 2002: 17). Based on the two definitions above, it can be concluded that Hinduism is a timeless and universal religion and always adjusts to the times.

Hinduism has a strong framework which is known as the Three Frameworks of Hinduism (*Tiga Kerangka Agama Hindu*), namely (1) *Tattwa* or Hindu religious philosophy, (2) Moral or Hindu religious ethics, and (3) *Upacara* or Hindu religious ceremony. *Tattwa* or religious philosophy is the core of Hinduism, while the moral or ethical aspect is the implementation of religious teachings in everyday life. Ceremony or religious ceremonies are *yadnya*, in which sacred offerings or sincere sacrifices to *Ida Sang Hyang Widhi* (Suhardana, 2006: 20).

From these three aspects of Hinduism, the aspect to be examined is the moral or ethical aspect of Hinduism. The discussion on Hindu religious ethics includes several main components, namely *catur asrama*, *panca yama bratha*, *sapta timira*, *sad atatayi*, *catur paramita*, *catur prawerti*, *catur guru*, *wiweka*, *tat twam asi*, and *tri kaya parisuddha*. From several components in the ethical aspects of Hinduism, there is a term of *atithi krama* is a part of moral teachings which regulates ethics in human life (Meli, 2007: 21).

The teaching of religious morals is not only important to understand, but also to be practiced according to religious instructions and carried out in daily life, thus a virtuous and noble society can be formed. If the cultivation and development of character can be done well by children, both by their parents and their families at home, by teachers at school, and religious and community leaders, then children in their growth will behave in accordance with noble character lessons. Thus they become the pride of the family, community, and nation. If on the contrary, children will grow up to be people without good personalities, easily affected by bad environments, and will not hesitate to do bad things. (Astawa, 2016).

Humans as individual beings and social beings who cannot live alone. Humans always live together with each other. Humans are supposed to always maintain a harmonious, peaceful, peaceful, and safe relationship between one human and another, humans and society, and humans with God as the creator. To create a harmonious relationship, life guidance in the form of ethics plays a very important role.

The implementation of *atithi krama* is a form of moral or ethics. The real manifestation of morality aspects can be seen in which religion develops. It is because Hinduism always adapts to local cultural life and traditions. Different forms and ways of socializing have the same goal, namely to achieve happiness in this world and the hereafter. According to Hinduism, traditions can be accepted in line with *desa*, *kala*, and *patra* or place, time and circumstances as long as support the life of *dharma* which aims to create a harmonious relationship between humans and each other.

The teaching of ethics in Hindu religious education is seen as a moral guide to always have good ethics, especially in welcoming guests. The teachings of ethics are used to respect each other among humans because they are *Ida Sang Hyang Widhi*'s creations (Meli, 2007: 7). The procedure for welcoming guests must be carried out with friendly hospitality and ethics as the basic foundation of *atithi krama*. Because morality is seen as too broad, in this study, *tri kaya parisuddha* is a review of *atithi karma*. On other words, *Tri kaya Parisuddha* is a basic guideline in implementing *atithi krama* in social ethics.

Nowadays, ethics in social interactions are decreased. For example, students are no longer respect their teachers. Moreover, the higher the level of education, the less ethical adolescents have towards their parents. Therefore, it is necessary to instill and cultivate respect and ethics in relationships starting from the elementary level. In the teachings of Hinduism, *Atithi Krama* is used to respect each other among humans because they are creations of *Ida Sang Hyang Widhi Wasa*. Therefore, the attitude or procedure for welcoming guests who come to the house should be accepted with a feeling of relief, friendly, and polite because as long as we are still living as humans, we will always depend on other people. This dependent attitude needs to be properly nurtured to create a goal based on the religious teachings concerning moral norms. The moral norm contains values regarding good and bad deeds, what should be done and not, thus it creates a harmonious relationship between humans and one another in society.

*Atithi Krama* is one of the guidelines for life in society to build a better friendship and sense of brotherhood. If there is no more harmony and obedience in the implementation of *Atithi Krama*, it will cause suffering or bad calamity to the surrounding community. Therefore, there is an ordinance or habit for social harmony in society. Adolescents in every culture experience pressure to develop a personality pattern according to culturally determined standards. This research emphasizes the meaning of the patrilineal kinship system adopted by the Balinese concerning the self-regulation of Balinese adolescents (Karina & Herdiyanto, 2019).

Based on the above discussion, it can be realized that *Atithi Krama*'s teachings came from local customs. The customs are accepted by the community and environment, in which the local customs are not general, but always different from one another. It can be seen that in this world, there are universal or general things, and special things in Hinduism are called *desa*, *kala*, and *patra* that is according to place, time, and circumstances. Based on this, the practice of social procedures according to the Hinduism perspective can develop, live, and be accepted by every adherent and in its development always adapt to the local culture.

## **METHODS**

The research approach was used a phenomenological approach that investigates the experience of consciousness related to statements, such as how the division between the subject (ego) and the object (world) appears and how things in this world are classified (Moleong, 2003: 15). Iskandar (2009: 51) argues that the phenomenological approach is oriented to understanding, exploring, and interpreting the meaning of events or phenomena and relationships with people who are used to certain situations. In this research, the phenomenological approach was intended to explore the understanding of how ethical teaching is applied in Balinese adolescents' life.

There were two types of data used in this research, namely primary data and secondary data. Data collection methods used were observation, interviews, and literature study. While the data analysis used was descriptive, which is a method of analyzing data carried out by describing the state of the object or research subject (a person, institution, society, etc.).

## **RESULTS AND DISCUSSIONS**

### **1. Balinese Adolescents Understanding of the Teaching of Ethics**

The teaching of ethics demands high moral values from all Hindu communities because high morals are essential in building a sense of friendship in this development. Balinese adolescents as the young generation have a very important role in development, thus moral values need to be instilled and cultivated through the application of these ethical teachings. In ethical teachings that exist in a society, morals are an important means of creating social order. In Hinduism, God always wants the unity of mankind in affections. Therefore, all forms of obligations towards people must be carried out in social life. Family is the first place and a fundamental basis for the development and growth of children. The habits carried out by

parents every day provide a basic color for the formation of the child's personality and this can lead to a positive or negative direction (Sudiarta, 2016).

Advances in science and technology have pushed religious beliefs and humans faith to become weak. Family affection guides humans to prioritize common welfare rather than personal enjoyment, pay more attention to obligations than demand rights, prioritizes discussing opinions through deliberation and consensus rather than combining votes to seek to win on their own. Family affections taught by ethical teachings require humans to cultivate a spirit of harmony, unity, and integrity, togetherness, an attitude of compassion and loyalty, helping each other, and cooperation (Meli, 2007: 32).

This family affection must be contemplated and understood because in an increasingly open and free society is easily influenced by outside values that are not necessarily in harmony with personality and needs. The values of other societies that are taken without filtering them with religious teachings will certainly weaken and destroy the social order that is wanted to be upheld based on an independent personality (Suhardna, 2006: 57).

The teaching of ethics demands high moral values from all Hindu communities because high morals are essential in building a sense of friendship in this development. Besides, ethical teachings have a role in the life of the individual human being, namely regarding personality issues for harmony and happiness. Currently, for various interests of Balinese adolescents who do not only associate with groups in the *Banjar* environment. With the various facilities they have, the association of adolescents is getting wider and freer (Laksmiwati & Ayu, 2011).

The teachings of ethics must always be guided by *Tri Kaya Parisudha*, which is to always think positively of every guest who comes to the house, speak polite words, and act or behave in a friendly manner to respect guests. Based on this description, there is an understanding that all creatures are the same. *Tri Kaya Parisudha* is used as a foundation in the teaching of ethics, which comes from the word *Tri* which means three, *Kaya* means action or behavior, and *Parisuddha* means holy or good. Thus, *Tri Kaya Parisuddha* is three good or holy deeds according to the teachings of *Dharma*. Therefore, people should respect others as they respect themselves. Insulting other people means insulting yourself. God creates living things and animates all of His creations without favoritism and He permeates all of His creation.

The existence of ethical teachings expects that the guest should be welcomed in a good, polite manner, and be given the highest honor. The procedure for welcoming guests should be done with hospitality as well as providing a seat and water according to one's abilities. Besides, it is said that even though someone is welcome to sit on the mat, as long as the way the host accepts it well, then people will feel happy (Meli, 2007: 34).

Therefore, the guests feel good not because of the great treats and seats, but people will feel happy if they are needed politely, kindly, and naturally in accordance with customs and religion. If this procedure has been carried out, the guest will feel comfortable with himself because there is an element of mutual respect in it. This respect will always remind him that he was treated well. This is mentioned in *Bhagawadgita* (IV: 11) as follows.

*Ye yatha mam prapadyante  
Tastathaewa bhajamyaham,  
Mama wartamanuwartante  
Manayah partha sarwacah.*

Translation:

No matter how that person finds (seeks) or reaches Me, I also receive. Because the path taken by humans from all directions is My path (Pendit: 112)

By respecting the guests, they have shown a sense of prostration and devotion to Ida Sang Hyang Widhi Wasa. Nowadays, the way of welcoming guests depends on the attitude of the people who are visiting. For example, people who come to the house are not polite with an

arrogant attitude, feel like they are the most important person, thus the host will do the same as their attitude. To maintain a peaceful relationship, especially in accordance with the teachings of ethics, everyone should behave based on mutual respect and maintain affection for others by upholding noble values according to religious teachings.

Based on the explanation above, it can be concluded that the understanding of adolescents about the teachings of ethics with *Tri Kaya Parisuddha* as a guide is good, thus later it is hoped that adolescents will be able to apply it. Due to it is personally defined, it is possible that values come out of universal principles and can end up being moral or even immoral. Besides principles and values, there are beliefs in guidelines. Beliefs include most of the principles and values in a form that is easier to communicate (Winurini, 2019).

Regarding the question, do you understand the teachings of ethics and *Tri Kaya Parisuddha* as a guide? Through 8 interviews conducted with the informants, the interview was stopped because it was considered saturated. The results of data analysis showed that in general, the informants understood the concept of ethical teachings and *Tri Kaya Parisuddha* as a guide. This can be proven during interviews, where the teenage informants know a lot about the concept of ethical teachings and *Tri Kaya Parisuddha* as a guide, such as thinking well or positively towards guests who come to visit, speak kind words to guests, and treat guests well.

## 2. The Implementation of Ethical Teachings in Balinese Adolescents

The teaching of ethics does not only need to be understood but on how it is applied. After conducting interviews on the question of whether you can apply *Tri Kaya Parisuddha* in implementing *Athiti Karma*? The results of data analysis show that most of them are still unable to apply *Tri Kaya Parisuddha* in applying the ethical teachings. It because they sometimes have fear of guests who come, in which they said that they are afraid of people who come to the house have bad intentions. Observing these, it is clear that adolescents have not been able to apply *Tri Kaya Parisuddha* in applying ethical teachings, especially on how to think well or known as *Manacika Parisuddha*.

Based on the interview results, it can be concluded that adolescents have not been able to optimally apply *Tri Kaya Parisuddha* in carrying out ethical teachings. Therefore, its application needs to be improved and carried out continuously in everyday life. In *Sarasamuscaya sloka* 14 it says:

*I kang dharma ngaranya, hetuning mara ring swarga ika,  
Kadi gattining prahu an hetuning, banyaga mentasing tasik*

Translation:

What is called dharma as a means to heaven, like a boat as a means to cross the ocean (Pudja, 1979: 160).

Based on the *sloka* above, dharma is the guide in behavior. Likewise, in the ethics of welcoming guests, one should always hold on to dharma, one of which is to apply *Tri Kaya Parisuddha* in respecting and welcoming guests.

Implementing *Tri Kaya Parisuddha* in applying ethical teachings needs to be continuously improved because humans as individual beings and social beings have their ways of life that are different from other creatures. Humans are creatures that must have friends, they cannot live alone. Humans always want to live together and can only live in the best and meaningful way. If they live with humans, it is called community groups.

Nothing in this world where humans can live alone without interaction and associating with other humans. Only by living together with humans can relate properly. It turns out that humans from birth to death always need help from others for the perfection of their lives. This assistance is not only in material but also spiritual needs.

Humans need understanding, compassion, and self-respect. Recognition and emotional responses are very important for a healthy relationship. All of these needs are spiritual needs that can be found in relationships with other human beings in society. This is human nature as a social being. No one can deny this because it turns out that new humans can be called humans concerning other people, not in solitude. In living together, people must organize themselves in their behavior and no one can do what they want. They must adapt themselves to the environment, submit to the rules of behaving based on the prevailing norms, thus a person is only free to act within the rules of good behavior.

The rules for good behavior are called ethics. In principle, the teaching of ethics intends to judge which human behavior is good and bad. This is related to the implementation of ethical teachings in everyday life, thus good behavior is used as a guideline for realizing a harmonious relationship in the community. It is because in realizing a harmonious relationship, there will complement each other in all things conveyed harmoniously.

A religious society is a society that makes its religion a way of life to act and behave based on religious teachings. In a religious society, this form of harmony will be possible to apply because, in such a society, religious teachings are closely embedded.

In communities that use religion as a guide in their association, certainly, ethical teachings are carried out based on the teachings of their religion. Likewise in Hindu society that the implementation of ethics is based on the teachings of the Vedic scriptures called *Dharma*. For people who do not use religion as a way of life, it is very easy to be dragged into immoral acts that are included in acts of *kedursilaan*.

The teaching of ethics is required to strengthen the unity and integrity of the nation and state. In the implementation of ethical teachings, parents or people who are higher in age and knowledge must be respected, as well as the relationship between equals and those who are inferior to be realized as harmonious as possible. This is a cultured human nature, on the contrary, immoral acts are a sin that cannot be accepted by society because it causes misery. The relationship between people who are higher and lower and who are equal, in *Manawa Dharmasastra* which is classified as *Manusmerti* (Chapter II: *sloka* 7) is stated as follows.

*Abbhi wedana cilasya, pityam wrddhopa sawinah,  
Catwari tasya warthanta ayuh brajna yamo balam,  
Cayyasane dhyacarita, croyasa na samawipet,  
Cayyasanas thaccawainan pratyatthayabhi wadayet.  
Naruntudah syadarti 'pi paradrohakramadhih,  
Yayasyodwijate waca, nalokyam tamudirayet,  
Matapitrkayam yamibir bhatara putrana bharyaya,  
Duhitra dasawartana wiwadam na samcarat.  
Dhana dharman nisewata, nitya maistika paurtikam  
Pari tustana, bawana patra masadya caktitah.  
Yatkincita pati datawyam, yacitenansunyaya,  
Utpatsyate he tatpatram yattarayati sarwatah.*

Translation:

People who always respect and be devoted to elder people will increase in age, intelligence, fame, and strength. Do not take the seat of a person with a higher degree when he is sitting in a place, let him stand in front of that higher person.

Mother, father, female family, siblings, children, wife, and daughter should be loved the most, therefore, even though they are less respected, let them endure it calmly (Pudja, 1977: 9).

Based on the *sloka* above, it is briefly explained that the lack of respect for elders or the same means that a person is more inclined towards *dursila*. This nature will cause chaos in the

household and society. Therefore, we must educate ourselves to always be respectful, polite, and obedient to our obligations to maintain harmony in everyday life.

Nowadays, the teaching of ethics in its application is a social philosophy (*saling asah, saling asih, and saling asuh*) also forms behavior that has a good and noble personality based on the teachings of *dharma*. It shows that being a religious person means that he has taken a step forward in improving himself to form the spiritual mentality desired by Pancasila and the 1945 Constitution as well as the advice outlined in religious literature.

## CONCLUSION

The understanding of Balinese adolescents about the teachings of ethics and *Tri Kaya Parisuddha* as a guide in implementing ethical teachings can be said to be good. However, it must be improved, thus it can be used as a guideline which is not only in mastering the concept. Based on the research results above, it can be seen that Balinese adolescents have been able to apply it after getting an understanding of ethical teachings with *Tri Kaya Parisuddha* as a guide. Even though there are still many shortcomings in its implementation, for example not being able to apply *Tri Kaya Parisuddha* maximally when applying ethical teachings in daily life. Therefore, it needs to be improved and applied continuously.

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