INTERNATIONAL SEMINAR
ON
RELIGIOUS MANUSCRIPTS
IN MULTICULTURALISM FOR A BETTER LIFE
(HUMANITY AND PEACE)

SEPTEMBER, 4TH & 5TH 2015

Institut Hindu Dharma Negeri Denpasar
2015
INTERNATIONAL SEMINAR
ON
RELIGIOUS MANUSCRIPTS IN
MULTICULTURALISM FOR A BETTER LIFE
(HUMANITY AND PEACE)

4 & 5 SEPTEMBER 2015

Organized by:
Faculty of Brahma Widya
Denpasar State Hindu Dharma Institute

Institut Hindu Dharma Negeri Denpasar
2015
INTERNATIONAL SEMINAR PROCEEDING ON:
Religious Manuscripts in Multiculturalism for a Better Life (Humanity and Peace)

Authors: Speakers of International Seminar Faculty of Brahma Widya, Denpasar State Hindu Dharma Institute

Guarantor: Drs. I Wayan Mandra, M.Hum
(Dean of Faculty of Brahma Widya)

Editor: I Putu Andre Suhardiana, S.Pd., M.Pd

Proof Reader: Dr. I Gede Suwanta, S.Ag., M.Ag

Cover Design: I Putu Andre Suhardiana, S.Pd., M.Pd

Publisher: Institut Hindu Dharma Negeri Denpasar
Jl. Ratu Tanjung, no. 51
Denpasar, Bali, Indonesia – 80361
Phone: +62361 223665
Fax: +62361 223865
E-mail: gedesuwantana@gmail.com

Cover's Picture: White Whales and Bugs Books

Printed September 2015

ISBN: 978-602-72630-2-4
CONTENTS

PREFACE v
EDITOR'S PREFACE vi

MANUSCRIPTOLOGY: THE NEW AREA OF SANSKRIT STUDIES AND RESEARCH
Tarak Nath Adhikari 9

A STUDY ON DEPOSITORY OF MANUSCRIPTS
SUDIP CHAKRAVORTI 16

PEACE: INNER TO OUTER
Rajkumar Modak and Goutam Mukhopadhyay 32

BALINESE CHARACTER IN CARU RSI GANA CEREMONY
I Wayan Mandra 43

YOGA IN MULTICULTURAL DISCOURSE
I Gede Suwantana 49

UNDERSTANDING KARAWIN SIWARATRI KALPA AS A HINDU RELIGIOUS TEXT THROUGH ITS BALINESE VERSION GAGURITAN LUBDAKA
I Made Suastika 56

SOME FACTORS CONTRIBUTING TO THE HARMONIOUS CROSSED-MARRIAGE BETWEEN THE BALINESE AND THE CHINESE WITHIN THE DESA PAKRAMAN IN BALI
Ni Luh Sutjiati Beratha 62

DIMENSION OF YOGA FOR MULTICULTURAL SOCIETY
Luh Asli 72

ETHICAL PHILOSOPHY IN SARASAMUSCAYA TO ERADICATE RADICALISM ON MULTICULTURAL SOCIETY
Dewi Bunga 80

DEMOCRACY ACCORDING TO HINDU LEGAL CONCEPTS IN THE GOVERNANCE
I Gede Yuss 85

IDEOLOGY OF MULTICULTURALISM IN BHAGAVAD-GITA
I Made Adi Brahman 90

GEMS IN VEDIC PERSPECTIVE AND CASE STUDY ON BALINESE SPIRITUALIST
Ni Wayan Budiasih 95

A MULTICULTURAL COMMUNICATION DIMENSION
Nengah Arnawa 102
Globalization which is fast growing and with different cultures. Thus, people increasingly intense contiguous to the cultures in which they live. Politics, education, tourism, and national culture with other national cultures.

One state with another, with countries have very different politics, education, tourism, and national culture with other national cultures.

On this occasion, the Foundation Dharma Institute, held an international seminar in Multiculturalism. There will be some who believe that the importance of this topic is so the public is increasingly aware of different cultures.

Our expectation would be to all of the main speakers, the other who were involved in profusely for any inconvenience.

Om Shanti, Shanti, Shanti.
1. Introduction

Democracy is a term derived from the Greek, the *demos* (people) and *kratos* (power), which means the highest authority, so that democracy means the highest authority comes from the people. The democratic system is the ideal and fundamental choice in State administration. With this system, people have the opportunity to contribute in governance. Muhajir Darwin stated some democratic values, namely freedom, justice, political representation, political articulation and control mechanism of mutual relations. In democratic governance, leaders are representatives of the people, but in fact, there has been a corrupt government and not the interests of the people. This condition is contrary to the values of leadership in the Hindu Legal Concept.

2. The values in the Hindu Law

All religious teachings have provided an understanding of the values of national life. Philosophically, religious values should be reflected in a variety of state rules, for the rule of law that can be applied effectively. If we refer to the theory of the effectiveness of the law is not solely due to legal factors alone. In order for the law to be effective, then there are several theoretical approaches that can be used as consideration and as an analytical tool. The contextual point can be assessed through the Gelding Théorie. Soejono Soekanto stated that the enactment of legislation, according to Gelding Théorie, must have a juridical, sociological and philosophical basis. Gustav Radbruch connects it with the legal basis of legal values, namely justice, equality and the legal certainty. It can also be assessed from the view of Friedman about the legal system. A system has a legal structure, legal substance, covering the rules, norms and has a legal culture that is the real human behavior that are in the system.

In the legal system embodied the values contained in the community. Particularly relevant to Hindu values that exist in the community, can be described as follows:

2.1 The value of truth

Truth value is based on elements of the human intellect, reason, kindness and creativity. This value is the same as reality. Birth of being human that is the best opportunity to improve themselves because only humans who can fix any behavior that is deemed not good to be good. To achieve such a good

---

thing, Dharma (Hindu law) should be used as the basis and guidelines for the behavior change. In addition to the human desire that has no end, in general it tends to fulfill all wishes. Therefore, it is given the size of the Hindu law as justification for restricting human efforts to meet the desire not to collide with the desires of others. The value of truth in Hindu Law is as rules or norms of the law governing his people in all areas of life, both concerning the field of ethical, social, political, philosophy, culture and others, including also regulate the relationship between man and God.

2.2 The Value of Material
Material values are everything that is useful to humans. Hindu Law material values are the contents of the strength of Hindu Law. The contents that are set up social life. Human life in society must have the desire and the necessities of life. To be able to meet the needs of human life would require arrangements to get a need in the form of a material that is as right. A material value in the Hindu law is to contain the contents of the strength of Hindu Law which can provide proportionality and rights.

2.3 The Value of Goodness
Virtues rooted in elements of the human will (intention ethics). The relationship between humans in society have had institutionalized rules, especially in trust and faith. Guide people and communities in restoring moral values and culture by maintaining the morale of the adherents of the religion. If they are good morality, then life will be good also. Conversely, if the moral collapse, it will collapse also the national life. In sociology, human beings have a life in the forms of society. Humans also have customs and morals. Moral habits are influenced forms of Hindu Law in accordance with the form of social planning from the beginning until now. However, to date forms of Hindu Law use values do not affect the value of the good that remains contained in it as a principle and moral. The value of goodness is contained in the Hindu Law is to achieve justice and lasting peace, to achieve the level of happiness, goodness and the justice. Hindu Law enforcement should be based on the Dharma (goodness).

2.4 The Values of Religious
Religious value is the value of the Godhead which is based on trust and confidence man. Hindu law when upheld and enforced by Hindu law enforcement officials should pay attention to the balance of the cosmos and cosmic world. Imposition of a decision by the judge not only subjected to physical punishment but to obtain justice noetic necessary decisions essentially have to make up with parayascita (purification) effort, if the things that can cause damage to sanctity. Expert witness in the field of religion need to be asked in order to explain the magical properties and purity Hindu symbol. The court in order to use such evidence.

2.5 The Value of Beauty
The value of beauty that originates in the human sense element (feeling
and aesthetics) basically is a certain basic qualities contained in a case. Quality is most often referred to be unity, balance and reverse. Hindu law is believed and trusted law created by Hyang Widhi in the Vedas. The legal form of pure law (Rta) which is then translated into human behavior called Dharma which is always associated with human experience in regulating behavior to attain happiness in life. The value of beauty in Hindu Law is the sense of justice contained in it and can be applied in public life.

2.6 The Value of Vital

Vital value of everything that is useful for people to be able to conduct its activities. In carrying out daily activities, Hindus require something useful in their activities namely Hindu Law. Why? Because the Hindu law is a law that requires an attitude of firmness to prevent any doubts in ourselves. As long as we feel and are not able to discriminate between reality, during which we will be swept away into the stream of differences that cannot be stopped and will bring us to the contrary attitude.

The values contained in the Hindu religion can be used as guidelines in the organization of democratic governance.

2.7 Values and Democracy in the Hindu Concept

Hinduism teaches in “Kautilya Arthasastra” about the purpose of the leadership process as follows: “what makes the king happy is not prosperity, but that’s what makes people prosperous is the pleasure of the King.” The implications of this statement that the purpose and meaning of the success is a leadership process when the leader can create prosperity for all members of the organization are even wider world of happiness. In Yajurveda X.i7 has stated:

"Agnar bhrajasa, suryasya varcasa, indra sya-indriyena."

(A leader named for the purpose of acquiring the properties of divinity, the brilliance of Sang Hyang Agni, the triumph of Sang Hyang Surya, and the courage of Sang Hyang Indra).

The properties of divinity is to protect the people, welfare or prosperity of people’s lives they lead, giving them the power and fame, as mentioned in Yajurveda XIII.30, VII.17, and XXX-5 besides also mentioned in the Rigveda I.54.11, andAtarvaveda V.17.3.4.

The nature of the human person is no power of opposites namely the nature of divinity or “Daiwī Sampad” as mentioned above, and the nature of evil or “asuri sampad”, it is clear that according to the Vedic scriptures, a leader or politician should dispose of properties that are not good. The nature of “asuri sampad” includes the desire for power by using the efforts Adharma (in ways that are not good), the desire to accumulate personal wealth, do not think about the interests of the people, even able to make friends with the enemy in order to get rewards and friends with thieves or robbers that adverse countries.

Devotion to the State of a leader or politician is reflected in the forms of democratic governance or sovereignty of the people:
MAIATE JANARAJYAYA
(Wish God help to the establishment of the State based on sovereignty of the people. Yajurveda IX.40).

He must really understand and appreciate what people needed, and make every effort to meet it. He also had to take decisions by consensus, throw away the personal ambition, not impose his own will, and always hear the opinions of others. The People is the cornerstone of a leader / politician.

VISI RAJA PRATSTHITAH
(The foundation of a leader / politician is its people. Yajurveda XX.9).

Like the human body, its people are his body and leader / politician is his head.

VISO ME-ANGANISARVATAH
(The People who spread into nations are members of the body of the leader as the head. Yajurveda XX.8).

A leader is required come forward to maintain the safety of the nation and improve the quality of (resource) them. The relationship of a leader and his people is reciprocal, namely: serving the people’s leaders and the people obey the leader.

ASMAIVISAI-ESA VO-AMI RAJA
(People must obey their leaders and leaders must protect the people. Yajurveda VI.36).

In the Vedic language, the main purpose of a leader is to realize “mokshattam jagadhita ya ca iti dharma” (happiness physically and mentally) for all its people. If he succeeds in his job duties, he will be respected.

YAT PANCAJANYAYA VISA INDRE GHOSA ASSKSATA
(All will praise a leader who can create prosperity for the people. Rgveda VII.63.7).

He will be remembered for all times or lasting.

KSETIKSITIH SUBHAGO NAMA PUSYAN (Noble leader immortalized his name Rgveda V.37.4).
The glory of a successful leader will be immortalized because he has brought his people into a strong nation, where strength was driven mainly by the prosperity and well-being physically and mentally.

UTTARAM RASTRAM PRAJAYA UTTARA VAT
(A nation will be stronger if the welfare of the people continues to increase. Atharvaveda xn.3.10).

3. Conclusions and Suggestions
Democracy is a political system and governance viewed from the substance
has ideal values in the management of the State for the benefit of society. Good or poor enforcement of the legal system, political system, and government is not only determined by legal factors, but also largely determined by the structure and culture of society. In Hinduism, known the values of Hinduism and Hindu law also have the value and the concept of democracy is universal so it can be applied in the management of State power. The executive power of the State government and managers should prioritize the interests of the people as the owner of the highest authority.

REFERENCES


Kastama, Made Nilai-nilai Hukum Hindu dalam Masyarakat Hindu, paper.

Soeijono Soekanto, 1983, Penegakan Hukum, Bina Cipta, Bandung.
Multiculturalism is a term used to describe one's view of the variety of life on earth, or the cultural policy which emphasizes on the acceptance of diversity, and a wide variety of cultures (multicultural) that exist in society in terms of values, systems, culture, customs, and politics. Every country has its own cultures. This fact can be seen from the socio-cultural and geographical sides which truly diverse and widespread.

The International Seminar under the theme of "Religious Manuscript in Multiculturalism for a Better Life (Humanity and Peace)" is intended as a researchers means to present their research research results, as well as exchange of information, deepening problems in various areas of expertise, as well as strengthen and mutually develop the beneficial academic cooperation on an ongoing basis and as an advice to the government in the form of the results of research and application of science and technology for the development of world sustainable development.