



The Effect Of *Tri Kaya Parisudha* In Minimizing Violence In Household

Oleh

I Gusti Agung Istri Agung¹, I Made Suta²

¹²Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar

¹agungistriagung@gmail.com

Kata kunci:

*Tri Kaya
Parisudha,
Kekerasan
Keluarga*

Abstrak

Tri Kaya Parisudha adalah bagian dari etika atau pengajaran etika dalam agama Hindu. Secara etimologis Tri Kaya Parisudha berasal dari kata Tri berarti Tiga, Kaya berarti sikap, dan Parisudha berarti mulia atau murni. Jadi itu berarti tiga sikap mulia yaitu Kayika Parisudha berarti sikap mulia atau perbuatan baik, Wacika Parisudha berarti ucapan yang baik, dan Manacika Parisudha berarti pikiran yang baik. Tri Kaya Parisudha harus diperhatikan untuk menciptakan keharmonisan dalam kehidupan keluarga dan mengurangi kekerasan keluarga.

Keywords:

*Tri Kaya
Parisudha,
Family Violence*

Abstract

Tri Kaya Parisudha is a part of susila or ethic teaching in Hinduism. Etymologically Tri Kaya Parisudha comes from the word Tri means Three, Kaya means attitude, and Parisudha means noble or pure. So it means three noble attitudes that is Kayika Parisudha means noble attitude or good act, Wacika Parisudha means good speech, and Manacika Parisudha means good thought. Tri Kaya Parisudha should be observed in order to create harmony in family life and reducing family violence.

Introduction

Essentially, religious teachings play a very important influence on family life. Religious teachings in this case *Tri Kaya Parisudha* as a motivator and dynamist for the lives of every human being in overcoming life's problems as a motivator, the teachings of *Tri Kaya Parisudha* encourage every family member to always work and try based on *dharma*. In principle, the behavior of each family member can be divided into three sacred acts called the *Tri Kaya Parisudha*, the teachings of chastity which truly encourage and control domestic life. Parents have a very important role to guide the mental and spiritual development of children (Damayanti, 2019).

These three behaviors are not only known and understood, this moral teaching must be lived in and is an integral part of every family. If the teachings of religion (ethics)

have become an inseparable part of the family, then the teachings of good and true behavior as a controller of each behavior of family members which cannot be denied that moral teachings (*susila*) are lights when every family experiences darkness in their life. The application of wacika parisudha teachings can also be a basis for communicating with the general public to realize harmony in religious social life (Aryani, 2018). The more so is overwritten by a great case. In a state of the family being hit by a major disaster, the teachings of religion (*susila*) will be present to calm and control abusive behavior. Why are ethical teachings (*susila*) considered important in life? The moral teachings in this case *Tri Kaya Parisudha* cannot be separated from the elements of human life, because religious activities will always be in contact with spiritual inner elements of family life. *Kaya Parisudha* as an embodiment of ethical aspects based on local wisdom in influencing behavior (Yasa, 2019).

The family as the most fundamental part of a society plays a very decisive role in nation building. If the family is mentally healthy, it means that the nation will be healthy too. In developing the country, we are very aware that it is not only physical development that is important, but more importantly is mental development. A nation will prosper if it is made up of family members who are physically and mentally healthy. *Tri Kaya Parisudha* which includes 'mind' (*Manacika*), 'word' (*Wacika*) and 'deed' (*Kayika*), is believed to produce intellectual, emotional, spiritual and creative energy (Rosalina, 2017). There is no doubt that the role of morality in forming healthy and mentally healthy family members is very important.

On the other hand, there are many problems that arise in family life. The existence of disharmony between family members (husband and wife), the husband often acts violently towards the wife because the wife is considered fussy. Similarly, social phenomena such as a husband kill his wife or vice versa. Social phenomena as mentioned above, caused by inner peace (*manah*) almost "dry" in every soul of a family member. *Tri Kaya Parisudha* teachings include internal constraints, such as time factors, and external constraints such as: the environment and the development of science and technology (Damayanti, 2019). The teachings of *Tri Kaya Parisudha* increasingly away from family life. People life apart from moral values will be very easily disturbed by the surrounding shocks. The behavior, words and actions are hollowly driven by enemies within himself. In the base or not, if *sad ripu* already surrounds the souls and *manah* of family members, the war in the household will wider. Domestic violence is a very big problem. Only these

crimes occur in the household so it is often difficult to monitor and then be ignored. What is very sad is that some people see this problem as a personal family problem that does not require the intervention of others. Community culture such as this directly or indirectly justifies a quarrel in the household, consequently domestic violence becomes considered normal. Does violence in religion have sanctions? Because religion involves feeling and *sradha*, the sanctions that will be accepted for perpetrators of domestic violence are *niskala* sanctions. This is the concern of the author to try to dissect it through Hindu perceptions.

Method

Research on the effect of *tri kaya parisudha* in minimizing violence in household is a type of qualitative research. Qualitative data obtained through observation and interviews with the community, especially those who have been married. Research instruments used as aids such as: interviews using interview guidelines, photo cameras and tape recorders. This study uses a purposive sampling technique, so that the data obtained is more representative by conducting a research process that is competent in its field. Data collection techniques in this study are: (1) Interview, (2) Literature Study, (3) Observation. The analysis technique included three concurrent activities (1) data reduction (2) data presentation and (3) conclusion drawing (verification).

Results and Discussion

1. Definition Of *Tri Kaya Parisudha*

Tri Kaya Parisudha is part of moral teachings which require that every human being always behaves properly. Etymologically *Tri Kaya Parisudha* is derived from the word *Tri* meaning Three, *Kaya* means behavior and *parisudha* means three noble or good behavior. The division of *Tri Kaya Parisudha* teachings includes:

- a. *Kayika Parisudha* means to behave nobly or well.
- b. *Wacika Parisudha* means to say good and right words.
- c. *Manacika Parisudha* means to think holy. (Suhardana, 2006).

The *Tri Kaya Parisudha* teachings are always a control line for each family member in taking action or behavior. If this moral teaching is always lived by humans in their lives, the harmony of household will become lasting.

2. Purpose Of *Tri Kaya Parisudha*

Tri Kaya Parisudha is a part of moral teachings that direct every human being always to realize the three good and right behaviors. Because *Tri Kaya Parisudha* is part of morality (*susila*), so there is no difference between the goals of *Tri Kaya Parisudha*. The aim of the *Tri Kaya Parisudha* teachings is to foster a harmonious relationship between a person (soul) and living beings around them, in harmony with the family that forms the community itself, between one nation and another and between humans and the natural surroundings (Mantra, 2002).

Tri Kaya Parisudha teachings form the nature of every special human being, all family members become human beings who have a noble personality and guide them to achieve physical and spiritual happiness. Happiness will be achieved if each family member is able to behave, speak politely and think holy (good and right) these three noble behaviors are a measure to achieve physical and spiritual happiness, which in Hindu teachings is called *Moksatam jagathita yaca iti dharma*. The teachings of *Tri Kaya Parisudha* as one aspect to harmonize the right thinking, do the right thing and say the right thing in order to realize a polite, intelligent, and noble character based on dharma (Gateri, 2019).

3. Definition Of Household

The household is the smallest institution of a society. In the Hindu teachings, the family is known as "KULA DHARMA" *Kula* means family, *Dharma* has a complex understanding. *Dharma* in relation to the word KULA, it means that the obligation. Besides that, *dharma* also contains the understanding: To hold, regulate, teachings of religion and truth. Why the family is considered important in life? Because it is undeniable that the family is the most urgent part of a society in advancing the direction of the development of Indonesian people as a whole. Family must be started by doing a marriage between a man and a woman based on love and be united physically and spiritually. Through the bond of marriage (*pawiwahan*) a happy and eternal home will be created based on the almighty God. This means that marriage (*pawiwahan*) has a religious dimension. The goal is that acts of violence against family members can be prevented preventively. In this context means the formation of families that are mutual compassionate, loving. The Hindu teachings have actually taken early steps to anticipate

actions that undermine domestic harmony that are preceded by performing rituals (purification).

4. The Effect Of *Tri Kaya Parisudha* In Minimizing Household Violence

Before the author describes the effect of *Tri Kaya Parisudha* on domestic violence will first be discussed at a glance the picture of violence. This is "violence" in the Indonesian Dictionary means "the actions of a person or group of people who cause injury or death to other people or cause physical damage or property of others". This definition is often used to study the problems faced by women and children in general. Violence in this sense is "an act or attack on someone who is likely to hurt physically, psychologically, and misery". According to the definition of Law No. 23/2004, domestic violence is any act committed against a person, especially women, which results in physical, sexual, psychological and misery or neglect of the household, including threats to commit acts, coercion or deprivation illegally within the scope of the household.

Domestic violence that is commonly abbreviated as KDRT is the persecution of someone who is in a family against family members. Domestic violence can be in the form of; First: physical abuse such as punches, kicks. Second: psychological abuse such as threats, insults, and scorn. Third: sexual assault. Domestic violence can happen to anyone in the household, including mother, wife, husband, father, children or even domestic servants. But in a lot of literature, domestic violence is more narrowed, meaning that it only covers the persecution of husbands against wives because victims of domestic violence are more experienced by wives than other family members. In other words, domestic violence includes all forms of actions that cause discomfort such as suffering, pain, injury and deliberately damage health. Also included in the category of mistreatment of wives is the neglect of the obligation to provide for physical and spiritual support. Paying attention to the picture of domestic violence which is generally more acts of "tragic" acted by male behavior, this indicates the value of moral teachings increasingly marginalized in domestic life. To minimize this phenomenon, the presence of religious teachings in this case the *Tri Kaya Parisudha* teachings in the midst of the destruction of the household will increasingly have a very fundamental value.

These three very noble behaviors aim to foster harmonious communication between husband and wife and husband and children and other family members. The harmonious relationship between husband, wife and children causes noble personal

family life and directs the face to be able to act, blessings and think well to achieve physical and spiritual happiness. Besides that, moral teachings also lead someone to be able to act, speak and think well to achieve physical and spiritual happiness. Besides that moral teachings also lead a person to unite himself with his fellow creatures and ultimately direct them to achieve soul unity with Ida Sang Hyang Widhi Wasa (Mantra, 2002).

As for eternal happiness, it can only be achieved when one's rules can achieve unity with Brahma called Moksha. In the Bhagawad Gita VI book, *sloka* 20 and 21, Sri Kresna explained to Arjuna that eternal spiritual happiness attained unity with Hyang Widhi Wasa.

*Yatroparamate cittam,
Nirudaham yoga sewaye,
yatro caiwa atmanatmam
pasyam atmani tusyati*

Meaning:

When the heart (of a person) feels happy because of being reassured by the practice of yoga; whenever he saw Hyang Widhi with his spiritual observations, he would enjoy spiritual happiness.

*Sukyam alyamtikam yattad,
Buddhigranyam atindryam,
Wetti yatra na caiwa yam,
Sthitacclati tattwatah.*

Meaning:

When he enjoys incomparable spiritual happiness, which can only be achieved with *Budhi*, which is higher than *panca rudra* (enjoying his happiness) will not be far from absolute (Mantra, 1998).

Noting the quote of the Bhagawad Gita's *sloka* above, the role of religion (immorality) is not only create happiness for family member in this world, but is automatically able to lead Atman achieve eternal and lasting happiness. Eternal happiness is achieved if the harmony of life in this world has been obtained. Self-control and *mulat sarira* among family members absolutely must be done. For parents (husband and wife) moral (*susila*) teaching is actually a strong fortress against various threats that can tear down and undermine family life. Father as the head of the family as far as possible can give polite advice and words that soothe a family life. Because meek words will build family happiness. This is in accordance with the mandate in the book of Nitisastra Sorga, which reads as follows: *Wacika mimittanta manemu mitra, Wacika mimitattwa pati kepangguh* which means Because of your words you will find distress (sadness), because your words will find death.

Understand the contents of the Book of Nitisastra above, already giving a very clear signs that soft words are able to lead someone to find happiness and with wise words we are increasingly known by having many friends. In the teachings of religion, having many friends (partners) is a priceless wealth. A good friend is a human helper when experiencing life difficulties. Cool and polite words are a conditioning of the heart for his wife and other family members. If each member of the household and are accustomed to polite remarks between one another, the family atmosphere (household) is more calm and harmonious. Such conditions are able to strengthen the family's stability, and at its peak feelings of envy, anger and violence at home will diminish.

On the other hand, words that contain clods, touch feelings and insults constantly echo, inevitably the violence and destruction of the household is getting worse. Respect and affection between family members is barely audible and visible. The end of all that is going to happen is "HIMSA KARMA ", namely violence and torture act in the household. In the book of Sarasamuscaya *sloka 75*, there are four words control:

- a. You can't say evil
- b. Not saying rude
- c. You can't say slander
- d. You can't lie (Kadjeng, 2003).

Of the four words, we are expected to always be honest so that there is mutual openness between husband and wife. Religion acts as a motivator and a tool to solve household problems. It is based on moral teachings that can be used as a guideline for husband and wife, in a day willing to sincerely carry out religious teachings in everyday life. In solving family turmoil should be based on a clean and calm mind. A clean mind will produce good family problems. In the book of Sarasamuscaya *sloka 74*, about the three mind control and it is emphasized namely:

- a. Do not want and be jealous of others.
- b. Not angry with all beings.
- c. Believe in the truth of the teachings of Karma Phala (Kadjeng, 2003).

Practicing the mind continuously by not being angry with all beings, especially family members, will bring the mind calmer. A clean mind will produce good family problems. In the book Sarasamuscaya *sloka 74*, about the three mind controls and is emphasized namely:

- a. Do not want and be jealous of others.

- b. Not angry with all beings.
- c. Believe in the truth of the teachings of Karma Phala (Kadjeng, 2003).

Practicing the mind continuously by not being angry with all beings, especially family members, will bring the mind calmer. In everyday life, especially in carrying out actions, the mind really determines the good or bad behavior done by every human being. Polite words and good deeds are manifestations of a clean and holy mind. Not angry with wife and children means that the father is always the head of the family can pour out a sense of compassion.

The love that is sincerely poured out in the household will be able to strengthen a harmonious relationship between husband and wife and children along with other members of the community, so when we are nervous, we never blame anyone, because in our minds we truly believe in the truth *karma phala*. For an agitated mind, moral teachings, namely *manacika*, will provide a path that pours the opportunities of the heart. Many people are being hit by confusion, because they do not practice religious teachings continuously. After he diligently carries out the teachings of the case, inner peace will come. In the book of Silakrama it is stressed that the body is cleansed with water, the mind is cleansed with honesty, the spirit is cleansed with asceticism and knowledge.

To control our mind, then the work that must be done by every household problem is solved in an open and forthright way. This indirectly trains the mind. Faithful and thoughtful and have a determination of mind is a very large capital in creating a calm and prosperous household atmosphere. The happiness of a family is not solely determined by abundant wealth. What does it mean wealth is piled up owned by family members, on the other hand there is no love, the husband is often not at home and the children do not want to follow family ethics. When the mind is at the peak of calmness, then household problems can be overcome properly.

The manifestation of a clean and holy mind is polite behavior. In this case the husband as head of the family has to control the behavior of family members in the good direction of the good as far as possible. In the book Sarasamuscaya *sloka 76*, there are stressed about three self-control through behavior, namely:

- a. You cannot kill living things
- b. do not steal or rob
- c. do not commit adultery (Kadjeng, 2003).

Noting the signs above, we are expected not to commit violence against all beings, especially family members. Avoiding the act of *himsa*, means having avoided oneself from actions that lead to violence and mistreating the wife arbitrarily. In *Manawa Dharmasastra* IX, 61 is stated as follows: A faithful relationship should last until death, in short this must be regarded as the highest law for husband and wife. *Menawa Dharmasastra* IX, 102 says: Men and women who are bound in marital ties should try not to get tired of them so that they do not divorce and do not want to violate the loyalty of one another.

The household is not merely a place for husband and wife to gather together in a restaurant and drink and so on but also, first of all, is the establishment of inner calm. The existence of eternal harmony and loyalty between husband and wife, living peacefully and happily, where husband and wife pour out their hearts of love, so that peace society can be achieved. Husbands and wives who do not find peace in their household tend to seek out entertainment. This sometimes troubles other people who are also the cause of anxiety in society. Therefore, besides having to hold tightly to religious teachings in fulfilling the demands so that life can be calm and peaceful, each must pay attention to the needs or desires of his wife or husband. Both must be able to understand the background of each other's hearts, so harmony in the household will be realized.

5. Sanctions For Household Violence

This time sanctions for perpetrators of violence in the review of national law will be discussed, and then proceed with punishment in the perspective of Hinduism. In Law No. 23 of 2004 states that every person who commits physical violence in the household, is sentenced to a maximum of 5 years in prison or a criminal fine of Rp. 15,000,000. In addition, if an act of violence results in the victim falling ill or seriously injured, the perpetrator of the violence is sentenced to a maximum imprisonment of 10 years or a fine of Rp. 30,000,000. But if it causes the victim to die, then the perpetrator of violence is sentenced to a maximum prison sentence of 15 years or a fine of Rp. 45,000,000. Specifically if the violence is carried out by the husband against his wife or vice versa which does not cause illness or obstruction to carry out the position difference or livelihood of daily activities, shall be sentenced to a maximum of 4 years imprisonment or a maximum fine of Rp. 5,000,000. In human nature, apart from being individual beings as well as social beings who have their own culture (Mardika, 2018).

This policy is actually an embryo for the realization of equality relations and gender justice in family, community, national and state life. Although the situation certainly requires commitment from various parties in practice, both from the central government to the regional level, as well as the community components in it including socio-religious organizations, NGOs and other elements. Moral values that always carry out the concept of Tri Kaya Parisudha (Dira, 2019).

How is the punishment for the perpetrators of acts of violence in the perspective of Hinduism, religious teachings is *niskala* and difficult to prove in real terms, then the punishment that must be received for the perpetrators of acts of violence concerns and believes in *karmaphala* punishment to every husband (person) who has done *himsa karma* in accordance with the size of the deeds that have been done. There is no such thing as clemency or reprieve or the reduction in sentence in religious punishment, the sanctions is certain.

Many phenomena of a person's life in society are visible in the invisible eye of justice from *Ida Sang Hyang Widhi Wasa*. The life of a person who is diligently practicing religious teachings, yet he still suffers suffering. On the other hand, the behavior always deviates from the teachings of holiness and even seldom pray, but it seems he is happy with fantastic treasures. Considering the above conditions, what do we use to measure why the person is facing an event that seems so authentic? The only one who is able to answer is religion, which in this case is *karmaphala* teaching.

In the book of Vedas there is mentioned *karmaphala ajaran ika, planing gawe hala hayu*, meaning that *karmaphala* is the result of good-bad deeds (slokantara: 68). This karmic punishment is actually very influential on one's life. For *karma*, some are accepted in present life and some are accepted in future lives so that the *karmaphala* can be classified into three namely:

- a. *Sancita Karma Phala* is a person's actions in a previous life that have not yet been enjoyed and are still the seeds that determine one's life now.
- b. *Prarabha Karma Phala* is the result of one's actions in this life without the rest.
- c. *Kryamana Karma Phala* is the result of an act that was not enjoyed while doing it, so it must be accepted in the future life.

For perpetrators of acts of violence in the household *karma phala* law will definitely be accepted, depending on whether in this life or in the future life. Strictly speaking, sooner or later in life now or later, all the results of actions will surely be

accepted because it is already a punishment for actions. Then the problem arises, what is the result of someone who commits domestic violence in the form of harsh words and beating behavior that is driven by the mind. Against his wife or child, this punishment in the book of *Manawa Dharmasastra* sloka, 9 there is emphasized namely: Sin of doing being born into a lifeless object, Sin of saying being born as a beast or bird, Sin of Mind being born with a low level (in Suhardana 2006: 140) .

Paying attention to the punishment in the book of *Manawa Dharma* for someone who violates the teachings of *Tri Kaya Parisudha* while at the same time committing acts of extreme violence in the household, more certain than Law No. 23 of 2004. The punishment that must be received by a husband (a person) committing domestic violence is very sharp, even if he (the perpetrator of the action) has decreased in level from human world to the animal world. In fact the punishment as in religion is preventive and educating people so that they will be able to think, speak and take actions in the household. If every human being always uses careful consideration (*wiweka*), surely the problems in the household can be minimized.

Conclusion

The teachings of *Tri Kaya Parisudha* are very influential in minimizing acts of violence in the household. If every husband and all family members have been able to carry out moral teachings (*Tri Kaya Parisudha*) surely problems in the household will be increasingly absent. Sanctions (punishment) for perpetrators of acts of violence in household have a review of Law no. 23 of 2004, a maximum sentence of 5 years or a fine of Rp. 15,000,000, - while the punishment in Hinduism is that someone who commits domestic violence will be born into a wild animal.

REFERENCES

- Aryani, N. L. (2018). Implementation of communication ethics in building social harmony. *International journal of social sciences and humanities*. <https://doi.org/10.29332/ijssh.v2n1.105>
- Damayanti, N. L. A. E. (2019). PERAN ORANG TUA PRASEJAHTERA DALAM MENANAMKAN PENDIDIKAN AGAMA HINDU KHUSUSNYA AJARAN TRI KAYA PARISUDHA PADA ANAK DI KOTA PALU. *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama dan Kebudayaan Hindu*.

<https://doi.org/10.36417/widyagenitri.v10i1.247>

- DIRA, A. A. G., & JULIANTARA, I. W. W. (2019). INTERPRETASI NILAI FILOSOFIS TEKS SRI JAYAKASUNU. *VIDYA WERTTA : Media Komunikasi Universitas Hindu Indonesia*. <https://doi.org/10.32795/vw.v2i2.425>
- Gateri, N. W. (2019). PENDIDIKAN KARAKTER HINDU. *Bawi Ayah: Jurnal Pendidikan Agama dan Budaya Hindu*. <https://doi.org/10.33363/ba.v10i1.219>
- Kadjeng, D. (2003). *Sarassamuscaya dengan Teks Bahasa Sanskerta dan Jawa Kuno*. Jakarta: Pustaka Nurajaya.
- Mantra, I. (1998). *Bhagawad Gita Alih Bahasa dan Penjelasan*. Penerbit Pemda Tingkat I Bangli.
- Mantra, I. (2002). *Tata Susila Hindu Dharma*. Jakarta: Pelita Nusantara Lestari.
- Oka Silantari, I. G. A., & Mardika, I. K. (2018). Penerapan Athiti Krama Dalam Peningkatan Mutu Pendidikan Agama Hindu Pada Pasraman Dharma Bhakti Gianyar. *Jurnal Penjaminan Mutu*. <https://doi.org/10.25078/jpm.v4i2.570>
- Rosalina, P. D. (2017). THE IMPLEMENTATION OF HINDU PHILOSOPHY “TRI KAYA PARISUDHA” FOR SUSTAINABLE TOURISM IN MUNDUK VILLAGE, NORTH BALI. *Jurnal Master Pariwisata (JUMPA)*. <https://doi.org/10.24843/jumpa.2017.v03.i02.p02>
- Suhardana, K. (2006). *Pengantar Etika dan Moralitas Hindu, Bahan Kajian untuk Memperbaiki Tingkah Laku*. Denpasar: Paramitha Surabaya.
- Yasa, I. N. P., & Prayudi, M. A. (2019). Nilai-nilai etika berbasis kearifan lokal dan perilaku kepatuhan perpajakan. *Jurnal Ekonomi dan Bisnis*. <https://doi.org/10.24914/jeb.v22i2.2527>