

THE TEACHING OF *DASA SILA* IN *SILA KRAMANING AGURON-GURON* TEXT FROM THE COMMUNICATIVE ATTITUDE PERSPECTIVE

By:

I Wayan Ardhi Wirawan¹, I Wayan Wirata²,
Ni Putu Sudewi Budhawati³, Gede Mahardika⁴, Jro Ayu Ningrat⁵,
^{1,2,3}Institut Agama Hindu Negeri Gde Pudja Mataram
⁴ Sekolah Tinggi Agama Hindu Negeri Mpu Kuturan Singaraja
⁵ Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
ardhiwirawan@iahn-gdepudja.ac.id

Abstract

Keywords:
communicative attitude; dasa sila; sila kramaning aguron-guron; spiritual siswa.

This article aims to analyze the teachings of the basic principles contained in the Lontar “sila kramaning aguron-guron” which focuses on the formal objects of communicative attitudes. The focus of the analysis is on the attitude dimension which relies on the teachings of dasa sila, namely ten principles as a guideline for the behavior of siswa (students) in order to improve the quality of spiritual life. This article uses interpretive qualitative methods in analyzing texts using content analysis techniques and hermeneutic methods to interpret the meaning of the text being analyzed. Based on the results of the analysis, it was found that the teachings of the ten principles in the perspective of communicative attitudes emphasize ethics in behavior, both verbally and non-verbally. There are ten human sensory organs that need to be controlled as tools to improve the quality of life of spiritual siswa, consisting of caksuindriya, srotendriya, granendriya, wakindriya, jihwendriya, panindriya, padendriya, paywindriya, pastendriya, and wikindriya. These ten sense organs must be controlled properly and correctly. The basic principles of indriya are a guide to action that must be adhered to by the side in their behavior to improve the quality of life spiritually. The dasa sila, namely ten basic teaching elements of the precepts are communicative actions taught by teachers to their siswa.

Abstrak

Kata Kunci : *sikap komunikatif; dasa sila, sila kramaning*

Artikel ini bertujuan untuk menganalisis ajaran dasa sila yang terkandung dalam Lontar sila kramaning aguron-guron yang difokuskan pada objek formal sikap komunikatif. Fokus analisis tersebut pada dimensi sikap yang menyandarkan pada ajaran dasa sila sebagai pedoman dalam berperilaku

*aguron-guron,
sisia rohani.*

sisia (siswa) dalam rangka meningkatkan kualitas hidup rohani. Artikel ini menggunakan metode kualitatif interpretatif dalam menganalisis teks menggunakan teknik analisis isi (content analysis) dan metode hermeneutika untuk menafsirkan makna teks yang dianalisis. Berdasarkan hasil analisis ditemukan bahwa ajaran dasa sila dalam perspektif sikap komunikatif menekankan pada etika dalam bersikap, baik secara verbal maupun non-verbal. Ada sepuluh alat indria manusia yang perlu dikontrol sebagai piranti meningkatkan kualitas hidup tohani sisya yang terdiri dari caksuindriya, srotendriya, granendriya, wakindriya, jihwendriya, panindriya, padendriya, paywindriya, pastendriya, dan wikindriya. Keesepuluh alat indria tersebut harus dikontrol dengan baik dan benar. Ajaran dasa inria tersebut sebagai pedoman bertindak yang wajib dipatuhi oleh sisia dalam berprilaku untuk meningkatkan kualitas hidup secara rohani. Kesepuluh unsur ajaran dasar sila tersebut sebagai tindakan komunikatif yang diajarkan oleh guru terhadap para sisia-nya.

INTRODUCTION

Lontar Sila Kramaning Aguron-Guron as one of the legacies of past civilizations of the people of the archipelago contains teachings about ethics that must be adhered to by a Sisia in order to improve the quality of his or her life. The *lontar sila kramaning aguron-guron* manuscript in conveying its teachings uses Old Javanese. Judging from its content, in general the *kramaning aguron-guron sila lontar* contains guidance relating to the obligations that must be carried out by a Sisia, both during the pursuit of knowledge and after completing the learning process with his teacher. The obligations contained in the *lontar sila kramaning aguron-guron* manuscript contain manners that must be used as guidelines or principles of life. Referring to Paramita and Dewi (2022) that the teachings contained in the *lontar sila kramaning aguron-guron* form the code of conduct for students towards teachers, namely that students are able to implement ethics towards their teachers in the process of providing education.

Sisia mentioned in the *sila kramaning aguron-guron* lontar is a spiritual Sisia who is also called a prospective priest who will later enter society's life as a *parasraya*. In this regard, the ethics taught in the *lontar sila kramaning aguron-guron* must be followed by the students in their pursuit of knowledge. According to Wirawan, et al (2015) that the ethics taught in the *lontar sila kramaning aguron-guron* are a vehicle for improving the spiritual quality of the Sisia. The application of the teachings taught in the *lontar sila kramaning aguron-guron* in its accumulation aims to achieve self-liberation which is called *moksa*. This goal can be achieved

when the teachings taught in the lontar sila kramaning aguron-guron can be implemented strictly by the Sisia.

The ethical teachings contained in the *kramaning aguron-guron* precepts are the teachings of the Hindu religion which are also known as Hindu religious ethics. In this regard, Ningrat (2021) states that the religious ethics contained in the lontar sila kramaning aguron-guron are related to building patterns of interaction between teachers and students in everyday life. In this regard, the important values contained in the lontar sila kramaning aguron-guron should be used as a guide in realizing the quality of spiritual life in order to achieve eternal freedom.

The *lontar sila kramaning aguron-guron* text in another dimension also teaches the Dasa Sila, namely ten types of behavior that must be used as a guide by the Sisia in realizing an improvement in the quality of life spiritually. The teaching of the Ten Principles is a communicative action that directs the side to achieve the spiritual goal of life in the form of eternal freedom. The teachings of the Sila principles are very important to be absorbed and implemented in every side action, both in the learning process and in carrying out other activities. In this regard, in this article a content analysis of the texts taught in the lontar sila kramaning aguron-guron is carried out, especially the teachings of the Dasa Sila from the perspective of nonverbal communication.

The lontar text Sila Kramaning Aguron-Guron teaches that Sang Hyang Dasa Sila is a vehicle for achieving goals if it is adhered to in everyday life by a Sisia. Sang Hyang Dasa Sila in terminology means ten behaviors that must be maintained by a Sisia in order to increase the level of personal purity. These ten behaviors are linked to the senses in the ten parts of the body. The ten senses that Sisia must maintain as a dharma servant, consist of: (a) *Caksuindriya*, (b) *Srotendriya*, (c) *Granendriya*, (d) *Wakindriya*, (e) *Jihwendriya*, (f) *Panindriya*, (g) *Padendriya*, (h) *Paywindriya*, (i) *Pastendriya*, (j) *Wikindriya*. Below we analyze the ten aspects of Sang Hyang Dasa Sila which are linked to nonverbal communication.

METHODS

Research related to communication attitudes based on the teachings of the basic principles in the lontar sila kramaning aguron-guron is a type of interpretive qualitative research. The formal object in this research is communicative attitudes, both verbal and non-verbal in the ten sense organs taught in the data source text, namely caksuindriya, srotendriya, granendriya, wakindriya, jihwendriya, panindriya, padendriya, paywindriya, pastendriya, and

wikindriya, analyzed one by one to find aspects of attitudes that are used as a vehicle for communication starting from intrapersonal communication.

Primary data in the form of the lontar sila kramaning aguron-guron text using Old Javanese and followed by the translation was used as a source for analysis through content analysis. The text used as the main data source was analyzed for content related to communicative attitudes. Referring to Ahmad (2018), content analysis is a research method in order to determine aspects of communication content tendencies. Content analysis is carried out by researchers in an effort to construct reality and understand the meaning contained therein. Content analysis is used to observe communication phenomena that are associated with being oriented towards targeted goals. Burhan Bungin (in Sartika, 2014) emphasized that content analysis in qualitative research is able to identify manifest messages and also latent messages in a document being studied.

Interpretation of data through hermeneutical analysis to find meaning related to the communication attitudes contained in the teaching texts of the ten principles. Saidi (2008) stated that hermeneutics is a theory used to interpret texts. Hermeneutics is generally used to understand a text, although it does not explicitly formulate practical steps. Ahmad (2018) revealed that hermeneutics as an interpretation method begins with language analysis which continues with context analysis. The next step is to extract meaning that is adapted to the space and time of the interpretation.

This research's secondary data is in the form of reference sources related to the research focus which helps sharpen data analysis. Secondary data supports the primary data used in research. Secondary data in this research is in the form of document sources obtained from various places. According to Fathoni (2006) that secondary data is obtained indirectly in research. According to Nawawi (1983:139) document study techniques are a way of collecting data through written remains in the form of archives, as well as using library research.

RESULT AND DISSCISION

The lontar sila kramaning aguron-guron text focuses on ethical aspects that must be implemented by students, both during their education and after completing their education. The teachings conveyed in the lontar manuscript have recently received a lot of attention from academics as evidenced by a number of studies of the contents of the manuscript from various points of view. The text of the lontar sila kramaning aguron-guron teachings has also been translated into Latin letters and translated into Indonesian. This article uses the text of the lontar sila kramaning aguron-guron sourced from the Bali Cultural Documentation Center.

The noble values contained in the kramaning aguron-guron sila text in this article are focused on the analysis of the ten sila teachings. Based on the results of reading the text, the following is an analysis of the communication dimensions of the ten sila teachings, as follows.

(a) Caksuindriya

The first teaching of Sang Hyang *dasa sila* is *caksuindriya*, meaning the senses in the eyes. With regard to the existence of these senses, on sheet 7b it is clearly stated as in the following quote.

“...Caksuindria, nga. Mata, wisayania tuminggaling ala-ayu, suka yan tuminggaling ayu, duka yan tuminggaling mala. Ya ta etunta yang ngujarakēn sabda tan enak karēnga. Makaulah makala desa, makambēk tan amēk mohita, wtning runtarining ala ayu; muwang ilinta ring kang ala ayu, kalingania haywa ta mangkana; tolihen ta Sanghyang Trikāyaparisudha, menget pwa kita ring pawēkas mami, ilang hyunta ring ala ayu, ulikta ring kang ala malit ikang manah, sambega ujar amanis nahan dayanta rumaksa ikang wisaya, mijil sakeng mata...”

It means “....*Caksuindriya* is the eyes, its function is to see good or bad. Usually people like to see what is good and are not happy when they see what is not good. That's what causes you to say words that are unpleasant to hear. As the behavior of "*makala desa*" who thinks about things that are not pleasing to the mind because they don't know what is good and bad, don't do that, look at *Sanghyang Trikaya Parisudha*, remember my advice, then your desire for good or bad things will disappear. Look for small sparks of evil in your mind, remember sweet words as an effort to keep the desires that come from your eyes...”

Based on the lontar text on sheet 7b above, *caksuindriya* is one of the senses possessed by humans which is located in the eyes. In this regard, the eye's ability to see good things and bad things is caused by the senses in the eyes. The text above clearly states that there is a tendency that the eye always wants to see only good things, whereas it does not like to see bad things. The existence of *caksuindriya* in humans is also a tool for communication. Communication in this context is first intrapersonal, specifically linked to the presence of the eyes when looking at an object and will provide messages to other body organs. This happens when the eyes see good things, it will express a positive message and conversely, if the eyes see bad things, it will cause a negative expression from what they see.

Based on the text above, the senses in the eyes greatly influence human attitudes because what starts from the eyes will influence thoughts, words and actions. Therefore, in relation to *caksuindriya*, the teachings of Sang Hyang Trikaya Parisudha are emphasized in order to return bad and incorrect thoughts, words and actions to what is communicated by the eyes when looking at an object. Sang Hyang Trikayaparisudha as stated above is an effort to return oneself to responding to the results of communication conveyed by the eyes.

The existence of the eyes as a medium of communication, especially when the eyes make contact with an object that is seen. In this regard, the parties involved in communication often use their eyes to express ideas or messages. Eye contact as an element of nonverbal communication is very effective in conveying messages, both to normal people and to people who cannot use speech as a medium of communication. Likewise, the function of the eyes is to see information or messages conveyed through message delivery devices, especially through writing or visuals. In this context, the eye is a vehicle for seeing information through writing.

(b) Srotendriya

The second teaching of *Sang Hyang Dasa Sila* is *srotendriya*, namely the senses in the ears. Regarding the existence of these senses, sheet 7b states the teachings as in the following quote.

“....Srotendriya, nga. Karna, wisayania ngrēnga sabda aganal alit, mangkakakēn tan pakenaki pisuh-pisih, upata, haywa kita sēngituli pisuhēn kita tan walēsan, dēlēn kita tan walēsa kita usap-usapan. Kalingania ayu Sanghyang Trikāyapariśudha, kayatnakēna, mengēt pwa kita ring....” 8.a pawēkas mami ilang krodanta/rēnga sabda mahala; muwang hyunta rēnga sabda rahayu, malit ikang manah sambega ujar amanis, nahan dayanta rumaksa ikang wisaya mijil sakeng talingan.....”

which means “...*Srotendriya* is the ears, its function is to listen to soft or loud words, therefore (then) people don't like insults, I swear, don't be angry. If you are cursed at, don't reply, look and don't reply, then you will become clean. In conclusion, remember the virtues of *Sanghyang Trikaya Parisudha*. You must also remember my advice-/- 8a. then your anger will disappear when you hear kind words, then your desire will become smaller because you remember sweet words. Thus, your efforts to control the desires that come from the ears.

Based on the text on sheet 7b as above, *srotendriya* is the sense in the ear which functions to hear words. In this regard, there is a tendency that soft words are very pleasing to the ear and conversely, harsh or loud words can cause an unpleasant feeling in the ear. In this regard, the senses in the ear provide messages to other body organs so that they will cause a response. Soft words will be responded to positively which can create happiness and calm, whereas loud or rude words received by the ears open up opportunities for negative attitudes to respond to them. In order to control oneself, the virtue of *Sang Hyang Trikaya Parisudha* is taught to control the emergence of negative attitudes when hearing harsh or harsh words. In synergy with the teachings above, the *srotendriya* as the senses attached to the ears plays an important role in communicating everything it hears. The results of receiving sounds or words by the ear are then responded to by other organs and will cause a reaction to what they hear. Through the virtue of *Sang Hyang Trikaya Parisudha* negative attitudes, such as anger, hatred, or other feelings arising from the results of receiving *caksuindriya* can be controlled. This is

because hearing harsh or harsh words can trigger negative thoughts, words and actions. The virtue of *Sang Hyang Trikaya Parisudha* as a controller of thoughts, words and actions will be able to avoid the negative impacts that arise when the ears receive harsh or harsh words.

(c) Grhanendriya

The third teaching of Sang Hyang Dasa Sila is *grhanendriya*, namely the senses in the nose. In this regard, sheet 8a is stated in the following quote.

“....Granendriya, nga., irung, wisayan ika angambung ganda abo lawan wangi, enak tang manah angambung kang wangi, tan enak mangambung kang abo. Haywa ta mangkana tolihēn ta ayu Sanghyang Trikāyapariśudha. Yan menget kita ri pawēkas mami ilang hyunta kang sawangi, muwang melikta ring abo malit ikang manah, sambega ujar amanis nahan dayanta rumaksa wisaya mijil sakeng irung....”

It Means “....*Granendriya* is the nose, its function is to smell rotten or fragrant odors. The mind will be happy if it smells good, it will be unhappy if it smells bad. Don't do that, pay attention to the virtues of *Sanghyang Trikaya Parisudha*. If you remember my advice, your desire for good smells will disappear, as well as your hatred for bad smells. Then the mind will become smaller (because) it remembers sweet words. That's how you try to control the desires that arise from your nose...”

Based on the lontar text on sheet 8a above, *grhanendriya* as a sense in the nose is also a non-verbal communication medium in humans. This sense's function is to smell, both bad and fragrant odors. The tendency of the human mind is to feel happy or happy if it smells fragrant or fragrant. And this will carry messages to other body organs that are positive and tend to build an atmosphere of pleasure or happiness. On the other hand, the mind will be unhappy if it smells a bad smell. When the nose smells a bad smell, it tends to convey negative messages to other body organs.

Controlling negative attitudes as a response to bad aromas received by the nose can be done by upholding the virtues of Sang Hyang Trikayaparisudha. Bad smells can cause bad reactions to thoughts, words and actions. In this regard, Sang Hyang Trikayaparisudha is taught as an effort to control oneself so as not to cause bad things. The connection between the senses attached to the nose and communication lies in the reactions caused by other organs, especially thoughts, words and actions when the nose receives a message, whether positive in the form of a smell containing a fragrance or negative when smelling a scent. not fun. The nose in this context is a medium for conveying messages, causing reactions to other body organs.

(d) Wakindriya

Wakindriya is part of the teachings of Sang Hyang Dasa Sila, which means the senses in the mouth. Sheet 8a explicitly states the teaching as quoted below.

“....Wakindriya nga., cangkēm, wisayania angucap, yekidaya larangan tēmēn; yan ikang wang tan wruh angiring tutuknia, sabdania ayo salah ujar, mojar rahayu juga

muwang ambēhaning gunanta kalinmgania ayu Sanghyang Trikāyapariśudha. Kayatnakēnanta; yan kita atutur ri pawēkas mami, ilang ikang sabda tan yukti malit. 8.b. *ikang sabda manahnia,/ manis kengonang ikang sabda, nahan dayanta rumaksa wisaya mijil sakeng tutuk....*” which means “...*Wakindriya* is the mouth, its function is to speak. This really needs to be controlled. If people don't know how to watch their mouths, their words will be uncontrolled (wrong), otherwise they say the truth. In conclusion, pay attention to the glory of *Sanghyang Trikaya Parisudha*. And if you remember my advice, then there will be no lying words (from you), then there will be little tendency-/- 8b from those words, and only sweet words will be spoken. So you should guard the desires that come out of your mouth...”

Based on the text of lontar sheet 8b above, it is explicitly stated that *wakindriya* as a sense in the mouth is functionally related to communication, namely to convey words. *Wakindriya* as a tool for conveying verbal communication should always be controlled or managed. This control is also taught by upholding the primacy of *Sang Hyang Trikaya Parisudha*. This *wakindriya* control is carried out by giving weight to the *wacika parisudha* aspect. In this regard, you should try to speak in a sweet way and avoid harsh words. Lies are not listened to because they can cause harm, both to oneself and to others.

In the *Manawadharmasastra* holy scripture, it is stated that there are four kinds of evil in the words spoken by humans. This is expressed in sloka 6, as in the following quote.

*Parus ya manrtam caiva
Paisunyan capi sarvasah
Asambaddha pralapasca
Van mayam syaccatur udham*

It means: Ridiculousness, lying, empty words, diminishing the virtues of others are four types of bad verbal behavior.

Based on the sloka above, there are four bad things that arise from words. These evils can be avoided by paying attention to *wacika parisudha*. In this regard, the words spoken should be holy and not cause harm. In synergy with the sloka above, Suhardana (2006:29) emphasizes that *wacika parisudha* or speaking good and correct words can be done by (1) not insulting other people, (2) not saying harsh words to other people, (3) do not slander or pit one against another, and (4) do not break promises. These four words are an effort to avoid the negative impacts caused by words.

(e) Jihwendriya

Jihwendriya is the teaching of Sang Hyang Dasa Sila which is defined as the senses found in the tongue. The existence of *jihwendriya* is stated in sheet 8b which narrates this, as in the following quote.

“...*Jihwendriya, nga., ilat, wisayania angrasani enak lawan tan enak, suka kita yan amangan enak, yata karana tan angujar tan enak karēnga, makambēk tang ambēk*

mohia, mangulah makala desa haywa ta kita mangkana, tolihen ta Sanghyang Trikāyapariśudha, yan kita atutur ri pawēkas mami, ilang sabda tan ayukti malit ikang sabda manohara, nahan dayanta rumaksa ikang wisaya mijil sakeng ilat....” which means “... *Jihwendriya* is the tongue, its function is to taste what is good and what is not good. You will be happy if you eat delicious food, that's why don't say unpleasant words or think unpleasant thoughts. Don't behave “makaladesa”, look at *Sanghyang Trikaaya Parisudha*, and if you remember my advice, the bad words will disappear, instead soft and sweet words will come out. Thus you should guard the desires that come out of the tongue...”

The lontar text on sheet 8b above explicitly emphasizes that *jihwendriya* as a sense on the tongue has the function of tasting what is good and what is not good. *Jihwendriya* is associated with verbal communication spoken by humans. *Jihwendriya* is attached to the tongue as an articulator in pronouncing words, both harsh words and soft or sweet words. How to express words related to controlling the tongue. Controlling the tongue, especially as a tool for communication, as taught above, should emphasize the virtues of *Sang Hyang Trikaaya Parisudha*, especially *Wacika Parisudha*.

Jihwendriya is functionally closely related to *wakindriya*, especially in conveying verbal utterances. The *jihwendriya* and *wakindriya* synergize with each other to produce words which are then conveyed verbally. Controlling these two senses is very important in order to create harmony and happiness among mankind. In synergy with this, Sura (2001:97) emphasizes that most human knowledge is obtained through words, both verbal and written. In this regard, words have a very important position and role in human life. it can bring happiness to oneself or according to the sympathy of others. It can be a cool and comfortable *tirtha amertha*, which comforts and enlivens people's spirits. But it can also be a poison that destroys, damages the human soul and body. In the book *Sarasamuccaya* sloka 40, it is mentioned about words that have an influence on humans, as in the following quote.

*“Śrutyuktah paramo dharmastathā smṛtigato ‘parah,
 Śiṣṭācārah parah proktastrayo dharmāḥ sanātanāḥ.”*

“Kunang kengetakena, sāsing kājar de sang hyang sruti’ dharma ngaranika, sakājar de sang hyang smṛti kuneng’ dharma ta ngaranika, cistācāra kunang, ācāranika sang ṣiṣṭa, dharma ta ngaranika, ṣiṣṭa ngaran sang hyang satyawādī, sang āpta, sang patirthan, sang panadahan upadeśa sangksēpa ika katiga, dharma ngaranira”.

Artinya:

Maka yang patut diingat adalah, segala apa yang diajarkan oleh Cruti, disebut dharma; semua yang diajarkan Smṛti, pun dharma pula namanya itu; demikian pula tingkah laku sang cista, disebut juga dharma; cista artinya orang yang berkata jujur yang setia pada kata-katanya, orang yang dapat dipercaya, orang yang menjadi tempat pensucian diri,

orang yang memberikan ajaran-ajaran atau nasihat-nasihat; sinngkatnya ketiga-tiganya itu disebut *dharma* (Kadjeng, 2005:33-34).

Based on the sloka above, the *Sarasamuccaya* book teaches about *cista*, namely honesty and loyalty to words, words that can be trusted to provide teachings or advice are a praiseworthy and honorable attitude. These attitudes are the embodiment of *dharma*. In this regard, the words spoken in the communication process should be based on honesty and loyalty so that they become a vehicle for self-purification, especially when the person provides teachings or advice related to the truth. That is the *dharma* that must be adhered to firmly as the embodiment of the teachings of *Sang Hyang Tri kaya Parisudha*, especially those related to *wacika parisudha*.

(f) Panindriya

The senses in the hands in the teachings of *Sang Hyang Dasa Sila* are called panindriya. Its existence is contained in sheet 8b in the following excerpt.

“.....*Panindriya, nga., tangan, wisayania anēpak, anampial, anudingi, makadi amet rasa ulanjar ring awan, ring alas, ring kubuan, ring pangason, ring paturuan, kang nista madiamutama, ikang danda tinibakēn ring wang, angalap ikang stri larangan, danda pati ika sasanania; wruh pwa kita yan mangkana, lwir papa kabukti denta, yata matangian prihēn....*” yang artinya “.....*Panindriya* is a hand, its function is to pat, brush aside, point fingers, also to caress women on the road, in the forest, in the garden, in the guest house, in bed, whether they are lowly, middle class or high ranking women. The fine imposed on people who take married women is the death penalty as a punishment. So you know that if that is the case, you are enjoying suffering, therefore try (*Sanghyang Tri kaya Parisudha*)...”

In sheet 8b above, it is emphasized that panindriya is a sense in the hand that has many functions. The teaching above focuses on the good or bad aspects as a result of the existence of panindriya. Regarding communication, panindriya can be used as a medium for nonverbal communication. Nonverbal communication expressed through the hands of course uses codes that are easily understood by other people so that the meaning conveyed in the communication process can be conveyed accurately and does not cause refraction. Communication that uses hands as a medium to convey messages is usually carried out through hand movements which are often called gestures.

In relation to communication, hand movements since ancient times can be used to communicate, both vertically and horizontally. Hand movements are used in vertical communication, especially in transcendent communication, namely communication between humans and supernatural powers. Hand movements as a constructive symbol in the implementation of Hinduism are practiced in the form of *mudra* by priests when *muput* (leading religious rituals). The hand movements made by the priest are sacred symbols in transcendent

communication towards Ida Sang Hyang Widhi Wasa and all of His manifestations. Hand movements as a medium of communication in the horizontal level as a medium of communication between humans. The hand moves only as a signal, but the person communicating can understand what is meant by the hand movement. In this regard, hand movements or gestures are nonverbal communication in conveying messages carried out by the communicator to the communicant.

(g) Padendriya

The seventh part of the teachings of *Sang Hyang Dasa Sila* is *padendriya*, which means the senses of the feet. Sheet 8b mandates the existence of these senses, as in the following quote.

“....Padenriya, nga., suku, kawisayania andēdēl, akilusus angrantakakēn, haywa kita mangkana, yan alungguh ring pasamuening wang akweh, yan akēsēl pwa kita arēp akodo-kodo pwa sukunia, jaming tambak aku, yoganam tan yogya tan kilusuha mahyunta sira, sapucapana ring jana kabeh, yata matangian sulaksana ya magilaha ta kita, nahan dayanta rumaksa ikang wisaya mijil sakeng suku....”

which means "...*Padendriya* is the foot, its function is to lunge, *akilusu angratakaken*. Don't do that when you sit in a large crowd. If you are in a bad condition (your legs) and you want to straighten your legs because they feel stiff and you feel uncomfortable if you change the position of your legs, (if you want to change the position of your legs) then you should convey it to everyone (around you) as an action which is very good. (This is necessary) to guard against the desire that comes from the feet....”

The teachings conveyed in sheet 8b above, basically relate to the existence of the *padendriya*, namely the senses in the feet and the ethics that must be adhered to in using these senses. The teachings above focus on ethical aspects that must be adhered to in order to maintain good relations with fellow humans when using the senses in the feet. Violations of the ethics taught can cause negative impacts that disrupt harmonious relationships between people in interactions. In this regard, the feet as a body organ in carrying out their functions must be in accordance with the gym so that they do not cause negative sentiments that interfere with human relationships with other humans in the community.

The existence of the *padendriya* in relation to communication lies in the functions attached to the feet which can act as a medium for conveying messages. In this regard, feet can also be used as a medium for nonverbal communication. It is emphasized that humans should use their feet to create happiness for many people by paying attention to the virtues of Sang Hyang Tri kayaparisudha, especially *kayika parisudha*. Controlling the feet in this context is nothing other than doing something that brings serenity. Foot control is very important as an attitude in carrying out transcendent communication, namely good and correct foot postures when carrying out prayer activities, meditation, yoga and other transcendent communication activities. Feet as an element of the body's organs can be used as a medium of communication

between humans and transcendent powers when complying with the rules that have been determined in religious teachings, especially in the implementation of Hinduism.

One example of the role of the feet as a medium of communication in praying is when taking a posture called *asana*. Hindu religious teachings teach three leg positions as attitudes, namely in *asana*, *silasana*, and *bajrasana*. The posture in *asana* is a standing leg position that can be done by both men and women. The *silasana* posture is the cross-legged position used as a posture when praying by men. *Bajrasana* is a kneeling posture performed by women when performing prayer activities.

(h) Payuindriya

Payuindriya as a sense located in the anus, according to the teachings of Sang Hyang dasa Sila is contained in sheet 8b which emphasizes the existence of this sense, as quoted in the following section.

“....Payuindriya, nga., silit, wisayania mangēntuti, mangising, haywa kita mangēntuti ring pasamuaning wong kabeh, nguniweh kala sumewake sang guru, haywa ngising parek ing dalan, kambung dening lumakuamisuh ta ya, kaki, nini, bapa, babu, kapapasan dahan samah padēsana denta, yata nimitanta daridra dahat, tan pamangguh sēkul saupang, garēm sauku, pangupadrawani kaki lawan nini, yata tēmahania mahala sawala denta, tumimpalakēn gēla-gēla awakta. Nahan dayanta rumaksa wisaya mijil sakeng silit....” which means “....*Payuindriya* is the anus, its function is to pletus, defecate. Don't be angry in places where many people gather, especially when you are receiving lessons from the teacher. Don't defecate near the road, if someone passing by smells it they will curse at him, then grandfather, grandmother, father, mother will be in pain because of your actions. That's what will make you very poor, even a grain of rice and a grain of salt will be difficult to get because (as a result of) the curse of (your) grandfather and grandmother. Therefore, try to control the desires that come from the anus...”

Sheet 8b above clearly teaches that the *payuindriya* as a sense located in the anus has a very important function in improving spiritual quality. There are several functions attached to *payuindriya*, when used they can cause good or bad. In order to obtain goodness as a result of using the *payuindriya* function, great emphasis is placed on controlling the desires that come from the *payuindriya* function. *Sisia* in this context is taught to always hold the gym so that using the *payuindriya* function does not cause negative things.

Payuindriya in relation to communication mainly lies in controlling the function of the anus so that it does not cause negative sentiments for other people. Proper control of *payuindriya* can improve the spiritual side towards the expected goal. With regard to the function of the anus as a communication medium, its main function is as a stimulus to mobilize the other senses of the interlocutor in communication activities. If these senses are not controlled in their proper place, they are disposed to cause undesirable things, such as when

someone erupts loudly in a meeting, which is a bad example. This incident is a sign that the person who is angry does not pay attention to fitness or ethics and can provoke angry emotions in the people around him. This example shows that undesirable problems occur due to not being able to control *payuindriya*. Pletus in this context communicates a person's character or attitude among other people.

(i) Psthendriya

Sheet 9b conveys elements of the teachings of *Sang Hyang Dasa Sila* in the form of *psthendriya* which is defined as the senses in the male genitals and female genitals. The existence of these senses is emphasized as in the following quote.

“....Pastendriya, nga., бага-*purus*, wisayania angēyēhi, amēlēcing, *angalap laranganing ararangan, nguniweh tan pajana sira kabeh, nahan dayanta rumaksa wisaya mijil sakeng purus-baga....*” which means “...*Pastendriya* is the vein and vagina, its function is for urinating, abusing, taking other women, especially without the knowledge of many people. Thus, people should try to control the desires that come from the veins and vagina...”

On sheet 9b it is taught that *psthendriya* as a sense attached to the male genitals and female genitals must be carefully guarded so as not to cause negative sentiments. The control that can be exercised over *psthendriya* is by upholding the primacy of the teachings of *Sang Hyang Tri kayaparisudha*, especially regarding the teachings of *kayika parisudha*. *Psthendriya* as part of the actions that use the function of the genitals can be controlled in order to improve the spiritual quality of the female.

Psthendriya is associated with communication and is a nonverbal communication medium for conveying messages to other people. The messages conveyed still use a coding system so their meaning needs to be interpreted. It should be noted that the codes expressed by the senses in the genitals are still secret and tend to be covered up. This is mainly associated with the function of the genitals as reproductive organs. Apart from being a reproductive organ, the genitals also function as a means of expression, namely removing waste from the body through urine. Procedures for expelling the remains of the body's metabolism through urine must also comply with gym or etiquette. Inappropriate urination is also a communicative sign because it can invite other people's reactions and open up opportunities to cause undesirable impacts. In this regard, complying with ethics in disposing of urine is also part of the ethics of communicating nonverbally.

(j) Wikindriya

The last teachings of *Sang Hyang Dasa Sila* are in the form of *wikindriya*, namely the senses found in the skin. Sheet 9b states the existence of these senses as in the following quote.

“....*Wikindriya, nga., kulit, wisayania anandang, anganggo, alēmbut lawan akasap, sinandang kadi enak, alēmbut makadi stri ayu, apanas lawan matis, suka yan angrasa lembut, sangēt duka yan angrasa akasap matis, metu sabda tan abecik, karanga, makambēkta ambek moha, makangulahta makala desa, wetning hyunta asing alēmbut, mangapanēs lawan atis, haywa kita mangkana, tolihēn ta Sanghyang Trikāyapariśudha. Yan kitatutur ri pawēkas mami malit ikang manah, sambega ring ujar amanis, nahan dayanta rumaksa ikang wisaya mijil sakeng kulit....*” which means “... *Wikindriya* is skin, its function is to wear rough or smooth clothes. (The smooth one) is pleasant to use, soft like a beautiful woman hot and cold. It's nice to feel something harsh and cold, which will cause words that are unpleasant to hear, as a result of your greedy thoughts. That's why you think “makaladesa”, this is because your mind is always attached to everything that is soft, hot or cold. You shouldn't do that. Look at *Sanghyang Trikaya Parisudha*, and if you remember my advice then your thoughts will become smaller like that, so that you will remember sweet words. Thus you should guard the desires that arise from the skin...”.

The teachings conveyed in sheet 9b, as above, explicitly state the existence of *wikindriya*, namely the senses in the skin whose function is to feel it. In this regard, the skin as a sensory organ can feel rough, smooth, cold, hot, and so on. In this regard, it is necessary to pay attention to the priority of Sang Hyang Tri kayaparisudha as controller of the skin. This skin control is linked to efforts to create harmony, both with oneself and with other people in the surrounding environment. Using the skin to feel is part of human action, therefore controlling the skin is closely related to *kayika parisudha*.

Wikindriya in relation to communication has a connection with thoughts and words. Good thoughts and controlled (gentle) words can arise when the skin feels a comfortable feeling. On the other hand, when the skin feels an unpleasant condition, the message will reach the mind and then words will come out that are unpleasant to hear. Controlling the senses in the skin also has the disposition to control words so that verbal communication using speech tools will also be controlled. In this regard, controlling *wikindriya* by paying attention to the virtues of *Sang Hyang Trikaya Parisudha* is a good communication process that can improve the spiritual quality of the person who can control it.

The ten principles contained in the teachings of the *kramaning aguron-guron* principles in the description above are essentially an ethical basis for attitudes and behavior for spiritual students in improving their quality of life. The teachings of the ten principles in the communication dimension in their application become the basis for building students' communicative attitudes as self-control in presenting themselves in the midst of their social environment. In synergy with a communicative attitude, Kirom (2020) revealed that human nature, viewed from the study of human philosophy, is the existence of a communicative

individual. Humans in their existence come into existence when humans are able to display a communicative attitude.

CONCLUSION

Based on the results of this research, the basic tenets taught in the lontar *sila kramaning aguron-guron* as a side guide, both during education and when socializing in society. The *dasa sila* teachings, namely ten principles can be used to improve the quality of spiritual life through communicative attitudes, both verbally and non-verbally by controlling the sense organs in the human physical body. *First*, *caksuindriya* as a sensory tool that can be directed at developing human qualities through communication attitudes using the eyes. *Second*, *srotendriya* focuses on a communicative attitude using the ear sense to control good and correct actions, namely responding positively to every message that comes through the ear. *Third*, *ghranendriya* emphasizes the importance of using the nasal sensory organ in receiving stimulation through smells and interpreting it positively to create happiness and tranquility in life by using it in the right position. *Fourth*, *wakindriya* is related to the use of the oral sensory organ as a tool for verbal communication which must always be well controlled in realizing the quality of the students' spiritual life. *Fifth*, *jihwendriya* is a sensory tool of the tongue to convey a message in a good and correct way in verbal communication. *Sixth*, *panendriya* which teaches the use of hand sensory tools as a vehicle for developing nonverbal communication attitudes as a vehicle for realizing goodness for oneself and for others. *Seventh*, *padendriya* is a sensory tool for the feet in developing communication attitudes to build mutualistic relationships between humans. *Eighth*, *payuindriya* as a sensory organ in the anus which functions to dispose of useless elements in the body should also be used in a good and correct way so that it does not disturb other parties. *Ninth*, *upasthendriya*, namely the sensory organs in the genitals which must also be well looked after so that they are beneficial for oneself and do not harm others. *Tenth*, *wikindriya*, namely the sensory organs found in the skin which function to feel, must also be maintained properly so as not to harm yourself or others.

REFERENCES

- Ahmad, J. (2018). Desain penelitian analisis isi (Content analysis). *Research Gate*, 5(9), 1-20.
- Effendy, O.U. 2003. *Ilmu, Teori, dan Filsafat Komunikasi*. Bandung: PT Citra Aditya Bakti
- Fathoni, A. (2006). *Metodelogi Penelitian*. Jakarta: Rineka Cipta.
- Grondin, Jean. 2007. *Sejarah Hermeneutik: dari Plato sampai Gadamer*. Terjemahan Inyiaq Ridwan Muzir. Yogyakarta: Ar-Ruzz Media

- Karimah, K.E. dan Wahyudin, U. 2010. Filsafat dan Etika Komunikasi: Aspek Ontologis, Epistemologis, dan Aksiologis dalam Memandang Ilmu Komunikasi. Bandung: Widya Padjajaran
- Kirom, S. (2020). Individu Komunikatif Menurut Jurgen Habermas dalam Perspektif Filsafat Manusia. *Jurnal Yaqzhan: Analisis Filsafat, Agama dan Kemanusiaan*, 6(2), 202-216.
- Maswinara, I Wayan. 1999. *Veda Sruti, Rg Veda Samhita, Sakhala Sakha: Mandala I, II, dan III*. Surabaya: Paramita
- Nawawi, H. (1983). *Metode Penelitian Bidang Sosial*. Yogyakarta: Gajah Mada University Press
- Putra, Mahendra, dkk., 2010. "Lontar Kakawan Bharatayudha sebagai Bahan Cerita Bergambar Menuju Industri Kreatif". IPTEKMA Volume II No. 1. 01-04-2010. Denpasar: UNUD
- Rene, Arthur. 2011. *Naskah Lontar Bali sebagai Sumber Desain Buku Komunikasi Visual*. Bandung: Universitas Kristen Maranata.
- Saidi, A. I. (2008). Hermeneutika, sebuah cara untuk memahami teks. *Jurnal Sosioteknologi*, 7(13), 376-382.
- Sartika, E. (2014). Analisis isi kualitatif pesan moral dalam film berjudul "Kita versus Korupsi.". *EJournal Ilmu Komunikasi*, 2(2), 63-77.
- Sumaryono, E. 1999. *Hermeneutik Sebuah Metode Filsafat*. Yogyakarta: Kanisius.
- Suhardana, K.M. 2016. *Pengantar Etika dan Moralitas Hindu: Bahan Kajian untuk Memperbaiki Tingkah laku*. Surabaya: Paramita
- Sura, I Gede. 2001. *Pengendalian Diri dan Etika dalam Ajaran Agama Hindu*. Jakarta: Hanuman Sakti
- Sudarto. 1996. *Metodologi Penelitian Filsafat*. Jakarta: PT. RajaGrafindo Persada