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Abstract

The background of this research is the understanding of *Tantrayana* as a madzhab spread across Java, Sumatra and Bali. Although the origin of *Tantrayana* is from India, this teaching is very strong in Bali and has also succeeded in contributing to the care and preservation of nature. In addition, the environmental problems in Indonesia never end, the teachings of *Tantrayana* can offer solutions in environmental care. *Tantrayana* succeeded in making humans obedient and obedient to Together loving nature and the environment. This research offers a critical study of environmental ethics implemented in *Tantrayana* teachings. This study aims to analyze the form of *Tantrayana* teachings, describe the forms of environmental ethics contained in *Tantrayana* teachings and the application of environmental ethics based on *Tantrayana* teachings in the village of Tapak Siring, Gianyar Bali. The method used in this research is descriptive qualitative method using data triangulation technique. The results that have been achieved include the arrangement of the *Tantrayana* rituals that are still being practiced by the Balinese people, the understanding of the teachings of *Tantrayana* which teaches people to love and preserve nature, and the *Tantrayana* ceremonies that are still being implemented in Bali. Based on the results of the research that has been done, this research is able to show the concept of *Tantrayana* teachings that are still applied in Tapak Siring Bali and make the surrounding community highly appreciate the universe. This research also offers the development of further research in order to explore the side of *Tantrayana* in other areas in Indonesia, because *Tantrayana* is not only in Bali but also in Java and Sumatra. The other side of *Tantrayana* is very interesting to discuss and study further because the perspective of *Tantrayana* is still blurry and negative because of the difficult literary language to understand.

Keywords

Tantrayana, environmental ethics, Bali, education, natural.

1 Introduction

Environmental damage is one of the problems faced by Indonesia from year to year. Floods, air pollution, landslides and so on are the impact of human awareness of environmental concerns. For this reason, it is necessary to take strategic and sustainable steps in order to prevent the occurrence of natural damage that is getting worse. Natural damage as a form of natural disaster that should be wary of. One of the strategic and sustainable steps in question is education. Education is the most appropriate vehicle for the internalization and transformation of beliefs, values, knowledge and skills (Azhar et al., 2016).

The most ideal education can be found through culture. In ancient times, the King gave education to the people through advice and fiber, which was then referred to as teachings. One of the cultures in Indonesia that is still closely related to the teachings of kindness towards nature, is the teaching of *Tantrayana*. The relationship between theory and practice is found in the teachings of *Tantrayana*, especially the understanding of the concept of the environment. As stated by Fic (Budi Utama et al., 2019) that *Tantrayana* teachings are believed to be able to bring balance to nature by relying on knowledge and application in *Tantrayana* ceremonies. This is due to the source of cosmic energy from the Creator which is beneficial for worldly development.

Observing the environmental problems that never end, it is necessary to strengthen the insight and knowledge of the community. Environmental ethics offers a harmonious relationship between humans and

the environment. Insight of environmental ethics as a solution so that people are more concerned about the surrounding environment. Environmental ethics is related to good living habits and the ideal way of life for a person or society. When a good lifestyle is well organized it will become a living habit that can be passed down from one generation to another. Life habits are then standardized in the form of norms that are disseminated, known, understood and taught orally.

Ethics gives instructions, orientations, directions on how to live well as a human being (Adi, 2020). The indication of goodness is based on the universal goodness that is the reference for a place. The values contained in kindness include manners, manners, which are then referred to as etiquette. Meanwhile, the orientation and purpose of goodness leads to human attitudes and behaviors that do not harm many people and bring peace to those around them. In Tantrayana teachings, the outline that is seen from the community's view is something that has a negative nuance, because in Tantrayana teachings it contains teachings on drinking alcohol, eating something that is considered taboo, to the issue of sex. In fact, there are many meanings that are unclear, which are still closed because the Tantra text is written using fiber text. Therefore, this study aims to analyze the form of Tantrayana teachings, describe the forms of environmental ethics contained in Tantrayana teachings and the application of environmental ethics based on Tantrayana teachings in Tapak Siring village, Gianyar Bali.

2 Methods

An ethnographic approach was used in this study. In the study of Tantrayana teachings in maintaining the balance of nature, the aspects reviewed include aspects of language, knowledge, education and religious values. Social organization is also a priority in this study. Because, social organization is needed to get authentic data about the teachings of Tantrayana. Furthermore, this type of research is qualitative research.

Determination of informants through enculturation, direct involvement and the atmosphere of the research location. Enculturation is taken through the local community, this research involves the Tapak Siring Gianyar Bali community because they live in the Tantrayana Tradition environment. Second, the direct involvement of researchers is expected to obtain data naturally. The three cultural atmospheres are the main basis because of cultural differences with researchers so that data can be taken objectively.

In data collection, the appropriate technique used in this research includes recording, shooting, careful observation, recording, in-depth interviews. The stages of data collection related to the teachings of tantrayana in maintaining the balance of nature include:

- 1) **Recording.** The recording technique is done intentionally and naturally in order to get comprehensive data.
- 2) **Observation and Recording.** Researchers used observation and recording techniques to organize and classify data. Observations started from observing various kinds of events and surrounding conditions related to environmental care by the local community, especially Tapak Siring Village.
- 3) **In-depth interview.** The closed nature of Tantrayana teachings requires intense discussion with experts, practitioners and traditional practitioners.

This study uses a descriptive method to determine the concept of Environmental Ethics in the Tantrayana school. The data that has been collected is then compiled, analyzed and interpreted. The analysis of tantrayana teachings begins by describing the concept of Tantrayana in Bali, the views of the Tantrayana community regarding good and bad judgments, and the ethical concepts contained in the teachings of Tantrayana.

Data validity techniques are carried out in order to obtain accurate results. The truth and trustworthiness of research results can be proven through data validity techniques. The accuracy is through the triangulation stage, peer debriefing and member check audit trial (Sudikan, 2001:169). There are four steps to triangulation, namely: (1) Triangulation of data sources: the researcher looks for many informants. In this study, it was found that accurate informants included village heads, customary heads, traditional persons in charge, village elders. They are all involved in the teachings of Tantrayana. The researcher asked all the necessary questions related to the teachings of Tantrayana for the goodness of nature; (2) Triangulation of data collection. During data collection, supporting informants were found, such as local residents; (3) Triangulation of the data collection method in charge of strengthening the data is carried out by looking for informants who master the teachings of Tantrayana; (4) Theoretical triangulation is carried out by examining environmental ethics in the Tantrayana circle of understanding. Researchers use environmental ethics studies which include deontological, teleological and utilitarian ethics.

3 Results and Discussion

3.1 Forms of Tantrayana

Tantrayana is one of the schools of Hinduism and Buddhism (Shiva Tantra and Buddhist Tantra), so Tantrayana really has an impact on Bali. The teachings of Tantrayana have a significant influence, such as temples as places of worship as a worship of Durga, worship of Sakti and Gods. However, a negative stigma appears in the teachings of Tantrayana because it contains excessive things. There are several factors that make Tantrayana have a negative stigma, including Tantra texts that are written in a language that is difficult for the public to understand, the second text is difficult to understand because it contains mystical mantras which are interpreted by interested people, and third, the emergence of leftist tantra which carries out immoral practices.

In general, Tantrayana is known as the Panca Ma teachings, which include (1) Matsya which means eating fish; (2) Madya, which means drinking liquor; (3) Mamsa, which is defined as eating meat; (4) Mudra, meaning to perform certain movements; (5) Maituna, meaning sex as a medium of worship. The goal is to gain strength, power, and supernatural power (knowledge) from Dewi Parwati as Sakti Shiva (Surasmi, 2007). There are five main teachings (Pancatattva) in Tantrayana teachings. Through the basic teachings of Pancatattva one can know the fate of a newborn baby. Only certain people could read the fate of babies from bloodlines. That person is the person who has practiced the five basic teachings of Pancatattva. In addition, the teachings of Pancatattva in tantrayana also contain about the creation and destruction of the universe.

"Tantra is based on the theory of talking about the rule of the five principals, the creation and destruction of the universe, the worship of gods, the wisdom of the supreme power, and union with the supreme being. On the bad side, tantra is almost entirely influenced by the occult and mystical, but its goals are very many, which include science, religion, medicine, things about one's fate, paying attention to all human relationships with their destiny (Suryani, 1992:48) ".

Balinese people believe in the preservation of nature that is beneficial for prosperity, happiness and health. These natural preservation factors include the microcosm (buana alit), the macrocosm (buana agung) and God Almighty (Sang Hyang Widi Wasa) (Suryani, 1996:25). These three factors are referred to by the Balinese as the concept of tri hita karana in everyday life. Therefore, in Bali there are many places that contain small temples. The goal is to provide space for anyone to pray wherever they are. This means that everyone can ask the power for guidance from a threatening natural disaster. The form of this temple is then discussed more specifically in Tantrayana Cosmology, because in Tantrayana teachings the center of balance is in the temple (Surasmi, 2007:17).

In line with this, the temple as a place of worship is a symbol of human existence so that they always prepare space for God in their bodies. The belief of the Balinese people always provides a place of worship for anyone and anywhere, so that statues can be found anywhere. Arca is a universe that stores space and time for humans. Based on the teachings of Tantrayana, statues are symbols of communication with God. So, if there is a religion that involves statues in communicating with God, it is called a tantric religion (Jensen, 2016:17).

3.2 Environmental Ethics in the Perspective of the Tantrayana

Historically, ethics as a philosophical effort was born from the collapse of the moral order in the Greek cultural environment 2500 years ago because the old views about good and bad were no longer believed, philosophers questioned the basic norms for human behavior. Ethics is seen as a means of orientation for human efforts to answer a very fundamental question, namely: "how should I live and act?" The answer to this question can actually be obtained from the human environment, namely fathers, mothers, teachers, customs, religions, and various ideologies. But what if the parties give different answers? Who to follow? Ethics acts as a science that provides an understanding of why or on what basis humans must live according to certain norms, or how we can take a responsible attitude when faced with various moral teachings. In his book *Basic Ethics, the Main Problems of Moral Philosophy*, according to Frans Magnis Suseno (Magnis-Suseno, 1984) ethics as a science that seeks orientation.

In line with the meaning of ethics that has been described previously, environmental ethics is also a guide and guide for humans in maintaining natural harmony. Basically, the principle of environmental ethics is based on the creation of a harmonious nature, both what humans do directly to nature, and human behavior that has an impact on nature. According to Keraf (2010:10) there are nine principles of environmental ethics including:

The principle of respect for nature means that every human being has a way of respecting nature, such as protecting, preserving, caring for and preserving nature and its contents. In the first principle, humans are also prohibited from destroying nature, for whatever reason, unless it is morally justified. Furthermore, the second principle shows that nature is a common property so that every human being must have a sense of responsibility, humans are also required to have a sense of belonging so that they participate in protecting nature. A sense of responsibility and belonging must be embedded in humans. The third principle means that the dynamics of nature encourage humans to save the environment. This is useful for protecting all life in the world.

In the fourth principle showing compassion and caring is a one-way moral principle. Sincere love, without expecting anything in return or feedback. Pure love without expecting to get love back, without expecting anything in return. The principle of no harm means that humans have a moral obligation and responsibility towards nature. Humans do not take actions that can harm nature such as committing violence or things that can harm nature.

The principle of living simply and in harmony with nature is a principle that focuses on values, qualities, ways of life, instead of wealth, means and material standards. Furthermore, the seventh principle requires humans to be fair to anything that has a connection with the universe. Being fair is also included in the application of a social or political system, the aim of which is to preserve the environment. Then, the principle of democracy is intended to provide a wide place for difference, diversity and plurality. Meanwhile, the principle of integration is aimed at officials who have a role in making decisions primarily for nature. People who have positions and occupy the highest positions, of course, are those who are experts. Therefore, these skills can be applied to things that are good for nature.

In line with the 9 principles of environmental ethics above, the following can be found in the teachings of tantrayana:

3.2.1 The principle of respect for nature

The basis of the teachings of Tantrayana is to position the worship of the *sakti*. One of the findings from the Tantrayana heritage is a terracotta statue depicting a woman's body with a slim waist and full breasts as a symbol of prosperity and well-being. The meaning of this statue is that Tantrayana shows the distinctive symbol of tantric teachings is a woman or mother. Therefore, respecting nature is like loving a mother who has given birth, takes care of and raises her child. Nature, which is symbolized by the mother figure, makes humans (as their children) act like they do not act impudently such as destroying or desecrating nature.

3.2.2 The principle of moral responsibility towards nature

The next relic of Tantric teachings is the statue of a three-faced man in a cross-legged sitting position (meditation attitude) with an erect penis (Majumdar, 1998: 2006). This shows that in Tantrayana teachings it is an attitude of contemplation (meditation) while the state of erection indicates that the process of achieving power or supernatural powers in the human body is by controlling lust. Therefore, humans are required to be responsible for their bodies and their desires. For example, the desire to dominate nature by clearing the forest, etc.

3.2.3 The principle of cosmic solidarity

According to Fic (2003) in Tantra there are two important aspects including the first concerning the theory of creation which states that the universe is without a beginning and without end because it is a manifestation of the Creator's sacred energy and secondly relates to ritual movements that are able to direct humans towards the sacred energy of the Creator. Creator under the guidance of a Master. Based on the first aspect is the concept of the cosmos contained in the Tantrayana, that space in the world has no beginning and no ending. Therefore, a dynamic balance of life is needed for life safety because in general, local wisdom is a middle way owned by the community in solving natural and world problems (Retnosari 2021)

3.2.4 The principle of compassion and concern for nature.

Tantrayana teaches a very high sense of love for nature and humans. This is evident from the principles of localization of the people who practice Tantrayana, including: 1) the belief that mountains and seas act as spiritual realms, therefore fear arises if they intend to destroy. 2) the belief that vital organs have magical powers, this makes people not dare to play with vital things, 3) the belief that after death there will be another life that will reincarnate. This is related to good and bad karma, so people are afraid that if they don't plant goodness, bad things will come back to them. 4) there is a belief that certain body organs such as the penis and vagina as a force to resist calamities/disasters. This principle then teaches humans not to act immorally, such as urinating in nature, or having sex in vulnerable places. 5) there is a belief in the spirits of ancestors who can be asked for help, that means if you love and love your ancestors by making offerings and rituals for your ancestors, in the human world you will get a lot of help.

3.2.5 The principle of not harming the principle of no harm

Tantrayana teaches humans to strengthen values, qualities, and organize a way of life. Because they believe that every human body holds enormous power. Such as eyes, tongue and genitals that can resist danger (Budi Utama, 2016). Therefore, the quality in the human body is more important and foremost, the value produced by humans is also worth considering, as is an orderly life. Because every part in the human body has power and meaning. On the other hand, not wealth, means and material standards, because they are impermanent. Thus, preservation, beauty, orderliness of the environment and nature are the main things, rather than materials produced by nature.

3.2.6 The principle of simple and harmonious living

Tantrayana also has a role in Yoga. According to Avalon (Avalon, 1960) The Tantra has made the Yoga system of Patanjali easily practicable, and has combined with it the Tantra rituals. The teachings in tantra are mostly doing yoga and meditation so that humans live a much simpler life. Thus, efforts to exploit nature can increasingly be suppressed, detained and postponed. The principle is simple life.

3.2.7 The principle of human justice

Tantrayana is more careful in regulating the relationship between men and humans. This is evidenced that women are highly valued in this teaching. If the relationship between men and women has shown justice, then all humans must also be able to treat nature fairly. Justice towards others and nature in the Tantrayana teachings can be found in the Mahanirvana tantra which reads "Maithuna other than with the householder's own wife is condemned (Avalon, 1960)".

3.2.8 Principles of democracy

The principle of democracy provides a wide space for differences, as well as the attitude that must be taken by humans in enforcing different natures. This can be found in the concept of mokhsa. Freedom (mokhsa) will not be attained by man through mantras if one is not based on the deep knowledge of Brahmins that resides within him. To be able to achieve mokhsa, then give a wide space for views on nature and the universe

3.2.7 The principle of moral integration

Moral integration related to the policy of a leader in being wise in nature is closely related to mastery of science. In tantrayana teachings, the importance of knowledge in general is in line with knowledge of divinity so that if a leader or policy maker does things that can harm nature and humans, then it will harm himself.

3.3 Application of the Tantrayana Ceremony in Maintaining the Balance of Nature

The data obtained when entering the research location include:

1. Adherents of Tantrayana are carried out in the form of sublimation in traditional events such as weddings, ceremonies for the dead, and rituals of the Bhuta Yadnya ceremony.
2. Mental preparation of Balinese people, in this case, those who still use the Tantrayana sect/school, are more prepared because they have knowledge related to the composition of the human body.
3. Tantric meditation is used by local people to enter the self space through natural breath. The more constrained your breath eats the emotions and anger in yourself will be released. This is what

is done when facing a disease outbreak, you must be calmer and enjoy every journey of life without being in a hurry to take a stand.

4. The results of the analysis obtained after collecting data include:

Data (Tantric activity)	Correspondence with People's Attitudes in Facing the Pandemic	The Relevance of Mental Preparation of Indonesian Society	Results
Linggayoni Tattwa	Has a historical record stored in the temple in the form of natural disasters, earthquakes, volcanic eruptions, tsunamis and disease outbreaks - Therefore it must maintain the balance of the cosmos	People are more aware of nature.	Nature certainly brings potential that is harmful to humans, but the damage to Nature will not happen suddenly, signs of nature being not okay will be read easily if humans are close to nature
	Nature is like a ring of fire	People can be more careful in living in the world, taking care of nature and themselves.	Always remembering God is a form of human gratitude in living in the world
	Disaster as a blessing of fertility	The concept of gratitude is more universal.	Harmony is the single principle in maintaining the duality of the archipelago.
	Nature is mother.	Caring for and taking care of nature is like loving a mother, therefore maintaining the balance of nature is not because of coercion but a form of love.	Disasters that have recently occurred (including covid 19) are used as markers for humans to return to themselves and build harmony with nature.
Ritual Bhuta Yadnya	An offering to Bhuta Kala (symbol of disaster) so as not to interfere with human life.	Alms as a form of offering to the universe is a form of sharing. Besides that, it is also a form of letting go of what you have	Disaster and Blessing are two things that are bound to happen. Therefore, both must be faced and accepted.
	Refrain from 5 Ma (mada, matsya, mamsa, madhu, maithuna) intoxicating wine, eating fish, eating meat, eating honey, and love or sexual intercourse (Ketut, 2019:20)	Controlling emotions in humans when disease outbreaks come, to avoid all forms of transmission.	Any form of epidemic that should be avoided. It should be, if there is an epidemic of disease that comes, humans are more restrained, not even rebellious to challenge the plague. Thus, the health protocol submitted by the Government is a

Hari Raya Saraswati	Prayers and prayers by the community to get hearts to peace in any situation (including the spring season and disease outbreaks)	Rely on God in any situation, remain wise to government decisions for the common good.	form of self-restraint to avoid the outbreak. The presence of covid-19 requires a lot of knowledge and wisdom because the outbreak can be solved if you have insight about covid-19.
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4 Conclusions

Tantrayana is one of the schools of Hinduism and Buddhism (Shiva Tantra and Buddhist Tantra), so Tantrayana really has an impact on Bali. Tantrayana teachings have a significant influence, such as temples as places of worship as a worship of Durga, worship of Sakti and Gods.

Environmental ethics is also a guide and guide for humans in maintaining the harmony of nature. Basically, the principle of environmental ethics is based on the creation of a harmonious nature, both what humans do directly to nature, and human behavior that has an impact on nature. There are nine principles of environmental ethics including the principle of respect for nature, the principle of moral responsibility towards nature, the principle of cosmic solidarity, the principle of compassion and concern for nature, the principle of not harming the principle of no harm, the principle of simple and harmonious living, the principle of human justice, the principle of democracy. The principle of moral integration

Adherents of Tantrayana are carried out in the form of sublimation in traditional events such as weddings, ceremonies for the dead, and rituals of the Bhuta Yadnya ceremony. The mental preparation of Balinese people, in this case, those who still use the Tantrayana sect/school, are more prepared because they have knowledge related to the composition of the human body. Tantric meditation is used by local people to enter the self space through natural breath. The more constrained your breath eats the emotions and anger in yourself will be released. This is what is done when facing a disease outbreak, you must be calmer and enjoy every journey of life without being in a hurry to take a stand.

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